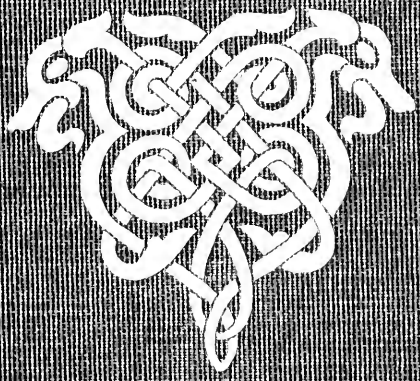
The Riddles of the Exeter Book



Tupper

TO THE MEMORY OF
JULIAN HUGUENIN
WHO LOVED OLD ENGLISH LIFE AND LITERATURE
WITH A BOY'S ENTHUSIASM
AND WITH A SCHOLAR'S KNOWLEDGE

PREFACE

The preparation of this first separate edition of *The Riddles of the Exeter Book*, certainly the most difficult text in the field of Anglo-Saxon, has been to me a work of very real delight. Both in matter and manner these poems present so many engaging problems — which, when read aright, reveal at once the loftiest and lowest in older England's thought, and open up a hundred vistas of early word and action — that I count as great gain the years spent in their study. May it be my good fortune to impart to others a generous share of this pleasure and profit!

A few words of my purposes in this edition are in place here. I have striven to set forth the principles that govern the comparative study of riddles, and to trace the relation of these Anglo-Saxon enigmas to the Latin art-riddles of nearly the same period and to the folk-products of many lands and times. In the chapter upon the authorship of these poems and their place in the history of the Cynewulf question, I have tried to weigh all the evidence with a higher regard for reason and the probabilities than for the mere weight of authority, which in the case of these riddles has often been fatal to free investigation and opinion. In the presentation of solutions in the Introduction and in the later discussion of these in the Notes, I have also sought to 'prove all things and hold fast that which is good.' As aids to definite conclusions, the testimony of analogues and the light thrown by Old English life and customs have been of far higher worth than the random guesses of modern critics. But to Dietrich's illuminating treatment of each of the *Exeter Book Riddles* and to the essays of more recent scholars I gladly admit a large debt. I have closely analyzed the form and structure of the poems with the hope of bringing them nearer to the reader's understanding. But, above all, I have aimed, through elaborate annotation, so to illustrate the 'veined humanity' of these remarkable productions, so to show forth their closeness to every phase of the life of their day, that this book might be a guide to much of the folk-lore and culture of Englishmen before the Conquest.

This text of the *Riddles* is based upon a collation of the original manuscript at Exeter with the faithful reproduction in the British Museum,

with the texts of Thorpe, Grein, and Assmann (Grein-Wülker), and with various versions of single riddles. According to the usage of this series, all departures from the manuscript which originate with the editor are printed in italics. I have conservatively avoided daring conjectures, and have proposed no new readings that were not dictated to me by the demands of the context and by the precedent of author's use and of contemporary idiom and meter. At first I wished to distinguish the many resolved vowels and diphthongs in the verse by diæreses. The general editors did not assent to this method of marking, believing — very wisely, as I now think — that a lavish use of diacritics gives an air of freakishness to a text and that such resolution might better be indicated in the textual notes.

As in the other Albion editions of Anglo-Saxon poems, the Glossary is intended to be a complete verbal and grammatical index to the *Riddles*, with the exception of a few of the commoner forms of the pronoun, the article, and the conjunction. The Index of Solutions, at the very close of the volume, records all the answers proposed at any time by commentators.

It is a pleasure to express my gratitude and appreciation to all who have aided me in the preparation of this book: to Canon W. J. Edmonds, Chancellor of Exeter Cathedral, who, by his many kindnesses, made delightful my days in the chapter library; to Dr. Otto J. Schlutter, whose intimate first-hand knowledge of the text of the *Leiden Riddle* was generously placed at my disposal; and to Professor George Philip Krapp, who freely gave to several chapters of my introduction keen and helpful criticism. I am particularly indebted to the general editors of the series, Professors Bright and Kittredge, who have carefully read the proof and have offered more advice than I could acknowledge in detail. Finally, my thanks are due to Mr. S. T. Byington of Ginn and Company, for many valuable suggestions.

FREDERICK TUPPER, JR.

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INTRODUCTION

I

THE COMPARATIVE STUDY OF RIDDLES

What is a riddle? Many scholars have sought to answer this question, and to define accurately the functions of enigmatic composition.*

* Only during the past few years has the popular riddle received its meed of critical attention from scholars (*M. L. N.* XVIII, 1). Until this very recent time, investigators were generally content with presenting without historical comment — and sometimes even, as in Simrock's well-known *Rätselbuch*, without regard to the home of their contributions — the results of more or less accurate observation. (For a résumé of work in the German field, see Hayn, 'Die deutsche Rätsel-Litteratur. Versuch einer bibliographischen Uebersicht bis zur Neuzeit,' *Centralblatt für Bibliothekswesen* VII, 1890, pp. 516–556). There were, it is true, a few noteworthy exceptions to the prevailing rule of neglect of comparative study — a neglect well illustrated by Friedreich, *Geschichte des Rätsels*, Dresden, 1860, which is, at its best, but a collection of widely scattered material, and makes no pretensions to scientific classification. As early as 1855, Mullenhoff made an interesting comparison of German, English, and Norse riddles (*Wolfs und Mannhardts Zeitschrift für deutsche Mythologie* III, 1 f.); Köhler, about the same period, traced carefully the originals and analogues of some forty riddles in a Weimar MS. of the middle of the fifteenth century (*Weimar Jahrbuch* V, 1856, 329–356); Rolland noted many parallels to the French riddles of his collection (*Devinettes ou Énigmes populaires de la France*. Avec une préface de M. Gaston Paris. Paris, 1877); and finally Ohlert, in a monograph of admirable thoroughness (*Rätsel und Gesellschaftsspiele der alten Griechen*. Berlin, 1886), followed the riddles of the Greek world through the centuries of their early and later history. An epoch in the history of our subject was created, however, in 1897 by two monumental works: Richard Wossidlo's collection of over a thousand carefully localized North German riddles (*Mecklenburgische Volksüberlieferungen*, Part I, Wismar, 1897), in which the work of the accurate tabulator was supplemented by the labor of the painstaking philologist; and Giuseppe Pitrè's edition of *Indovinelli, Dubbi, Sciogli-lingua del Popolo Siciliano* (*Bibl. delle Trad. Pop. Sic.* XX), Torino-Palermo, 1897, in which the literary sources and popular origins of riddles are closely considered. Petsch has turned the material of Wossidlo, Rolland, and others to good account in his study of the forms and the style of the popular riddle (*Neue Beiträge zur Kenntnis des Volksrätsels. Palaestra* IV, Berlin, 1899). Heusler in his illuminating

Friedreich tells us * that the riddle is 'a roundabout description of an unnamed object, so worded as to arouse the reflection of reader or hearer to the discovery of this.' Pitrè's definition in his elaborate Introduction † is at once more scholarly and more inclusive: 'The riddle is an arrangement of words by which is understood or suggested something that is not expressed; or else it is an ingenious and witty description of this unexpressed thing by means of qualities and general traits that can be attributed quite as well to other things having no likeness or analogy to the subject. This description is always vague, so vague indeed that he whose task it is to solve the riddle runs in his mind to one or the other signification in vain attempt to reach the solution. Often the interpretation is hidden under the veil of a very remote allegory or under graceful and happy images.' ‡ The mental attitudes of riddler and beriddled are charmingly pictured by Goethe in an oft-cited passage of *Hexis und Dora*:

> So legt der Dichter ein Räthsel,
> Künstlich mit Worten verschränkt, oft der Versammlung ins Ohr.
> Jeden freuet die seltne, der zierlichen Bilder Verknüpfung,
> Aber noch fehlet das Wort, das die Bedeutung verwahrt.
> Ist es endlich entdeckt, dann heitert sich jedes Gemüth auf,
> Und erblickt im Gedicht doppelt erfreulichen Sinn.

Aristotle was the first to point out the close relation between riddles and metaphors: § 'While metaphor is a very frequent instrument of

article upon the *Heidreks Gátur* of the *Hervarar Saga* (*Zeitschrift des Vereins für Volkskunde* XI, 1901, 117 f.) has applied the comparative method to these thirty-five Old Norse riddles. And I have tried to adduce and apply certain rules for riddle-study in five articles: 'The Comparative Study of Riddles,' *M. L. A.* XVIII, 1903, 1–8; 'Originals and Analogues of the *Exeter Book Riddles*,' ib. 97–100; 'The Holme Riddles (MS. Harl. 1960),' *P. M. L. A.* XVIII, 1903, 211–272; 'Riddles of the Bede Tradition,' *Mod. Phil.* II, 1905, 501–572; 'Solutions of the *Exeter Book Riddles*,' *M. L.* N. XXI, 1906, 97–105. As all these essays of mine were merely preparatory to the present edition, I have drawn freely upon them in this Introduction.

* P. 2. † P. xviii.

‡ Not very different is the definition of Wolf, *Poetische Hausschatz des deutschen Volkes*, 6. Aufl., Leipzig, 1844, p. 1138: 'Das Räthsel ist ein Spiel des Verstandes, der sich bemüht einen Gegenstand so darzustellen dass er alle Merkmale und Eigenschaften desselben schildert, so wiedersprechend dieselben an und für sich betrachtet auch sein mögen, ohne jedoch den Gegenstand selbst zu nennen.' Groos defines the riddle in almost the same words, *Die Spiele der Menschen* (1899), p. 104.

§ *Rhet.* ... iii, 11 (Welldon's translation, London, 1886, p. 204).

clever sayings, another or an additional instrument is deception, as people are more clearly conscious of having learnt something from their sense of surprise at the way in which the sentence ends and their soul seems to say, "Quite true and I had missed the point." This, too, is the result of pleasure afforded by clever riddles; they are instructive and metaphorical in their expression.' It is Aristotle's opinion that not only are metaphors the germs of riddles, but that enigmatic elements appear in all metaphors, since these are derived from 'objects which are closely related to the thing itself but which are not immediately obvious.' Gaston Paris defines the riddle as 'a metaphor or a group of metaphors, the employment of which has not passed into common use, and the explanation of which is not self-evident.'* Indeed, many riddles go back to a time when external objects impressed the human mind very differently from their present effect and consequently suggested metaphors which at first seem to us almost incomprehensible, but which charm us when we have the clue to their meaning. 'The making of riddles,' says Tylor,† 'requires a fair power of ideal comparison, and knowledge must have made considerable advance before the process could become so familiar as to fall from earnest into sport.' Lindley notes‡ that 'Riddles play upon analogies among things perceived. Essentially the primitive mode of invention is as follows: Some one discovers a new analogy among natural objects, formulates a question, concerning this, and thus a new riddle is born. . . .§ And, having its deepest roots in the perception of the analogies of nature, the riddle is brother to the metaphor, which has been so important in the development of languages and myths.' Gummere points out in his *Beginnings of Poetry*‖ that 'metaphors of the substantive may well have been the origin of the riddle, since early kennings often read like riddles: in Finnish, the sunshine is called "the contents of Wainamoinen's

* Introduction to Rolland, *Devinettes*, p. viii.

† *Primitive Culture*, edition of 1903, I, 90-91.

‡ *American Journal of Psychology*, VIII (1896-1897), 484.

§ Lindley remarks with acuteness: 'While the most primitive forms have chief reference to natural objects, the evolution of the riddle reflects the shifting of man's chief interest from external nature to man himself. Some of the most famous riddles among the Greeks have this human focus.' So with our Anglo-Saxon riddles.

‖ New York, 1901, pp. 451-452. Cf. Scherer, *Gesch. der deutsch. Lit.* pp. 7, 15, and R. M. Meyer, *Altgermanische Poesie*, p. 160 (cited by Gummere); and note illustrations in Groos, *Die Spiele der Menschen*, p. 195.

milk-bowl.'' Hardly a riddle is without its elements of metaphor.* A few examples will serve as well as a hundred. In one of the most famous of the riddles of Symphosius (No. 11)† Flood and Fish appear as noisy house and quiet guest. In the popular Old German riddle, 'Es flog ein Vogel federlos, u. s. w.,'‡ the featherless bird is the Snow, and the mouthless woman the Wind. And in the riddles of the *Exeter Book* the Pen is called 'the joy of birds,'§ the Wind 'heaven's tooth' (*Rid.* 87[5]), and the stones of the Ballista the treasure of its womb (18[10]). *Rid.* 92 is but a series of kennings. Sometimes the use of riddle-kennings is very close to that of the *Runic Poem.*‖

In its origins the riddle is closely connected not only with the metaphor but with mythological personification. From one to the other is but a step. 'So thoroughly does riddle-making belong to the mythologic stage of thought,' says Tylor,¶ 'that any poet's simile, if not too far-fetched, needs only inversion to be made at once into an enigma.' As the metaphor plays an immense rôle in the formation of mythologies, so the riddle is early associated with imaginative conceptions of nature and the divine spirit. Uhland is right in saying** that myths and riddles approach most closely to one another in the conception of the elemental forces of the greater and more powerful natural phenomena: 'Wenn nun das Räthsel dieselben oder ähnliche Gegenstände persönlich gestaltet und in Handlung setzt, so erscheint es selbst nach ausgesprochenem Rathwort auf gleicher Stufe der Bildlichkeit mit der Mythen besagter Art.' The riddle, like the myth, arises out of the desire to invest everyday things and thoughts with the garb of the unusual and marvelous. So in the riddle-questions

* The words of Wackernagel, *Haupts Zs.* III, 25, have been often cited: 'Versinnlichung des geistigen, vergeistigung des sinnlichen, personificierung des unpersönlichen, verschönende erhebung dessen was alltäglich vor uns liegt, alles das gehört zum wesen des räthsels, wie es zum wesen und zu den mitteln der poesie gehört; und so möchte kaum ein volk sein das poesie besässe und keine freude an räthseln.'

† For the history of this world-riddle, see my article *M. L. N.* XVIII, 3, 5; and notes to *Rid.* 85.

‡ This appears in Latin form as early as the tenth century (Reichenau MS. 205, Müllenhoff and Scherer, *Denkmäler*[3], 1892, p. 20). For its various versions see Wossidlo, No. 99.

§ *Rid.* 27[7], fugles wyn; cf. 52[4], 93[27].

‖ See notes to *Rid.* 56[9], 73.

¶ *Primitive Culture*, edition of 1903, I, 93.

** *Schriften zur Geschichte der Dichtung und Sage*, Stuttgart, 1866. III, 185.

of the Vedas* the things treated are not named with their usual universally understood names but are indicated through symbolic expressions or simply through mystic relations. The subjects are drawn largely from the world of nature — heaven and earth, sun and moon, the kingdom of air, the clouds, the rain, the course of the sun, years, seasons, months, days and nights. For instance, Night and Aurora appear in a hymnus (I, 123) as two sisters, who wander over the same path, guided by the gods; they never meet and are never still. In one of the Time riddles (I, 164), the year is pictured as a chariot bearing seven men (the Indian seasons [?]) and drawn by seven horses; in another (I, 11), as a twelve-spoked wheel, upon which stand 720 sons of one birth (the days and nights). This is certainly the earliest version of the Year problem, which in one form or other appears in every land,† and is one of the most striking of the motives in the *Exeter Book* collection (*Rid.* 23). Uhland early pointed out ‡ the wealth of the Old Norse problems of nature in mythological reference and suggestion. § The waves (*Heiðreks Gátur*, No. 23) are white-locked maidens working evil, and in the solution are called 'Gymir's daughters' and 'Ran Eldir's brides'; in another riddle the mist, the dark one, climbs out of Gymir's bed, while in the final problem (No. 35) the one-eyed Odin rides upon his horse, Sleipnir. As I have twice shown,‖ upon the idea of hostility between Sun and Moon the poet of *Rid.* 30 and 95 builds an exquisite myth, worthy of the Vedas, indeed not unlike the Sanskrit poems on the powers of nature, and bearing a strong likeness to the famous Ossianic address to the Sun. Of the riddle of the Month (*Rid.* 23) I have spoken. Many traits of the early attitude to nature are found in the Storm riddles (*Rid.* 2–4); there is a touch of mythological personification in the world-old motif of Ice (*Rid.* 34); ¶ and, if my interpretation be correct, the riddle of the Sirens (*Rid.* 74) is based upon a knowledge of ancient fable.** Thus the Anglo-Saxon riddles, like the Russian enigmas printed by

* Haug, 'Vedische Rätselfragen und Rätselsprüche,' *Sitzungsberichte der königl. Akad. der Wiss. zu München*, Phil.-Hist. Classe, 1875, II, 459.

† Cf. Ohlert, pp. 122–126; Wünsche, *Kochs Zs.*, N. F., IX (1896), 425–456; Wossidlo, pp. 277–278; and my article *M. L. N.* XVIII, 102.

‡ *Schriften* III, 185.

§ Cf. Andreas Heusler's discussion of the riddles of the *Hervarar Saga* (*Heiðreks Gátur*), *Zs. d. V. f. Vk.* XI, 1901, 117 f.; and the cosmic riddles of the *Vafþrúðnismál* and *Alvíssmál*.

‖ *M. L. N.* XVIII, 104; XXI, 102, 104.

¶ *M. L. N.* XVIII, 4.

** Ib. XVIII, 100; XXI, 103–104.

Ralston,* are sometimes condensed myths, and 'mythical formulas.' It is certainly not without significance that the word 'enigma' is derived from the Greek αἶνος, which is early associated with the idea of 'fable.' † Of the *Rätselmärchen* I shall speak later.

Early in the discussion of riddle-poetry a distinction must be drawn between the *Kunsträtsel* and the *Volksrätsel*, between literary and popular problems. This distinction is not always easy to recognize, on account of the close connection between the two types. As I have sought to show elsewhere, ‡ the literary riddle may consist largely or entirely of popular elements, may be (and often is) an elaborated version of an original current in the mouth of the folk; conversely, the popular riddle is often found in germ or in full development in some product of the study, and our task is to trace its transmission from scholar to peasant. Through a more complicated sequence, a genuine folk-riddle may be adapted in an artistic version, which, in a later day or in another land, becomes again common property; or, by a natural corollary, a literary riddle, having passed into the stock of country-side tradition, may fail of its popular life and survive only in some pedantic reworking that knows nothing of the early art-form. § Even after the thorough examination of the style and the careful investigation of the history of each riddle so urgently recommended by Petsch ‖ and hitherto so much neglected, we cannot be sure that this apparently popular product is not an adaptation of some classical original, or that this enigma smelling so strongly of the lamp is not a reshaping of some puzzle of peasants. In his excellent discussion of the popular riddle, Petsch claims for the folk all the material that it takes to itself, remodels in its own fashion, and stamps with its own style and meter. After contrasting Schiller's well-known enigma of the Ship with popular treatments of the same theme, and marking in folk-products the choice of a single subject and of a few striking traits, he notes that the typical *Volksrätsel* is confined to a scanty framework, a hurried statement of the germ-element, naïve description, a sudden check in our progress to the goal of the solution, and finally a word of summary. In literary enigmas — to which class by far the greater number of the *Exeter Book Riddles* belong ¶ — all these divisions may and do appear,

* *Songs of the Russian People*, London, 1872, chap. VI (cited by Pitrè, p. xxxviii).

† Ohlert, p. 4.

‡ *M. L. N.* XVIII, 2.

§ Cf. Pitrè's admirable Introduction, p. cxcvi.

‖ *Neue Beiträge zur Kenntnis des Volksrätsels*, p. 45.

¶ *M. L. N.* XVIII, 97.

but each of them is patiently elaborated with a conscious delight in workmanship and rhythm, with a regard for detail that overlooks no aspect of the theme however trivial — in a word, with a poetic subordination of the end in view to the finish of the several parts.

I may illustrate the derivation of literary enigmas from popular puzzles by examples cited in the first of my articles.* Symphosius, in one sense the father of the riddles of our era, uses in many enigmas — for example, those of Smoke, Vine, Ball, Saw, and Sleep (17, 53, 59, 60, 96) — the queries of the Palatine Anthology current in the mouths of men for centuries before his day.† The enigmatograph Lorichius Hadamarius, whose Latin riddles are among the best in the early seventeenth-century collection of Reusner,‡ borrows all his material from the widely-known *Strassburg Book of Riddles*.§ Indeed, though scholars have hitherto overlooked this obvious connection, his enigmas are merely classical versions of the German originals. The famous folk-riddles of the Oak (*Str.* 12), Dew (*Str.* 51), Bellows (*Str.* 202), Egg (*Str.* 139), Hazelnut (*Str.* 172), Lot's Wife (*Str.* 273), Cain (*Str.* 284), and dozens of others are twisted into hexameters. Nor was this old pedant alone in his methods of borrowing. His contemporary, Joachim Camerarius of Papenberg, presents, by the side of the German form, the widely extended Sun and Snow riddle in Latin and Greek dress,‖ and Hadrian Junius¶ fossilizes in like fashion the genuinely popular riddle of the Cherry. Therander, whose *Aenigmatographia* of 420 numbers purports to be a Germanizing of 'the most famous and excellent Latin writers ancient and modern,'** is usually indebted — either indirectly or, despite his assertion of sources, directly — to current versions in the vernacular. His themes of Script (227), Pen

* *M. L. N.* XVIII, 2–3. † Ohlert, pp. 138 f.

‡ Nicholas Reusner, *Aenigmatographia sive Sylloge Aenigmatum et Griphorum Convivalium*. Two volumes in one. Frankfort, 1602.

§ *Strassburger Rätselbuch*. Die erste zu Strassburg ums Jahr 1505 gedruckte deutsche Ratselsammlung, neu hersg. von A. F. Butsch, Strassburg, 1876. As Hoffmann von Fallersleben has shown, *Weimar Jhrb.* II (1855), 231 f., this little book of 336 numbers is the chief source of later popular collections of German riddles. ‖ Reusner I, 254, 258. ¶ Reusner I, 243.

** Huldrich Therander, *Aenigmatographia Rythmica*, Magdeburg, 1605. Therander, or Johann Sommer, for such was his true name, tells us in his preface that he 'had read the *Sphinx Philosophica* of Joh. Heidfeld, the *Aenigmatographia* of Nic. Reusner, and the *Libri Tres Aenigmatum* of Joh. Pincier, and in order not to sit idle at home when others were working in the fields, had turned these into German rimes.'

(236), Weathercock (304, 306), Haw (307), Poppy (320), Oak (325), Stork (354), Ten Birds (356), Two-legs (401), Egg (405), and Year (411) — to cite a few out of many — were favorite possessions of the folk-riddle at the beginning of the seventeenth century; and we can hardly doubt that Sommer had heard these puzzles on the lips of peasants or met them in the riddle-books then popular.* But whether the connection between his little poem-problems and the more naïve versions of the folk be mediate or immediate, his book brings everywhere strong proof of the close interdependence of art-riddles and those of the people.

The distinction between the riddle of the study and the riddle of the cottage represents only one of many overlapping divisions that present themselves in any extensive consideration of the various kinds of riddles. In his introduction to Rolland's collection,† Gaston Paris marks the difference between 'énigmes de mots' and 'énigmes de choses'; Wossidlo divides the riddles of his famous collection into the three groups of riddles proper, i.e. complete problems or riddles of things (*Sachenrätsel*), jest-riddles or riddle-questions (*Rätselfragen*), and finally, riddle-stories or riddle-fables (*Rätselmärchen*); and Petsch distinguishes ‡ between unreal ('unwirkliche') and real ('wirkliche') riddles. In the former class he rightly includes all those questions which are addressed rather to knowledge and learning than to reason and understanding, *Weisheitsproben*, *Halslösungsrätsel*, and *Scherzfragen*. The manifold divisions of Friedreich into riddle-questions, word-riddles, syllable-riddles, letter-riddles, number-riddles, etc., are based upon no scientific principle, and, for the present, may be disregarded.

Tests of knowledge, in enigmatic phrasings, have played a very important part in the evolution of the riddle. The Queen of Sheba came to the court of Solomon to prove the wisdom of the great king by queries. Legend attributes to her several that take their place among world-riddles.§ Of these questions of Queen Bilqis, preserved in the Midrash Mishle and the Second Targum to the Book of Esther, the best-known is the enigma of Lot's Daughters, which is found in our collection (*Rid.* 47). Another riddle-strife attributed to Solomon is that with Hiram of

* It is, however, going too far to declare with Müllenhoff, Wolf's *Zs. f. d. M.* III, 130, that Therander's riddles are simply expansions of those in the *Reterbüchlein*, Frankfort, 1562. See Hoffmann, *Monatschrift von u. für Schlesien* I (1829), 160; *Mones Anzeiger* II, 310. † P. viii. ‡ P. 5.

§ Hertz, *Haupts Zs.* XXVII, 1–33; Wünsche, *Rätselweisheit bei den Hebräern*, p. 15; Ohlert, pp. 5–6; Friedreich, p. 98; *Folk-Lore* I, p. 354.

Tyre, described by Flavius Josephus.* These are the first of a long series of such word-contests which assume two main forms of great importance in riddle-literature: the *Rätselwettkampf*, or matching of wits for some heavy stake, and the 'Colloquy' or 'Dialogue.' These two classes of questions are not always distinct; but the former belongs rather to the region of story or fable, the second to the field of didactic or wisdom literature. In an excellent discussion of the first class, Professor Child† subdivides the *Wettkampf* into the struggle for a huge wager, usually life itself, and the contest for the hand of a loved lady or knight. Many examples of each may be mentioned. The game of riddle-forfeits is as old as the enigma of the Sphinx‡ or as the story of Samson (Judges xiv, 12),§ and appears in Germanic literatures in the *Hervarar Saga*‖ and in the *Vafþrúðnismál*¶; in the ballad of 'King John and the Abbot'** and its continental analogues††; in the famous *Wartburgkrieg*,‡‡ in which Klingsor and Wolfram contend; and in the 'Tragemundslied,'§§ in which a host tests a wandering stranger, to whom seventy-two lands are known. Not the least important of such riddle-contests are the modern *Halslösungrätsel*, those gruesome problems by means of which a condemned criminal is supposed to save himself from the extreme penalty.‖‖

* *Antiquities* viii, 5; *Contra Apionem* I, 17, 18. See Wünsche, p. 24; Ohlert, p. 6.

† *English and Scottish Popular Ballads* I, 1 ('Riddles Wisely Expounded').

‡ Gyraldus (Reusner I, 10), Friedreich, p. 84; Ohlert, pp. 31–35; Laistner, *Das Rätsel der Sphinx, Grundzüge einer Mythengeschichte*, Berlin, 1889.

§ Friedreich, pp. 151–155; Wünsche, pp. 11–13; *P. M. L. A.* XVIII (1903), 262.

‖ Bugge, *Norrone Skrifter*, pp. 203 f.; Vigfusson and Powell, *Corpus Poet. Boreale* I, 86 f. These riddles of King Heiðrek are genuine problems rather than tests of wisdom and knowledge of cosmogony like the *Vafþrúðnismál* and the *Alvíssmál* (Petsch, p. 15).

¶ *Eddalieder*, Jónsson, Halle (1888), I, 26–31; Friedreich, pp. 112–123.

** Child I, 403.

†† Stricker's 'Tale of Amis and the Bishop,' Lambel's second edition, *Erzählungen* etc., 1883, p. 11; and 'Ein Spil von einem Kaiser und eim Apt' (*Fastnachtspiele aus dem 15. Jahrhundert* I, 199, No. 22). Cf. Child, l.c.

‡‡ Plötz, *Der Sängerkrieg auf der Wartburg*, Weimar, 1851. The Introduction contains a bibliography of riddle-collections and *Streitgedichte*.

§§ *Altdeutsche Wälder*, 1815, II, 27; Müllenhoff & Scherer, *Denkmäler*[3] I, No. 48; Friedreich, pp. 135–138. Uhland, *Schriften* III, 189, points out that this is a genuine folk-product in its wealth of 'Eigenschaftwörter besonders der Farbe.'

‖‖ See the collections of Wossidlo, pp. 191–222, and Frischbier, *Am Urquell* IV, 9 f.; and the careful discussion by Petsch, pp. 15–22. The most famous of such

The second form of *Wettkampf*, the contest in which the stake is the hand of the beloved, finds equally abundant illustration. We meet it in the Persian story of Prince Calaf,* the ultimate source of Schiller's Turandot; in the *Alvíssmál*,† where the dwarf Alvis wins by his wisdom the god Thor's daughter; in the English ballads of 'Captain Wedderburn's Courtship' and 'Proud Lady Margaret';‡ in the story of Apollonius of Tyre,§ which is later incorporated into the *Gesta Romanorum*‖; and in those most charming of word-struggles, the *Weidsprüche* and *Kranzlieder* of older German folk-song.¶

The contest, as it takes form in Colloquy or Dialogue, is closely connected with wisdom-literature. Tylor asserts** that 'riddles start near proverbs in the history of civilization, and they travel on long together, though at last towards different ends'; and Wünsche†† points out that many of the number-proverbs of Solomon (xxx, 18–33, etc.) are nothing more than riddles. So the Dialogue, which holds so important a place in the literature of the Middle Ages, is at once enigmatic in its phrasing and didactic in its purpose. Born of Greek philosophy, it was early adopted by the Christian church as a means of instruction,‡‡ and leads a dull but healthy life in various groups of queries. Among the chief of these are the *Salomon and Saturn*,§§ the *Flores* of the Pseudo-Bede,‖‖ the

Halslosungrätsel is certainly the 'Ho riddle,' known in England, Germany, and many countries of Southern Europe (Pitrè, pp. lxxx–lxxxvii).

* *Haft Paikar* of Nizami, cited by Friedreich, p. 52.

† *Eddalieder*, Jónsson, 1888, I, 61 f. ‡ Child I, 414, 423.

§ Weismann, *Alexander vom Pfaffen Lamprecht*, 1850, I, 473; Hagen, *Roman von Konig Apoll. von Tyrus*, 1878, pp. 11 f.

‖ Chapter 153 (Oesterley, p. 383). ¶ Uhland III, 200.

** *Primitive Culture*, 1903, I, 90. †† *Rätselweisheit* etc., pp. 24–30.

‡‡ For an interesting summary of the material upon this subject, see Förster, *O. E. Miscellany* (Dedicated to Furnivall, 1901), pp. 86 f.

§§ For the English versions of this colloquy, both in verse and prose, see Kemble, *Salomon and Saturn*, 1848. Derived forms are the *Adrianus and Ritheus* (Kemble, pp. 198 f.) and the Middle English 'Questions between the Maister of Oxenford and his Clerke' (*Engl. Stud.* VIII, 284 f.). The history of the widely-spread Salomon and Marcolf saga, so fruitful in the production of dialogues, has been traced by Vogt, *Die deutschen Dichtungen von Salomon und Markolf*, Halle, 1880, vol. I, and by Vincenti, *Drei altenglische Dialoge von Salomon und Saturn*, Naumburg, 1901; but a consideration of this lies without my present purpose. Such productions often cross the border of the riddle (compare the enigmatic queries of 'Book' and 'Age,' and the use of the riddle-form, in the O.E. poetical *Salomon and Saturn*, 229–236, 281 f.).

‖‖ This I have discussed, *Mod. Phil.* II, 561–565. See *infra*.

Altercatio Hadriani et Epicteti,* the *Disputatio Pippini cum Albino*,* and the *Schlettstadt Dialogue*.† These questions can hardly be regarded as riddles at all; for, as I have already noted, they are rather tests of knowledge than of the understanding, and at all points display their clerkly origin.‡ They consist of 'odd ends from Holy Writ,' eked out by monkish additions to scriptural lore, scraps of proverbial philosophy, bits of pseudo-science, fragments of fable and allegory, gleanings from the folklore of the time. Two derived forms of the Dialogue have each an extensive range. The prose Colloquy is represented by the Lucidary, which, in its typical form, the *Elucidarium* of Honorius, was known among every people of Europe;§ the poetic Dialogue, on the other hand, becomes the *Streitgedicht* or Conflict-poem, which, beginning with Alcuin's *Conflictus Veris et Hiemis*,‖ and chronicling the contests of Water and Wine and of Sheep and Wool, reaches its highest development at the skilled hands of Walter Map.¶ Ultimately the Colloquy loses its serious purpose and is degraded into series of questions of coarse jest** which range from the mocking humor of the *Pfaffe Âmis* (cited *supra*) to the unsavory queries of the *Demaundes Joyous*.††

Closely associated with the *Wettkampf*, or struggle for a wager, is the *Rätselmärchen*, or riddle-story: indeed, the Apollonius enigma of incest and the ghastly Ilo-riddle of the dead love may be accepted as typical specimens of both groups. In each case the stake can only be won by knowledge of hidden relations that demand a narrative for their unfolding. Such connection between the enigma and the fable is found not only in the embodiment of early myths in old cosmic riddles, already considered under another head, but in almost every legend that finds its motif in the seemingly impossible. Uhland is therefore right in regarding‡‡ the story of Birnam Wood in *Macbeth* as an excellent example of the *Rätselmärchen*; and the so-called 'First Riddle' of the *Exeter Book*,

* Wilmanns, *Haupts Zs.* XIV, 530.

† Wolfflin-Troll, *Monatsberichte der königl. preuss. Akademie der Wissenschaften zu Berlin*, 1872, p. 116.

‡ Cf. the tiny Pharaoh query-poem of the *Exeter Book*, Gn.-W. *Bibl.* III, 82.

§ Compare Schorbach, *Studien über das deutsche Volksbuch Lucidarius*, *Quellen und Forschungen*, 1894, vol. LXXIV.

‖ *Monumenta Germaniae Historica*, *Poetae Latini* I, 270.

¶ Jantzen, *Geschichte des deutschen Streitgedichtes im Mittelalter* (*Weinholds Germanistische Abhandlungen*), Breslau, 1896. pp. 5 f.

** Compare Petsch's discussion of *Scherzfragen*, pp. 22 f.

†† Compare Kemble, *Salomon and Saturn*, p. 285. ‡‡ *Schriften* III, 221.

in its enigmatic suggestions of some story quite unknown to us, but latent in the memory of early Englishmen, may possibly be assigned to this genus. Of such riddle-stories Friedreich, Petsch, and Pitrè offer many specimens; but these authorities hardly refer to that species of the class which had the greatest vogue in the Middle Ages, the *Lügenmärchen*.* Of this special riddle-product, which has been traced by Uhland† to the tenth century, an apt illustration may be found in the analogue to the Anglo-Saxon enigma of the Month (*Rid.* 23) which appears among the *Lügenmärchen* of Vienna MS. 2705, f. 145.‡

I have already noted Gaston Paris's distinction between 'énigmes de mots' and 'énigmes de choses.' By word-riddles (*Worträtsel*) are understood that large class of problems which are concerned with the form of the word and its components, letters, syllables, etc., rather than with the object which it portrays. The commonest form of word-riddle is undoubtedly the logogriph, which consists of arranging the letters or shifting the syllables of a word, so as to form other words. This species of puzzle, closely akin to our anagram, was well known to the Greeks,§ and had a wide vogue in the Middle Ages. The earliest collection on English ground are the word-puzzles in the eleventh century Cambridge MS. Gg. V. 35, 418 b–419 a, which I have printed and discussed elsewhere.‖ The persistence of logogriphs in many English and continental manuscripts¶

* Says Wackernagel, *Haupts Zs.* III, 25: 'Das Rätsel streift dem Inhalte wie der Form nach an das Lügenmarchen, das Sprichwort, die Priamel, die gnomische Poesie überhaupt, ja es giebt Ratsel, die man ebensowohl Märchen nennen kann; in Marchen, Sagen, altertümlichen Rechtsgebrauchen unseres Volkes wiederholen sich Fragen und Bestimmungen von absichtlich ratselhafter Schwierigkeit.'

† l. c.

‡ Wackernagel, *Haupts Zs.* II, 562; my article in *M. L. N.* XVIII, 102.

§ Compare Friedreich, p. 20; Ohlert, pp. 174, 180 f.

‖ *Mod. Phil.* II, 565 f. See *infra*.

¶ I class with their continental analogues a few examples from material gathered among the MSS. of the British Museum (see *M. L. N.* XVIII, 7, note). *Castanea*: Arundel 248 (14th cent.), f. 67 b; Cott. Cleop. B. IX (14th cent.), f. 10 b, No. 6; Sloane 955 (ca. 1612), f. 3 a, No. 2; also in MSS. of Brussels, Laon, Ghent, and Heidelberg (Mone, *Anz.* VII, 42 f., Nos. 42, 56, 138, 119). *Paries*: Arundel 248, f. 67 b; Arundel 292 (13th cent.), f. 113 b (Wright, *Altd. Blätter* II, 148); Brussels MS. 34 (Mone, p. 43); Reims MS. 743 (Mone, p. 45); Reusner II, 110. *Formica*: Arundel 248, f. 67 b; Arundel 292, f. 113 b; Innsbruck MS. 120, 14th cent. (*Anz. f. d. A.* XV, 1889, 143); Reusner II, 106. *Dapes*: Arundel 248, f. 67 b; Cott. Cleop. B. IX, f. 10 b, No. 5; MSS. of Brussels and Ghent (Mone, pp. 42, 49). *Luv*: Arundel 248, f. 67 b; Arundel 292, f. 113 b; Cott. Cleop. B.

shows the long-continued vogue of these playthings of pedantic scholarship. None of the *Exeter Book* riddles are logogriphs in the strict sense; but such problems as Nos. 20, 24, 25, 37, 43, 65, 75, show the early enigmatograph's fondness for juggling with letters, and Aldhelm, whose liking for the acrostic is seen in the introduction to his enigmas, turns to good account the 'Paries' logogriph in his word-play upon 'Aries.' The attempts to interpret *Rid.* 1 and 90 as 'Cynewulf' logogriphs (which have so seriously affected the proper understanding of the whole collection) will be later considered.

At the very outset of our study of origins, of our comparison of the riddles of different authors or of various folks, we are met by a dangerous pitfall to the unwary,—the association of problems through their solutions rather than through their treatment of motives.* Riddles totally unlike in form, and yet dealing with the same theme, exist in different MSS. of nearly the same period, or even side by side in the same collection. The subjects in the interesting group of sixty-three Latin enigmas in the Bern MS. 611 of the ninth century (also Vienna MS. 67) are often those of Symphosius and Aldhelm, but only in a few cases can we detect similarity of treatment. Within the collection itself,† as in the Symphosius group, one subject receives a second handling of quite another sort: 23, 57, 'Fire,' and 34, 52, 'Rose.' Had Prehn realized this very obvious truth, that similarity of solutions is often coexistent with entire independence of treatment, he would not have erred so often in tracing the riddles of the *Exeter Book* to Latin sources with which they have naught in common; but of this much more later.

After thus marking that the same subjects are developed by different motives, we must note, too, that the converse is equally common, and that the same motives are often accorded to different subjects. For this there are at least four reasons that seem to deserve attention: (*a*) We are struck by the manifold use of motives appealing to men through the antithetical statement of an apparent impossibility. Wossidlo ‡ shows

IX, f. 10b, No. 4; Sloane 513, f. 57 b, No. 1; German Book-cover of 16th century (Mone, *Anz.* VIII, 317, No. 87); developed at end of 13th century into a German *Kunsträtsel* by Heinrich von Neuenstadt, *Apollonius of Tyre*, Rid. 6 (Schröter, *Mitth. der deutschen Gesellschaft zur Erforschung vaterl. Sprache und Alterthümer* V, Heft 2 (Leipzig, 1872).

* The discussion that follows is drawn from my article *M. L. N.* XVIII, 4 f.

† Later in the Introduction this MS. and its analogues will be carefully considered.

‡ No. 78, p. 282.

that the contrast of dead and living appears in many riddles: Oak and Ship, Ashes and Fire, Tallow and Flame, Brush and Lice, Bed and Man. Again, the motive of 'the child begetting its parent' is found not only in the riddle of Ice* but in the Greek enigma of Day and Night† and in the art-riddle of Smoke and Fire.‡ (*b*) The riddle is retained in memory, but the answer is forgotten and is eventually supplied with an inevitable loss of force. Symphosius's fine Bookmoth riddle (No. 16) appears in *The Royal Riddle Book* (p. 14) with the tame solution 'Mouse in a Study': and in *Holme Riddles*, Nos. 61, 62, and 51, the weak answers 'Egg in a Duck's Belly,' 'Penny in a Man's Purse,' and 'Custards in an Oven' are given to the excellent folk-riddles of 'Maid on Bridge with Pail of Water on her Head,'§ 'Blast of a Horn,'‖ and 'Boats on Water.'¶ The cleverness of a riddle in cunningly suggesting a false solution sometimes overreaches itself, and the true answer is in course of time crowded out by the usurper. Certain recently proposed answers to our *Exeter Book Riddles* are surely emendations of Baruch. Biblical riddles furnish strong proof of this lapse of solutions. The riddle of Lot's Daughters, perhaps the most widely known of 'relationship problems,' is found at many periods and among many peoples with the proper answer.** Only in Germany (Wossidlo 983) appears a general solution that reveals an ignorance or forgetfulness of the scriptural story. Petsch (p. 14) is doubtless right in his statement that 'after the school-time of the German peasant he troubles himself little about the Old Testament, not hearing each Sunday his First Lesson like men of his class in England': but this critic's conclusions regarding the riddle before us must be modified in view of its extensive range — only the answer, not the question, is wanting. To this disregard of the Bible is due the Tyrolese solution of the old problem of a dozen countries,†† 'A water lock and a wooden key: the hunter is captured and the game escapes.' In Renk's collection from the Tyrol‡‡ this riddle of 'the Red Sea, Moses's Rod, and the

* See notes to *Rid.* 34. † Ohlert, p. 31.

‡ Symphosius, No. 7; Sloane MS. 848 (early 17th cent.), f. 32; *Holme Riddles*, No. 14; Theramer, *Aenigmatographia*, No. 31 (*Zs. f. d. M.* III, 130).

§ *Notes and Queries*, 3d Ser. VIII, 492.

‖ *Bk. Merry Riddles*, No. 68 (Brandl, *Jhrb. der deutsch. Sh.-Gesellsch.*, XLII, 1906, p. 19). ¶ *Notes and Queries*, 3d Ser. VIII, 503.

** I shall present in detail the history of this interesting riddle in my notes to *Rid.* 47. †† Traced by Ohlert, p. 155; and Wossidlo, p. 304, No. 413.

‡‡ *Zs. d. Ver. f. Vk.* V, 154, No. 121.

Destruction of Pharaoh's Hosts' is found only in its first part, with the answer 'Sea and Boat.' (*c*) A motive long connected with a certain solution may in a later time, or among another folk, become attached to other subjects and do double or triple duty. The well-known English Cherry riddle has much in common with three German puzzles — those of the Cherry, Arbutus, and Haw ('Hagebutte').* Side by side with this may be placed the Onion-Pepper motive of early Latin and English riddles.† These totally distinct motives have been strangely confounded by Trautmann in his 'Rosenbutz' solution of the *Exeter Book* 'Onion' riddle (No. 26).‡ (*d*) By far the most numerous of all riddles of lapsing or varying solutions are those distinctively popular and unrefined problems whose sole excuse for being (or lack of excuse) lies in double meaning and coarse suggestion. And the reason for this uncertainty of answer is at once apparent. The formally stated solution is so overshadowed by the obscene subject implicitly presented in each limited motive of the riddle, that little attention is paid to the aptness of this. It is after all only a pretense, not the chief concern of the jest. Almost any other answer will serve equally well as a grave and decent anti-climax to the smut and horse-laughter of the riddle; so every country, indeed every section, supplies different tags to the same repulsive queries. Wossidlo's material garnered directly from the folk furnishes a dozen examples: Dough and Spinning-wheel (No. 71 a, p. 43); Kettle and Pike, Yarn and Weaver, Frying-pan and Hare (No. 434 a–e, p. 131); Soot-pole, Butcher, Bosom, and Fish on the Hook (No. 434 i*, p. 309); Trunk-key and Beer-keg (No. 434 n*, p. 309); Stocking and Mower in Grass (No. 434 s*, p. 310); Butter-cask and Bread-scoop (No. 434 u*, p. 310). These instances abundantly prove the absurdity of dogmatizing over the answers to the Anglo-Saxon riddles of this class.

I pass now to the likeness of motives in riddles of different times or localities. Three hypotheses in explanation of this similarity have been advanced by Gaston Paris in his suggestive Introduction to Rolland: §

* *Holme Rid.* 29; Halliwell, *Nursery Rhymes*, p. 75, No. cxxx; Chambers, *Pop. Rhymes of Scotland*, 1870, p. 109; Gregor, *Folk-Lore of N. E. of Scotland*, 1881, p. 80; *Lincoln Riddles*, No. 6 (*Notes and Queries*, 3d Ser., VIII, 503) — all with Cherry motive. German: Lorichius, Reusner I, 281 (Arbutus); Frischbier, *Zs. f. d. Ph.* IX, 67, No. 11, and Wossidlo, No. 181 (Cherry); Wossidlo, No. 200, notes, p. 295, many references (Haw).

† Symphosius, No. 44 (Onion); *Rid.* 26, 66 (Onion); Bern MS. 611, No. 37 (Pepper). See also *Royal Riddle Book*, p. 11. ‡ *E. B.* XIX, 185. § P. ix.

(*A*) common origin; (*B*) transmission; (*C*) identity of processes of the human mind.

(*A*) Common Origin. (*a*) Foremost among problems of like ancestry are 'world-riddles,' those puzzles that may be traced for thousands of years through the traditions of every people. In this list are the riddle of the Sphinx,* the queries of the Year,† Louse,‡ Fire,§ Sun and Snow,‖ Cow,¶ and Sow with Pigs.** Heusler†† notes that 'the material of world-riddles, like proverbs and fables and tales, belongs to the class of "Wandermotiven," and underwent exchanges before the time of literary barter.' (*b*) Of a narrower range than the riddles of our first class are those of one race in its various branches. Distinctively Teutonic examples are the German-English problems of Chestnut and Nettle and Rose.‡‡ (*c*) Less extensive still are the riddles of one folk in its many sections and dialects: for example, the German queries of Ten Birds (Wossidlo 170; known for centuries in every corner of the Fatherland), Mirror (Wossidlo 63), and Alphabet (Wossidlo 469); or the peculiarly English problems of Leaves, Rope, and Andrew.§§

(*B*) Transmission. Extensive range, particularly of a modern riddle, is not in itself a proof of 'common origin,' but often merely an indication that it has been borrowed by neighboring nations from the land of its birth. Adjoining races, though but distantly related, possess in common far more riddles than widely separated people of one stock. In France and Germany appear so often versions of the same problem (Rolland and Wossidlo, passim) that we can only suppose that legions of puzzles have at one time or other crossed the Rhine and Moselle and found ready adoption in the new land and speech. And Schleicher's list of Lithuanian riddles‖‖ includes a score of correspondences to Germanic queries, which surely cannot all be traceable to the cradle of the two races. But the best proofs of borrowing are these. Sometimes we are able to observe the very act of transmission. The *Demaundes Joyous*

* Friedreich p. 87; Ohlert pp. 31–35.
† Notes to *Rid.* **23**.
‡ *M. L. N.* XVIII, 3–4.
§ Ohlert, pp. 60, 72.
‖ Arnason, *Íslenzkar Gátur*, 1887, Introd.; Wossidlo, No. 90, p. 283; *supra*.
¶ Rolland, No. 41, p. 22; No. 400, p. 152; Wossidlo, No. 165, p. 201.
** Heusler, *Zs. d. V. f. Vk.* XI, 141.
†† Ib. 126.
‡‡ *M. L. N.* XVIII, 7, note; notes to *Holme Rid.* Nos. 31, 32, 144.
§§ *M. L. N.* l. c.; notes to *Holme Rid.* Nos. 57, 105, 111, 115.
‖‖ *Litauische Märchen, Sprichwoerte, Rätsel und Lieder*, Weimar, 1857, pp. 193 f.

printed by Wynkyn de Worde (1511)* is, in the main, but a series of selections from the *Demaundes Joyeuses en manière de quolibetz*,† as Kemble has shown.‡ Then, too, the riddles that in the Middle Ages had the widest vogue, at least in manuscript, — if we may judge from the scanty evidence of extant mediæval collections, — were not *Volksrätsel* at all, but Latin logogriphs which are ever the product of the study. There is, of course, no possibility of 'common origin' with such compositions as these: they must perforce be directly lent or borrowed. Even, however, with riddles of different periods or sections of one country, genuine folk-products though they may appear, we must often be prepared to find direct transmission through either literature or tradition. The few parallels between the thirty-five *Heiðreks Gátur* in the *Hervarar Saga* and the modern Icelandic folk-riddles (*Íslenzkar Gátur* — 1194 numbers) are rightly regarded by Heusler § as due to the immediate literary working of the Old Norse queries.

(*C*) Identity of Mental Processes. The third cause of the similarity of riddles must always be taken into account, after careful study of origins and comparison of motives have eliminated all possibilities of a common source and of direct or indirect transmission. When the counterpart of the 'Flood and Fish' riddle of Symphosius (No. 12) meets us among Turkish queries,‖ we are naturally inclined to believe that this widely known riddle has penetrated even to the Bosphorus; but we can hardly explain thus the similarity of the motives in the Persian 'Ship' problem of Nakkash, d. 938 A.D.,¶ — 'It makes its way only upon its belly, cutting, though footless, through the girdle of the earth' — to those in the 151st riddle of the *Íslenzkar Gátur*; or the surprising likeness of many Sanskrit riddles** to our modern charades; or even the parallels between the Anglo-Saxon problems of musical instruments (*Rid.* 32, 70) and the Lithuanian 'Geige' riddles.†† Indeed,

* This interesting collection was reprinted in Hartshorne's *Ancient Metrical Tales*, London, 1829, pp. 1–8.

† A copy of the French text — a very rare little octavo — is in the British Museum. It bears no date, but is assigned by the Catalogue to 1520, by Kemble with greater probability to 1500 or before.

‡ *Salomon and Saturnus*, p. 286. Compare Brandl, *Jhrb. der d. Sh.-Gesell.* XLII (1906), 2–3.

§ *Zs. d. V. f. Vk.* XI, 128.

‖ *Orquell* IV, 22, No. 10.

¶ Friedreich, p. 164.

** Führer, *Zs. der deutschen morgenl. Gesellschaft* XXXV, 1885, 99–102.

†† Schleicher, p. 200.

the case seems to be this. While, as we have seen, similarity of subject does not necessarily imply similarity of motives, there are of course certain themes that, from their limited nature, prescribe a particular treatment. However unaided may be the act of composition, essential traits of these subjects must be named, described, disguised, or summarized. Surely all likeness entailed by the very nature of the topic cannot be regarded as irreconcilable with a perfectly independent creation. Riddles, remote and unrelated though they be, must, after all, say somewhat the same things of the commonplaces of life. At times indeed — and now I must point to my present heading — this correspondence is carried far beyond the necessities of the subject through many combinations and permutations of motives, for riddle-literature, like every other, has its striking coincidences; but these instances are comparatively rare, since diversity of development, unlikeness in likeness, is here as elsewhere the badge of independence. The rarity of cases of complete resemblance between two riddles with no historical kinship gives them a peculiar value for us; and the evidence of such *Doppelgänger* for a solution is surely of far more weight than the random guesses of a modern interpreter.

In discussing the originals and analogues of the *Exeter Book Riddles* I shall seek to apply the principles adduced in the present chapter.

II

ORIGINALS AND ANALOGUES OF THE EXETER BOOK RIDDLES

Symphosius

August Heumann, in his excellent edition of the *Enigmatica* of Symphosius,* set up the thesis that 'Symphosius' was the lost Symposium of Lactantius† mentioned by Jerome.‡ Other editors, notably Migne§ and Fritzsche,‖ follow Heumann in including these 100 riddles

* Hanover, 1722.

† Goetz, *Rheinisches Museum* XLI, 318, shows on the evidence of a gloss in the tenth-century Codex Cassinus 90, 'simposium vel simphosium (MS. simphonium) aenigma quod Firmianus (MS. et) Lactantius composuit (MS. composuerunt),' that the enigmas were at an early time attributed to Lactantius.

‡ *De Viris Illustribus*, cap. 80. § *P. L.* VII, 285. ‖ II, 298.

in editions of Lactantius. Heumann's contention was opposed by Wernsdorff * on two grounds: (*a*) The prologue of seventeen hexameters introducing the enigmas mentions our poet by name, 'Haec quoque Symposius † de carmine lusit inepto.' (*b*) Symphosius is named by several early writers, among them Aldhelm (*Epistola ad Acircium*): 'Symp(h)osius poeta metricae artis peritia praeditus occultas aenigmatum propositiones exili materia sumtas ludibundus apicibus legitur cecinisse et singulas quasque propositiones formulas tribus versibus terminasse.' The conclusion of Pithoeus, ‡ cited with approval by Wernsdorff, that our author was 'Caelius Firmianus Symphosius,' the maker of other poems of the Latin Anthology, has, however, been abandoned by recent scholars. § Yet all modern editors unite in accepting for these enigmas an author called 'Symphosius.' Such is the view of Paul ‖ and Schenkl,¶ and of the editor of the oldest manuscript of the riddles (the Codex Salmasianus), Riese in the *Latin Anthology*.**

Regarding the date of Symphosius, there has been much dispute. Wernsdorff †† would assign him to the fourth century; Paul ‡‡ and Schenkl¶ to the fourth or fifth; L. Müller §§ to the second or third, on account of his metrical skill; and Hagen ‖‖ follows Riese (1868) in ascribing him to the same period as the collector of the poems of the Latin Anthology, the end of the fifth and the beginning of the sixth centuries. The text of the riddles is contained in numerous manuscripts, which range from the eighth to the eleventh century and are divided between two recensions.¶¶ Since the edition of Perionius *** there have been various editions and commentaries upon these enigmas — discussed by Friedreich, ††† Riese, and Teuffel. The best of these is that of Riese.**

The enigmas of Symphosius consist each of three hexameter lines of good Latinity, and are one hundred in number. Their metrical preface connects them with the festival of the Saturnalia ('Annua Saturni dum

* *Poetae Latini Minores*, Helmstadt, 1709, VI, 424.
† Riese, *Anth. Lat.* I, 221, 'Symphosius.'
‡ *Poematia Vetera*, Paris, 1590.
§ Cf. Teuffel, *Hist. of Roman Literature*, 1892, § 449, 1.
‖ *Dissertatio de Symposii Aenigmatis* (Part I), Berlin, 1854, p. 14.
¶ *Sitzungsber. der phil.-hist. Kl. der Wiener Akad.* XLIII (1863), p. 12.
** *Anthologia Latina*, 1894, I, 221–246. †† P. 414. ‡‡ P. 36.
§§ *De Re Metrica*, p. 55 (cited by Schenkl).
‖‖ *Antike u. Mittelalterliche Räthselpoesie*, Bern, 1877, p. 23.
¶¶ Cf. Riese, l. c. and Teuffel, l. c. *** Paris, 1533. ††† Pp. 187–188.

tempora festa redirent'); and, while this association is more than doubtful, they are thoroughly pagan in character. Ebert * divides them, according to subject, into six categories: (1) living things, especially beasts, less frequently man in strange aspects; (2) plants as flowers or food; (3) clothing and ornaments; (4) domestic implements; (5) structures — the ship, the bridge, the ladder; (6) meteorological phenomena — mist, rain, snow. 'The subjects,' he remarks, 'are drawn from the external world, and include for the most part objects which are closely associated with man in his daily life.'

The enigmas of Symphosius have dominated all riddles, both artistic and popular, since his day. To be sure, some of the problems to which he gave a wide vogue had been current in the mouths of men for centuries before his time.† Others became immediately and widely popular. But at no place and time were they in greater favor than in England of the eighth century. Aldhelm not only hails Symphosius as a model in his *Epistola ad Acircium* (*supra*) and draws freely upon his verses,‡ but in his enigmas borrows subjects (Nos. 51, *Mola*; 92, *Mulier quae geminos pariebat*) and attaches himself to the older riddler both in matter and form (*infra*).§ In the *Flores* of the Pseudo-Bede,‖ five riddles from Symphosius (Nos. 1, 7, 4, 11, 10) are quoted in full.¶ And in the *Disputatio Pippini cum Albino*** Alcuin paraphrases seven riddles from the earlier writer (Nos. 75, 30, 14, 98, 99, 11, 96). The other Anglo-Latin collections of enigmas exhibit a slight connection with Symphosius (*infra*); and, as I shall show later, the *Exeter Book Riddles* owe him an important debt. Very close is the relation of the enigmas of Symphosius to the Apollonius of Tyre story, so popular in the Middle Ages.†† Various versions of this tale contain a larger or smaller number of enigmas, until in

* *Ber. über die Verh. der k. sächs. Gesellsch. der Wiss. zu Leipzig, Phil.-Hist. Classe*, 1877, p. 21.

† Ohlert, pp. 138 f., has pointed out that Symphosius uses in many enigmas, those of Smoke, Vine, Ball, Saw, Sleep (17, 53, 59, 60, 96), the queries of the Palatine Anthology (*supra*), and such world-old riddles as that of the Louse (see my articles in *M. L. N.* XVIII, 3) receive his guinea-stamp (No. 30, *Pediculus*).

‡ Manitius, *Zu Aldhelm und Baeda*, 1886, p. 51, fully illustrates this indebtedness.

§ Ebert, *Ber. d. s. G.*, p. 22.

‖ Migne, *P. L.* XCIV, 539 f. See *infra*.

¶ Manitius, p. 82; my article in *Mod. Phil.* II, 561.

** Wilmanns, *Haupts Zs.* XIV, 530.

†† Cf. Weismann, *Alexander*, Frankfort, 1850, I, 473 f.; Schröter, *Mitth. der deutschen Gesellsch. zur Erf. der vaterl. Sprache* etc., Leipzig, V, 2 (1872), p. xiv.

the Middle German *Volksbuch* * form we encounter translations of no less than ten problems (Nos. 89, 61, 63, 11, 2, 13, 69, 77, 78, 59) into the vernacular. At least three of the Symphosius riddles (Nos. 11, 89, 13) passed from the Apollonius story into the *Gesta Romanorum*, chap. 153. In the sixteenth century the enigmas were translated into Greek by Joachim Camerarius (ca. 1540), and expanded by many others of Reusner's pedants.†

Aldhelm

From Aldhelm of Malmesbury (640–709), Bishop of Sherburne, we possess one hundred riddles in hexameters.‡ Of these William of Malmesbury tells us: § 'Extat et codex ejus non ignobilis "de Enigmatibus" poetae Simphosii emulus centum titulis et versibus mille distinctus.' In this last phrase, as William's next words show, he is simply accepting the description of the enigmas furnished by the acrostic which the first and last letters of the thirty-six lines of Aldhelm's poetical preface compose, 'Aldhelmus cecinit millenis versibus odas,'—a description not strictly correct, as only eight hundred hexameters appear. Unlike the enigmas of Symphosius, the hundred poems of Aldhelm are of varying length: nineteen tetrastichs, fifteen pentastichs, thirteen hexastichs, nineteen heptastichs, ten octostichs, eleven enneastichs, four decastichs, four hendecastichs, one dodecastich, one triscaedecastich, one pentecaedecastich, one heccaedecastich, and one polystichon (*De Creatura*). The indebtedness of these to Symphosius is sometimes greatly overstated.‖ Indeed, Aldhelm's chief debt is found not in his enigmas but in the *Epistola ad Acircium* or *Liber de Septenario*, which serves as a prose preface to his riddles.¶ In this tractate upon prosody, which was sent to Ealdferth, King of Deira and Bernicia, in the tenth year of his reign, 695, and which was perhaps originally an independent work,** he acknowledges his indebtedness to Aristotle and to the books of the Old Testament, but chiefly to Symphosius, from whom he draws at least a dozen illustrations.†† It is interesting to note that this treatise on meter

* Schröter, p. lxxv.

† Reusner, *Aenigmatographia sive Sylloge Aenigmatum* etc. Frankfort, 1602.

‡ J. A. Giles, *S. Aldhelmi Opera*, 1844, pp. 249–270.

§ *Gesta Pontificum Anglorum* V, § 196, Rolls Series, 1870, pp. 343–344.

‖ Cf. authorities cited by Friedreich, p. 191.

¶ Giles, *S. Aldhelmi Opera*, pp. 216 f.

** Bönhoff, *Aldhelm von Malmesbury*, Dresden, 1894, p. 114.

†† These are cited in full by Manitius, *Aldhelm und Baeda*, p. 51.

contains one of the best known of world-riddles, that of the Ice, 'Mater me genuit, eadem mox gignitur ex me,' which does not appear in Symphosius, but is found in the *Exeter Book*, 34[9-11].*

Between the enigmas of Aldhelm and Symphosius the verbal resemblances are not great.† Indeed, the same subjects are often treated by the two in very different fashion. Like Symphosius, Aldhelm makes the dumb nature of inanimate things speak, but for this personification he pleads the precedent of the Bible.‡ Ebert has noted§ the chief differences between the poets. To the categories of subjects which are treated by Symphosius and which receive further elaboration from Aldhelm, the younger writer adds new themes: the heavenly bodies, the elements, and such abstractions as Nature, Fate, The Creation. As Bönhoff well expresses it,‖ 'Bei Aldhelm überwiegt mehr das dem Germanen so eigene sinniganschauliche Sichversenken in die Natur, ihre Wunder und Werke, während Symphosius als ein Romane lieber das verständnismässige und espritvolle Spielen und Tändeln in Wort und Ausdruck sucht.' Ebert also points to the presence in these enigmas of the Christian element, which is totally lacking in the riddles of Symphosius.¶ This is seen not only in the problems of Fate (i, 7) and Creation (xiii), but in those of the Dove (iii, 9), Apple-tree (iv, 15), Fig-tree (iv, 16), and Lucifer (vii, 3), all of which are based upon Jewish-Christian story. Other Christian traces are marked by Ebert (ii, 14; vi, 1; viii, 3). And yet there are many references to classical mythology: to the Minotaur (ii, 11), to the threads of the Parcae (iv, 7), to Jove's eagle and Ganymede (v, 2), to Scylla (x), and frequently in his polystich, the *De Creatura*. Against all such heathen fables he inveighs in his enigma on the Sun and Moon (viii, 3).

All critics have noted the larger scale and freer treatment of Aldhelm's enigmas compared with those of his model; but, while the writer of Malmesbury has obviously gained in romantic breadth, he has lost not a little. Expanding in the joy of creation, he often forgets his riddle's

* For history of this riddle, see *M. L. N.* XVIII, 4, and notes to *Rid.* 34.

† These parallels are cited by Paul, *Dissertatio de Symposii Aenigmatibus*, 1854, p. 19, and by Manitius, pp. 78 f., who greatly overstates likenesses. Two enigmas are borrowed (i, 10, Sym. 62; iv, 12, Sym. 51), and occasionally a striking motive, like that of 'the biter bitten,' 'mordeo mordentes' (Sym. 44[1]), which Aldhelm, iii, 15, transfers from the Onion, adapting it to the Nettle, 'torqueo torquentes.'

‡ *Epistola ad Acircium*, Giles, p. 220. § Pp. 22–23. ‖ P. 115.

¶ See also Manitius, *Christl. Lat. Poesie*, p. 489.

excuse for being, and lifts the veil of his mystery (Ebert). Or else he falls into the opposite fault of needlessly complicating and obscuring his meaning. That his contemporaries found many lines difficult is shown by the large number of Latin and English glosses which we meet in the British Museum manuscripts of his enigmas.*

Tatwine

Of Tatwine, the author of the third collection of enigmas with which we have to do, we know little more than we are told by Bede.† He was a Mercian out of the district of the Hwiccas, and succeeded Berhtwald (d. January 13, 731) as Archbishop of Canterbury. He was consecrated June 10, 731, but did not receive the pallium until 733. Almost nothing is known of his rule. He died July 30, 734. As both Ebert and Hahn point out, he was a philosopher, a theologian, and a grammarian. And, what is more to our present purpose, he was an enigmatograph, the author of forty Latin riddles.‡ That the manuscripts preserve the original order of the enigmas is proved by the double acrostic — formed from the first and last letters of the first lines of the poems — corresponding to the introductory distich

> Sub deno quater haec diverse enigmata torquens
> Stamine metrorum exstructor conserta retexit.

Of the forty riddles, twenty-two consist of five hexameters, nine of four, seven of six, one of seven, and one of twelve. Both Ebert and Hahn point to the revelation of Tatwine's personality in these enigmas. That he is a theologian is shown by his choice of religious or churchly themes in one third of his riddles: church furniture, the Christian virtues, topics

* MS. Royal 15, A. XVI; MS. Royal 12, C. XXIII. Cf. comments of Wright, *Biog. Brit. Lit.* I, 78, and Bönhoff, p. 115. For the glosses themselves see Wright's edition of the enigmas (*Anglo-Latin Satirical Poets*, Rolls Series, 1872, II, 533–573) and Napier, *O. E. Glosses*, pp. 101 f.

† *Eccl. Hist.* v, cap. 23, 24. Compare Ebert, p. 25; Hahn, *Forsch. zur deutschen Gesch.* XXVI (1886), 603 f.

‡ These are preserved in two MSS. in company with the enigmas of Eusebius (*infra*): the one at Cambridge, MS. Gg. V, 35; the other in the B. M., MS. Royal 12, C. XXIII. The enigmas of both poets were edited from the Cambridge MS. by Giles (*Anecdota Bedae, Lanfranci et Aliorum*, Caxton Society, 1851); those of Tatwine, from the London MS. by Wright (*Anglo-Latin Satirical Poets*, Rolls Series, 1872, II, 525–534), who knew nothing of the other manuscript or of the earlier edition; and finally from both texts by Ebert, *Ber. über die Verh. der k. sächs. Gesellsch. der Wiss. zu Leipzig, Phil.-Hist. Classe*, 1877, pp. 20 ff.

of dogma. That he is a philosopher becomes at once apparent in his first and longest problem, *De Philosophia*, and is further indicated by his love of abstractions and of speculation.* That he is a grammarian is attested not only by the selection of such a topic as 'Prepositions governing both cases' (No. 16), but by the narrow range of his fancy and the sobriety of his style.†

Tatwine owes very little to his predecessors. Unlike Ebert,‡ and like Hahn,§ I can detect no striking resemblances between his enigmas and those of Symphosius on similar or kindred themes. In the six riddles (Nos. 6, 7, 11, 20, 28, 32) that invite comparison with the earlier enigmas, the very slight likenesses seem to me to lie rather in the coincidence of subjects than in actual borrowing. To Aldhelm he may acknowledge perhaps a small debt, which has been greatly overstated by Manitius in his list of alleged parallels between the Anglo-Latin riddlers ‖ and even by Ebert. In the eight riddles cited by Hahn as suggesting a slight resemblance to the older collection ¶ we sometimes have motives common to all the Anglo-Latin riddles (4, 5, 6) and very possibly the possession of the folk. But an occasional lifting of Aldhelm's phrases, not only when he is dealing with like subjects (12, 31, 39), but elsewhere in the group (T. 11^1, A. iv, 3^1; T. 17^4, A. i, 14^3; T. 24^5, A. *De Creatura* 21, etc.) puts beyond doubt a direct relation. Hahn observes with not a little plausibility:**—'Bei der grossen Neigung der Gelehrten des 8. Jahrh. zur wirklichen Ausbeutung ihrer litterarischen Vorbilder ist der Wegfall solcher Plünderung eigentlich für die Unabhängigkeit zweier Schriftsteller von einander bedeutungsvoll.' Yet when we remember that Aldhelm himself, ordinarily a mighty lifter, greatly restricted his borrowings from his model Symphosius, Hahn's argument loses much of its weight.

Eusebius

Over the identity of Eusebius, the author of the sixty riddles which accompany those of Tatwine in the Cambridge and British Museum manuscripts, there has been much discussion. Ebert†† declares that 'we know nothing of him, because the conjecture of Giles‡‡ that he is the

* See Manitius, *Christl. Lat. Poesie*, p. 503.

† See Ebert, *Litt. des Mitt. im Abendlande* I, 651. ‡ *Ber. d. s. G.*, p. 26.

§ P. 611. ‖ *Aldhelm und Baeda*, pp. 79–82.

¶ Tatwine 4, Aldhelm iv, 1; T. 5, A. v, 9; T. 6, A. v, 3; T. 12, A. vi, 4; T. 30, A. iv, 10; T. 31, A. vii, 4; T. 33, A. v, 10; T. 39, A. ii, 10.

** P. 612. †† *Ber. d. s. G.*, p. 27. ‡‡ *Anecdota*, Preface, p. x.

Eusebius to whom Bede dedicated his commentary upon the Apocalypse is without support.' Ebert admits, however, that nothing in his riddles militates against the theory that he was a contemporary of Tatwine. Hahn* follows Giles in identifying the author of our enigmas with Eusebius, the friend of Bede. He had previously proved beyond all doubt† that this friend was Hwætbert, Abbot of Wearmouth in Northumbria.‡ Hwætbert-Eusebius is clearly revealed by Hahn; but that the great abbot of the North is the maker of our enigmas, is merely a happy conjecture incapable of positive proof. The conjecture rests, however, on such high probabilities of time and place§ that a brief sketch of Hwætbert may be drawn from Hahn's ample material. He was born about 680 (his early teacher, Sigfrid, died in 688, and Hwætbert was young enough to be called 'juvenis' in 716), and was in his young manhood at Rome under Pope Sergius (687–701). He was ordained priest in 704, and chosen Abbot of Wearmouth on June 4, 716. That he was a scholar is evidenced by Bede's tribute (*supra*). He was honored by the dedication not only of his friend's commentary upon the Apocalypse but of his scientific work of 726, *De Ratione Temporum*.‖ He was probably the author of the anonymous 'Life' of his predecessor in the abbacy, Ceolfrid, whom, in an admirable letter still extant, he commends to the kindly offices of Gregory II.¶ That he was still living in the forties of the eighth century is proved by a letter addressed to him by the missionary bishop Boniface between 744 and 747.**

Other things speak for his authorship of our enigmas, besides favorable conditions of time and place. In favor of this view is the internal evidence of the enigmas themselves; although upon this we must not lay undue stress, as his enigmas are not nearly so distinctive as those of Tatwine. The riddler Eusebius seems to have been a theologian and divine (Nos. 1–5), although, unlike Tatwine, he avoids subjects of the

* *Forsch. zur deutschen Geschichte* XXVI (1886), 601 f. Cf. Erlemann, *Herrigs Archiv* CXI (1903), 58.

† *Bonifaz und Lul*, Leipzig, 1883, pp. 213–218.

‡ Bede thus speaks of him in his remarks upon the first book of Samuel the prophet (Giles, *Opera Bedae* VIII, 162), 'Huetbertum juvenem cui amor studiumque pietatis jam olim Eusebii cognomen indidit.'

§ The identification is accepted by Ebert, *Litt. des Mitt. im Abendlande* I, 1889, p. 652, and Manitius, *Christl. Lat. Poesie*, p. 502.

‖ Giles, *Opera* VI, 139–140. ¶ Hahn, pp. 216–217.

** Jaffé, *Bibliotheca* III, 180, No. 62; discussed by Hahn, *Bonifaz*, p. 213.

Christian cult;* he shows a keen interest in chronology (Nos. 26, 29) and grammar (Nos. 9, 19, 39, 42) — tastes befitting a friend of Bede; and in his later enigmas (Nos. 41–60), which were perhaps written, as Ebert suggests, for use in the school, he displays an accurate knowledge of the great textbook of his time, Isidore's *Etymologies*.† A striking characteristic of his enigmas is his love of contrasts (Nos. 8, 15, 18, 21, 24, 27, 48).‡ Ebert rightly regards his literary workmanship as inferior to that of Tatwine. The first forty of his enigmas consist each of four hexameters; the last twenty, so different from their predecessors in origin, matter, and form, are of varying lengths.

Now, what is the relation of the enigmas of Eusebius to those of Tatwine, which they accompany? Ebert§ advanced the opinion that Eusebius sought, by supplementing Tatwine's forty riddles with sixty others, to make a new riddle-book of one hundred queries like the groups of Symphosius and Aldhelm (compare also the ninety-five problems of the *Exeter Book*). That we may not assume the reverse relation seems evident for two reasons: Tatwine firmly establishes the number of his problems by his acrostic; Eusebius is hard put to it to raise his own number to sixty and is driven to new sources (*supra*). From the internal evidence of the single enigmas we can draw no valuable conclusion regarding the relation of the two groups, as, with one exception, there is no likeness in thought and word between the problems that handle like themes (E. 7, T. 4; E. 8, T. 33; E. 17, T. 9; E. 24, T. 23; E. 27, T. 25; E. 32, T. 5; E. 36, T. 30). In the 'Pen' problems (E. 35, T. 6), where we have at least one common motive, not only are both writers in the wake of Aldhelm (v. 3), but both are employing ideas current in all riddle poetry of the time.‖ Though the manner of Eusebius is not unlike that of Symphosius, there is little trace of direct borrowing from the earlier and wittier writer. The resemblances (E. 10, S. 81; E. 34, S. 11; E. 38, S. 14; E. 43, S. 38) are not striking, and may well be entailed by the demands of like subjects. Of the first forty riddles of

* Cf. Ebert, *Ber. d. s. G.*, p. 28.

† Bucheler, *Rhein. Mus.* XXXVI, 330, and Hahn, pp. 010–024, give abundant proof that Eusebius did not go directly to Pliny and Solinus, as Ebert supposed, but derived from these authors through Isidore. See also Ebert, *Litt. des Mitt. im Abendl.* I, 1880, p. 052, n.

‡ See Manitius, *Christl. Lat. Poesie*, p. 504. § *Ber. d. s. G.*, p. 27.

‖ Cf. Ebert, *Haupts Zs.* XXIII, 200; the writer, *M. L. A.* XXI, 102, and notes to *Rid.* 52.

Eusebius, sixteen invite comparison with Aldhelm through their treatment of similar subjects.* Of these, eight are totally independent (E. 4, A. xiii, 1; E. 5, A. vi, 2; E. 7, A. iv, 1; E. 10, A. viii, 3; E. 11, A. i, 6; E. 15, A. iii, 1; E. 28, A. v, 1; E. 36, A. iv, 10); four display a slight connection (E. 6, A. i, 1; E. 8, A. i, 2; E. 32, A. v, 9; E. 33, A. ii, 14); two show a still more marked relation (E. 31, A. v, 9; E. 35, A. v, 3); and two are very closely bound to their prototypes (E. 37, *De Vitulo*, A. iii, 11; E. 40, *De Vtre*, A. iii, 10). On account of the last few examples, Hahn is inclined, with Ebert, to believe in a direct employment by Eusebius of Aldhelm's enigmas; but he sanely distinguishes 'between collective and individual use, between transmission by book and by tradition.' 'It is very possible that single riddles of Aldhelm and of others were transmitted, as themes of wit and entertainment, from monastery to monastery, and from mouth to mouth; and thus arose the use of particular riddles and not of the whole collection.' Though only three of the last twenty enigmas of Eusebius bear any resemblance even of topic to Aldhelm's (E. 48, A. xii; E. 56, A. iv, 2; E. 57, A. iii, 7), yet these latter riddles approach far more closely to his manner, and may be the additions of another hand than that of Eusebius.

Latin Enigmas and the Exeter Book

The relation between the *Exeter Book Riddles* and the Latin enigmas current in the eighth century was first touched upon by Thorpe in his Preface †: 'Collections of Aenigmata have been left us by Symphosius, Aldhelm, Beda and others; but these are, generally speaking, extremely short, and although they may have occasionally suggested a subject to our *scop* whereon to exercise his skill, yet are those in the present collection too essentially Anglo-Saxon to justify the belief that they are other than original productions.' In his first article ‡ Dietrich indicates the indebtedness of the Anglo-Saxon collection to certain models. Once or twice we have a direct reference to learned sources.§ Among these sources are Symphosius and Aldhelm. According to Dietrich,‖ *Rid.* 17,

* Hahn, pp. 628 629. † P. 10. ‡ *Haupts Zs.* XI, 450 f.

§ We can, however, lay very little stress upon such phrases as *Rid.* 43[7], *þām þe bēc cēðan* (a reference to the knowledge of runes), and 40[13], *gēcorfte secgaþ*, as neither of these riddles (40 or 43) seems to owe aught to the Latin enigmas; and the words, *Rid.* 39[5], *Mon maþelade sē þe me gesægde* introduce a riddle-motive universally popular at this period (*M. L. N.* XVIII, 99). ‖ XI, 251 f.; XII, 241.

48, and 61 show close verbal borrowings from Symphosius; while *Rid.* 36, 39, and 41 are derived sentence for sentence from Aldhelm. In *Rid.* 6, 14, 29, 37, 51, 54, individual points are borrowed from the Latin enigmas.* In the so-called second series Dietrich notes a freer employment of Symphosius (*Rid.* 66, 84, 85, 86, 91), and a few traits from Aldhelm (*Rid.* 64, 71, 84). He draws from his very doubtful premises the conclusion that 'a closer dependence upon Latin models is a constant trait of the first series, a freer movement predominates in the second.' From the references to 'writings' in *Rid.* 40, from the C and B runes which precede *Rid.* 9 and 18 and which may stand for the Lat. *camena* and *ballista*, Dietrich conjectures a third Latin source, but 'none has been discovered which casts any light upon the problems in question.' Dietrich also points out the popular elements in such riddles as *Rid.* 23, 14, 52, 34, 43, 10, etc., and notes parallels among the German folk-riddles.† Müller's contribution to the *Cöthener Programm* (1861) adds nothing to Dietrich's treatment of sources. But in 1877 Ebert, in his essay upon the riddle-poetry of the Anglo-Saxons,‡ seeks to show that our riddler, whom he identifies with Cynewulf, probably used Tatwine's enigmas, and certainly those of Eusebius. The English riddles which he believes to be indebted to the Latin are *Rid.* 7 (E. 10); 14 (T. 4, E. 7); 15, 93 (E. 30); 21 (T. 30); 27 (T. 5, 6; E. 31, 32); 30 (E. 11); 39 (E. 37); but, as I shall show, there is in none of these cases any conclusive proof of a direct literary connection.

In a monograph which, by its perversion of method and unwarranted conclusions, has done no little harm to the proper understanding of the *Exeter Book* problems and their relations, Prehn § aims to find for nearly every Anglo-Saxon riddle a Latin prototype among the enigmas of Symphosius, Aldhelm, Tatwine, and Eusebius. He thus summarizes his results: ‖ 'An exclusive use of Symphosius is found in twelve riddles, of Aldhelm in seventeen, of Eusebius in five, while Tatwine is never used

* All of Dietrich's statements regarding sources must be considerably modified and discounted in the light of my investigations (*M. L. N.* XVIII, 98 f.). See *infra*, and notes to separate riddles.

† Dietrich's treatment of the connection between the poems of our collection and popular riddles is confined to a single paragraph (XI, 457–458) and must be supplemented at every point (see my article in *M. L. N.* XVIII, 98 f., my discussion *infra*, and the notes to the several problems).

‡ *Ber. d. s. G.*, p. 29.

§ *Komposition und Quellen der Rätsel des Exeterbuches.* Paderborn, 1883.

‖ P. 158.

alone.' But, according to Prehn, our author frequently builds up his riddle by suggestions and plunderings from more than one author: he thus employs Symphosius and Aldhelm six times, Symphosius and Tatwine twice, Aldhelm and Tatwine once, Aldhelm and Eusebius four times, Aldhelm, Tatwine, and Eusebius three times, but never Tatwine and Eusebius alone together. Sometimes he employs more than one riddle of the same author: he thus uses Symphosius twice and Aldhelm once.* Against these results of Prehn's too fruitful source-hunt there have been more than one protest from scholars. Zupitza,† a year later, took issue with Prehn's conclusions of wholesale borrowings from learned sources, and affirmed his belief in the popular origin of many *Exeter Book* puzzles. Holthaus ‡ also thinks that Prehn has failed to establish the great dependence of the Anglo-Saxon riddles. He points to the popularity of such compositions among monks and laymen. The number of universally known riddles was far larger than those extant; and these, in form and expression, were naturally much alike. Only the true poets gave them a new dress. Regarding the vogue of this riddle-material, he believes, as does Ten Brink of the epic, § that 'the product of poetic activity was not the possession, the performance, of an individual but of the community.' Other arguments of Holthaus will be considered later. So Herzfeld ‖ declares that 'in the case of the *Exeter Book Riddles* one cannot speak of a constantly close adherence to definite models. Previous investigations ¶ show that some few of these are literal translations of the Latin, others are related to the Latin riddles only in single traits and turns of thought, while the majority have their roots in popular tradition, from which the poets of both the Latin and the Old English riddles have drawn independently.'

Brooke ** quotes the whole of Aldhelm's riddle *De Luscinia* side by side with *Rid.* 9, 'in order to confound those who say that Cynewulf in his *Riddles* is a mere imitator of the Latin. In the Latin there is not a trace of imagination, of creation. In the English both are clear. In the

* Even in cases where Prehn is unable to demonstrate borrowing, he declares (p. 269): 'Indessen beschränkt sich ihre Selbständigkeit nur auf die Wahl der Stoffe, während der Inhalt dieselben typischen Züge aufweist, welche wir bei den Vorbildern kennen gelernt haben.' † *Deutsche Littztg.*, 1884, p. 872.

‡ *Anglia* VII, *Anz.* 124. § *Geschichte der Engl. Litt.*, p. 17. ‖ Pp. 26–27.

¶ Herzfeld compares J. H. Kirkland, *A Study of the Anglo-Saxon Poem, The Harrowing of Hell*, Halle, 1885, pp. 25 f. But in what respect this reference establishes large results, I fail to see. ** *E. E. Lit.*, p. 149, footnote.

one a scholar is at play, in the other a poet is making. Almost every riddle, the subject of which Cynewulf took from Aldhelm, Symphosius or Eusebius, is as little really imitated as that. Even the Riddle *De Creatura*, the most closely followed of them all, is continually altered towards imaginative work.'

Erlemann* discusses the close relation of the *Riddles* to the Latin enigmas of the early eighth century. 'All of these enigmatographs, Aldhelm, Tatwine, and Eusebius, were contemporaries of Bede; and, as Hahn has shown,† Eusebius is identical with Hwætbert-Eusebius, Abbot of Wearmouth, to whom Bede submitted his work of 727, *De Temporum Ratione*. The Anglo-Saxon poet [so Erlemann] knew all the Latin collections of riddles and employed Eusebius in particular. There is no small probability that the Anglo-Saxon poet, through school instruction, was familiar with the works of Bede as well as with the riddle-poems of Eusebius, Tatwine, and Aldhelm. It is indeed possible that he obtained his scholarly training in one of the monasteries Wearmouth and Jarrow.' Erlemann believes that this aids us in fixing the date of our collection. Eusebius employed the riddle-collection of Tatwine, which falls in 732; and therefore composed between that date and the middle of the forties when he died. His sixty enigmas probably supplement Tatwine's forty, so they are close to them in time. Now, if the Anglo-Saxon problems are due to the awakened interest in riddles, they may be placed between 732 and 740, in any case before 750, in Northumbria — the time and place to which Sievers and Madert (*infra*) would assign them. But all these arguments fall to the ground if we deny direct literary connection with Tatwine and Eusebius.

Let us now examine the riddles. In the four riddles that owe most to the collection of Symphosius, *Rid.* 48, 61, 85, 86, the relation is not nearly as close as that of *Rid.* 36, 41, to Aldhelm. It is certainly not correct to say with Herzfeld‡ that to each line of Symphosius 16, *Tinea*, two lines of *Rid.* 48 correspond. The six lines of the English version represent a very unfortunate expansion, in which the answer is betrayed at the outset, no new ideas except that of the holiness of the book are added, and the sharp contrasts of the Latin are sacrificed. The three motives of the 'Arundo' enigma of Symphosius (No. 2) are admirably developed in the seventeen lines of *Rid.* 61, as Dietrich has

* *Herrigs Archiv* CXI (1903), 58.

† *Forsch. zu deutsch. Gesch.* XXVI, 597. ‡ P. 29.

shown in parallel columns.* Here the Latin simply suggests. *Rid.* 85 follows only in its first lines the 'Flumen et Piscis' problem (Sym. 12): the remainder of the short poem is an independent development in which new motives are added. Only the second line of the Symphosius enigma *Luscus allium toreus* (No. 94) is used in the monster-riddle of seven lines (*Rid.* 86) which thus lavishly employs the hint. The four English riddles, though somewhat dissimilar in method of borrowing, resemble each other in free handling of sources; Nos. 85 and 86, in the manner of development from a suggestion in the original; Nos. 48 and 85, in the introduction of Christian elements. But the treatment of sources differs entirely from that in the small Aldhelm group (*Rid.* 36, 41), where the Latin (A. vi, 3, and *De Creatura*) is closely followed (Notes).

A dozen riddles employ motives of Symphosius and Aldhelm in such fashion as to suggest direct borrowing from the Latin enigmas.† In *Rid.* 10 the riddler gives evidence of his use of Symphosius 100 (not in Riese) in his description of the desertion of the cuckoo by parents before birth and its adoption by another mother; but the added motive of the cuckoo's ingratitude, as indeed the whole treatment, shows an intimate acquaintance with the folk-lore of the time. The three motives of Symphosius 61 appear in the 'Anchor' riddle (*Rid.* 17), but only the second is so closely followed as to indicate actual indebtedness. The *leitmotif* of Symphosius 73 is not introduced into the 'Bellows' riddle, *Rid.* 38, until its fifth line, and then, after receiving a three-line treatment, is dismissed by the popular motive that closes the problem: in the second fragmentary version of the English riddle (*Rid.* 87) the Symphosius theme is not reached. The two closing lines of *Rid.* 66 (compare 26), 'Onion,' seem to be verbally indebted to the 'Cepa' enigma of Symphosius (No. 44), but this 'biter bitten' motive is a commonplace of riddle-poetry and well known to contemporary enigmatographs.

A motive from Aldhelm v, 3, and yet another from v, 9, seem to be the sources of several lines of *Rid.* 27, 'Book'; and Aldhelm v, 3, and iv, 1, suggest the striking themes of *Rid.* 52, 'Pen'; but in both English riddles we are dealing with the common property of very many enigmas of that day. *Rid.* 13 and 39, 'Young Ox,' may claim as analogues not only Aldhelm iii, 11; v, 8, and Symphosius 56, but many other Latin

* XI, 452.

† *Rid.* 10 (S. 100); 17 (S. 61); 38 (S. 73); 66 (S. 44); 27 (A. v, 3, 9); 52 (A. v, 3; iv, 1); 37 (A. vi, 10); 13, 39 (A. iii, 11; v, 8; S. 56); 50 (A. ii, 14); 64 (A. vi, 9).

riddles of the time; and the two English problems cling to the traditional motives, but with a certain freedom of literary treatment. *Rid.* 50, 'Bookcase,' is connected through its last lines, and particularly through the word *unwita* (11 a), with Aldhelm ii, 14^{1-3}, *Arca Libraria*; but it is noteworthy that this is the very motive which we meet in the 'Bookmoth' problem (Sym. 16; *Rid.* 48^{5-6}). *Rid.* 64 owes its ruling idea to Aldhelm vi, 9^{5-9}, though it is no slavish copy of the Latin theme, 'the kiss of the wine-cup,' which appears not only in Anglo-Latin riddles (*supra*) but in the modern English Holme riddle, No. 128. Aldhelm's 'Water' enigmas, iii, 1 and especially iv, 14, are freely followed in their main outlines by the writer of *Rid.* 84; but that long poem during its larger part declares its independence of Latin sources. To summarize, the motives of the Latin enigmas are so widely diffused throughout riddle-poetry, and moreover these themes are so freely handled in the English versions, that it is impossible to deduce any but the most general conclusion regarding either relation to sources or the identity of the author. Only this much may be safely said: that the English riddles just considered are alike in combining a certain dependence in their leading ideas with originality of expression and freedom of development.

Yet another group of riddles bear to Symphosius and Aldhelm only a very slight resemblance — perhaps in a single phrase or line — so slight indeed that the likeness may often be accidental or else produced by identity of topic.* Edmund Erlemann has pointed out† that the 'Storm' riddles, *Rid.* 2–4, are indebted for one of their central ideas, not to Aldhelm's line (i, 2^{1}) 'Cernere me nulli possunt nec prendere palmis,' which appears in both the Bern Riddles and Bede's *Flores* (*supra*), but to the scriptural sources of this (see Notes); and I regard the other alleged parallels of Prehn‡ as very natural coincidences. The resemblance between *Rid.* 6 and Aldhelm iv, 13, *Clypeus*, is very slight and the mere outcome of a common theme: each shield speaks of its wounds. It is barely possible that the author of *Rid.* 9 owed something to Aldhelm's 'Luscinia' enigma (ii, 5), but I do not believe that the Anglo-Saxon poet had the nightingale in mind. It is a far cry from Aldhelm's *Fimfaluca* (iv, 11) to the 'Barnacle Goose' of *Rid.* 11; so

* *Rid.* 2–4 (A. i, 2); 6 (A. iv, 13); 9 (A. ii, 5); 11 (A. iv, 11); 12 (A. xii, 9); 21 (A. iv, 10); 28 (A. vi, 9); 29 (A. vii, 2); 35 (S. 60); 49, 60 (A. vi, 4); 54 (A. v, 8); 57 (S. 17; A. iv, 3, 7); 58 (A. vi, 1); 71 (A. iv, 10); 73 (A. vi, 8); 83 (S. 91); 91 (S. 4).

† *Herrigs Archiv* CXI, 55.

‡ Pp. 159–163.

the likeness between the opening lines of the two, which is very slight, is obviously accidental. There is certainly a resemblance between a single passage in Aldhelm's 'Nox' enigma (xii, 9) and *Rid.* **12**$^{7-8}$; but this is not sufficient to establish any direct connection between the Latin and the Anglo-Saxon. *Rid.* **21**, 'Sword,' is developed in a totally different fashion from Aldhelm's enigma (iv, 10) on the same topic; any parallels of thought — and these are few — are inherent in the subject. The motive of 'wine, the overthrower' (Aldhelm vi, 9[9]), which also appears in *Rid.* **28**, is found not only in other Latin enigmas of the time (MS. Bern. 611, No. 63$^{3-6}$), but in folk-riddles remote from learned sources (see Notes). As the companion piece, *Rid.* **29**, bears in two of its motives a general likeness to Aldhelm vii, 2, it is possible that the Latin may have been consulted by the author of these bibulous problems, but it is difficult to see how his themes could have been developed without mention of these traits. The slight likeness between the 'Rake' riddle (*Rid.* **35**) and Symphosius 60, *Serra*, may easily be explained by the demands of similar subjects. Dietrich * finds the germ of *Rid.* **49**, **60**, in Aldhelm vi, 4, *De Crismale*; but the likeness, being practically limited to the 'red gold' of both the Latin and English vessels, and consequently an inevitable result of identity of themes, is not irreconcilable with complete independence. Only in two lines of *Rid.* **54**, 'Battering-ram,' is found any analogue to Aldhelm v, 8, which has a far different purpose, — a pun upon 'Aries.' The 'Loom' riddle, *Rid.* **57**, bears only a very faint resemblance to the enigmas of Symphosius (No. 17) and Aldhelm (iv, 3, 7): like subjects could hardly be treated with greater difference of method. *Rid.* **58** has certainly two traits in common with Aldhelm vi, 1; but no descriptions of the 'Swallow' could fail to mention its wood-haunts and its garrulous note. The origin of the 'Sword' or 'Dagger' (*Rid.* **71**$^{2-3}$) recalls Aldhelm iv, 10[1], *De Pugione*; but the two enigmas are of very diverse sort. The 'Lance' riddle (*Rid.* **73**) surely owes little to Aldhelm (vi, 8) in the picture of its origin and its delight in battle. The general likeness in riddle-motive — change of condition by fire — between *Rid.* **83** and Symphosius 91 may well arise from the demands of the topic, 'Ore.' And, finally, there is but a dim suggestion of the lively metaphors of *Rid.* **91**, 'Key,' in the bald 'Clavis' enigma of Symphosius (No. 4), which simply states the subject's sphere of action. In none of the twenty riddles just considered

* XI, 474.

is it possible to establish direct literary connection with the Latin enigmas. In the preceding group, popular transmission of motives, — in this, like conditions of common subjects, — go far towards explaining all resemblances. In other riddles that treat the same themes as the Latin enigmas, even this faint likeness is lacking.*

I have already registered my protest † against the claims of Tatwine and Eusebius as creditors of the *Exeter Book Riddles*. In a few cases I notice a resemblance between the *Riddles* and these Latin enigmas. ‡ Yet in all these, except *No.* 15 and 44, the English and Latin writers are both working with motives employed not only by Symphosius or Aldhelm, but by other early enigmatographs whose direct connection with Tatwine and Eusebius is more than doubtful.§ The 'Horn' riddle (*No.* 15) has in common with Eusebius 30 its first thought, which is repeated in different form in *No.* 88 (contrast however No. 15's companion piece, *No.* 80, which does not refer to the Horn's origin), and the 'Body and Soul' problem (*No.* 44) is strikingly different in motive from Eusebius's treatment of the same familiar theme (No. 53). I cannot therefore agree with Ebert and Prehn (see *ante*) that these Anglo-Latin enigmas influenced the Anglo-Saxon in matter and form.

Boniface

An interesting place among eighth-century Latin enigmas is occupied by the twenty riddle-poems of the great missionary bishop Boniface. Here the riddle has taken on a purely Christian and theological character. Ten vices and ten virtues personify and characterize themselves

* *Cf.* — (Variety 30), 24 (Storm 33), 38 (Shield 34), 59 (Shield 59), [illegible] (Wine XXVIII), [illegible].

† *Cf.* 18 (Eagle 30), 21 (Eagle 30, Lyre 30), 25 (Lyre 30, Eagle 31, 32), 39 (Eagle 33), 44 (Eagle 30), 82 (Eagle, Lyre 30), 84 (Eagle 30).

§ Haddan's view (*Remains*, VII. [illegible]) is very sane: 'Besonders in den Fällen wo Dichter Verbindungen mit den englischen Rätseln mit zwei oder drei lateinischen Dichtern [illegible] wo wir [illegible] an mittelbare Entlehnung zu denken [illegible] ist es [illegible] das wol die Gemeinsamkeit, wie auch die Art der Betrachtung [illegible] des Vorliegenden [illegible] werden wir und somit der Dichter nur bekanntes [illegible] gemeinsame Quelle, [illegible] Eigentum wiedergab.' This view is certainly supported by the likenesses to the Latin in the English riddles of 'Book,' 'Ox,' and 'Pen' (*cf.* 27, 39, 82). [illegible] see notes for commonplaces in each enigma (*e.g.* 59).

Nine of these were printed by Wright, [illegible] I, 33, from the incomplete version in MS. Royal 15 B. XIX. [illegible]. Later the complete collection was published by Beck, [illegible] III (1808), 233, and by Dümmler, [illegible] (Quellen und Forschungen), I (1881), 11.

like the beasts and birds of the older enigmas.* Caritas, Fides Catholica, Spes, Justitia, Veritas, Misericordia, Patientia, Pax Christiana, Humilitas Christiana, Virginitas, offset the frailties of Cupiditas, Superbia, Crapula Gulae, Ebrietas, Luxuria, Invidia, Ignorantia, Vana Gloria, Negligentia, and Iracundia. These allegorical enigmas are introduced by a dedication to his 'sister,' the Abbess of Bischofsheim — twenty hexameters, in which the virtues are compared to the golden apples of the tree of life, the Cross of Christ, the vices to the bitter fruit of the tree of which Adam ate. The whole composes 388 hexameters, and the several poems are of varying length.

The acrostic employed by both Aldhelm and Tatwine is here used for purposes of solution. The subject of each enigma is plainly indicated by the initial letters of its lines. But Boniface goes farther than this. With his well-known fondness for playing upon names,† he introduces into his first enigma a double acrostic, *t*, s, *a*, a, *r*, t, *i*, i, *l*, r, *a*, a, v, e, thus sporting rather heavily with the Latin equivalent of the name of the Abbess, Liofa or Leobgyth.‡ Here then is a parallel for those who claim that the *lupus* of the Latin riddle (*Rid.* 90) refers to the name of Cynewulf.

As Ebert has pointed out, these enigmas have but small literary merit. Their vocabulary is small, their meter halting, the treatment stiff and awkward. The traits of his abstractions are seldom significant. Written in Germany (c. 323), the poems, particularly those upon Ignorance of God and Drunkenness, give forth now and then a gleam of apostolic fire; but in the main they seem dull and uninspired.

Bock has, I think, exaggerated their indebtedness to Aldhelm, which is slight;§ and I discover in them no trace of Tatwine or of Eusebius. The influence of Virgil's *Aeneid*, which affected his style, as it did that of his contemporaries, was not strong enough to lift his moralizings into the region of poetry. I see in these didactic hexameters nothing that connects them even remotely with the spirited riddles of the *Exeter Book*.‖

* Ebert, *Lit. des Mitt. im Abendl.* I (1889), 653.

† Compare Hahn, *Bonifaz und Lul*, 1883, p. 242; Ewald, *Neues Archiv* VII, 190; and my notes to *Rid.* 90 (*infra*). ‡ See Manitius, *Christl. Lat. Poesie*, p. 507.

§ The *spicula lita veneno* of the Introduction points to the last section of Aldhelm's poetic tract *De Octo Princip. Vitus*, 130, and certain lines in the 'Luxury' enigma (No. 15) to the *Creatura*, 31, 53. But I find little more than that. Manitius, *Christl. Lat. Poesie*, p. 506, notes that for his general motives Boniface is indebted to Prudentius's *Psychomachia* and to Aldhelm's *De Laudibus Virginum*.

‖ Contrast Boniface's picture of Ebrietas with the delightful genre sketch of the tipsiness of the 'old churl' in *Rid.* 28.

Bern Riddles

A very important group of Latin enigmas is a collection of sixty-three riddles preserved in several early manuscripts.* These consist of 'hexasticha rhythmica barbarie horrida' (Riese). Hagen overrates them † in ranking them above the riddles of Symphosius in 'feine und gemütliche Charakteristik'; but they are certainly not without merit; they treat the common things of life with clever ingenuity. Yet in range of subjects, in power of imagination, and particularly in width and depth of scholarship, they are inferior to the Anglo-Latin riddles. We meet only one reference to the Christian-Jewish cultus (9^1, 'Eua'), only one to classical mythology (41^6, 'Macedo nec Liber . . . nec Hercules'), only one to history (28^5, 'Caesares'). A striking trait is their originality. They deal often with the same themes as Symphosius (Bern 2, S. 67; B. 9, S. 51; B. 10, S. 78; B. 11, S. 13; B. 13, S. 53; B. 18, S. 79; B. 32, S. 63; B. 34, S. 45; B. 48, S. 19; B. 58, S. 77), but in totally different fashion. On the two occasions when these riddles invite close comparison with the older enigmas, it is significant that the author is using motives dear to riddle tradition: 'the fish and his moving house' (B. 30, S. 12) and 'the biter bitten,' 'mordeo mordentem' (B. 37, *De Pipere*, S. 44, *De Cepa*).‡ So in his relation to Aldhelm, he is either entirely independent (B. 3, A. iv, 8; B. 21, A. ii, 3; B. 45, A. i, 1), or else he employs motives that are the common stock of riddle-poetry (B. 6, A. vi, 9, *De Calice*; B. 23, A. v, 10, *De Igne*; B. 24, A. v, 9, *De Membrana*; B. 25, A. iv, 1, *De Litteris*). Yet the sequence of these riddles (B. 23, 24, 25), and certain likenesses in phraseology,§

*As early as 1839, Mone edited a version of these from Vienna MS. 67 in *Anzeiger für Kunde der deutschen Vorzeit* VIII, 219 f. In 1869 Hagen produced in Riese's *Anthologia Latina* I, 296, thirty-five of these enigmas from a manuscript of eighth to ninth century, Bern 611, f. 73 r.–80 v. The next year Riese, in the second volume of his *Anthology* (p. lxvi), showed the identity of the Vienna and Bern enigmas, and derived variants from Mone's text. Finally, in the last edition of the Anthology (1894, pp. 351–370) Riese collated with the already published manuscripts three other versions, Lipsiensis Rep. I, 74 of ninth to tenth century, f. 15 v.–24 r., and two Paris MSS. of the ninth century, 5596 and 8071 (each containing a few enigmas). For a discussion of this group of enigmas, cf. Hagen, *Antike und Mittelalterliche Rätselpoesie*, 1877, pp. 26, 46. † P. 46.

‡ For the vogue of these two riddles, see *M. L. N.* XVIII, 3, 5, XXI, 101, and my notes to *Rid.* 85, 66. Other world-riddles are those of the Ice (B. 38) and the Rose (B. 34). § Cf. Manitius, *Aldhelm und Baeda*, pp. 79–82.

undoubtedly suggest a direct literary connection.* Ebert and Manitius seem to me to exaggerate greatly the resemblances between the Bern enigmas and those of Tatwine and Eusebius; and therefore to be totally unjustified in their conclusion that the former is one of the sources of the latter. Indeed, in all cases of alleged resemblance save one, the enigmatographs are drawing upon common stores of riddle-tradition (B. 2, E. 28, compare A. v, 1, Sym. 67, Lorsch 10; B. 24, E. 31, T. 5, compare A. v, 9; B. 25, T. 4, E. 7, compare A. iv, 1); and even under these conditions the likenesses are very slight, never amounting to anything more than general parallels of motive. Bern No. 5 has much in common with Tatwine No. 29, *De Mensa*,† but even this likeness may be explained by the restricted demands of the topic. There is, however, no doubt that the Bern enigmas belong to the same circle of thought as the Anglo-Latin problems; and, although no English manuscript of them exists, we are not surprised to find them followed by riddles of Aldhelm in Paris MS. 5596. Yet, whatever may be the probability, we have no convincing evidence that they are from the hand of an English author.

Lorsch Riddles

A small but valuable group of enigmas is the collection of twelve Latin riddles of varying lengths, in poor hexameters, preserved in the ninth century Vatican MS. Palatinus 1753, which was brought from the famous monastery of Lorsch.‡ It has a twofold connection with the Latin enigmas of England. In the manuscript it appears in close company with the riddles of Symphosius and Aldhelm, the Prosody of Boniface, and the epitaph of a priest, Domberht, one of that band of scholars which came to Germany with Boniface;§ and Dümmler is inclined to believe that our group of twelve problems was brought over from England with the remaining contents of the manuscript. Ebert‖ goes even farther, and claims that the riddles were composed in England, since their author is indebted not only to Aldhelm, whose works were widely known on the continent, but to Tatwine and Eusebius. The

* Manitius goes too far (*Christl. Lat. Poesie*, pp. 488–489) in regarding these as the chief source of Aldhelm's enigmas; and he gives no reason for attributing them to an Irishman of the sixth and seventh centuries. † Cf. Ebert, p. 39.

‡ These riddles were printed by Dümmler in *Haupts Zs.* XXII, 258–263, discussed by Ebert, ib. XXIII, 200–202, and included by Dümmler in his *Poetae Latini Aevi Carolini* (*Mon. Hist. Germ.*), Berlin, 1881, pp. 20 f.

§ *Haupts Zs.* XXII, 262. ‖ Ib. XXIII, 200.

Lorsch riddle No. 9, *Penna*, is, Ebert thinks, merely a compilation of three enigmas, Aldhelm v, 3, Tatwine 6, and Eusebius 35. If the verbal resemblances were not so strong, we might infer a common debt to the folk, as the motives of 'the weeping pen' and 'black seed in a white field' are commonplaces of riddle-poetry.* Lorsch No. 11, *Bos*, is indebted to Aldhelm iii, 11, and perhaps to Eusebius 37; but again we have motives universally known among the Anglo-Saxons.† The parallels given by Manitius ‡ are, as usual, strained. Although 'the kiss of the wine-cup' is a common motive,§ yet the verbal likenesses of Lorsch No. 5, *Poculum et Vinum*, to Aldhelm vi, 9 and Tatwine 4^2 are so strong as to convince us of direct literary connection. In Lorsch No. 4, *Glacies*, we meet a world-old motive,‖ which the author certainly did not derive from Tatwine 15. But he is undoubtedly employing Aldhelm v, 1 in No. 10, *Lucerna*, and A. i, 2^4 in No. 2^6, 'et rura peragro.' Dümmler and Ebert are justified in assigning to these problems an English home. Two other slight links bind the Lorsch enigmas to England: in No. 8 appears the motive of 'pen, glove, and fingers' of Bede's *Flores* and *Rid.* **14**, and in No. 7 the famous 'Castanea' logogriph, so frequent in English manuscripts of the Middle Ages;¶ but both motives are found on the continent as well.

Pseudo-Bede

Riddles of the Bede tradition are represented by three interesting groups of problems.** Among the works doubtfully attributed to the Venerable scholar, the so-called *Flores*†† holds a place of some note. This varied assortment of queries falls roughly into three divisions. (1) The first and by far the largest of these belongs to dialogue literature (*supra*) and has much in common with other well-known groups of knowledge-tests. (2) The second class of problems consists of direct citation of

* Cf. my articles, *Mod. Phil.* II, 563; *M. L. N.* XXI, 102; and notes to *Rid.* **52** (*infra*).

† *M. L. N.* XXIII, 90.

‡ Pp. 79–82.

§ Notes to *Rid.* **64** (*infra*).

‖ Notes to *Rid.* **34**.

¶ *M. L. N.* XVIII, 7.

** These have been discussed by me in *Mod. Phil.* II, 1905, 561 f. I condense that discussion here.

†† The full title of this *mélange* is *Excerptiones Patrum, collectanea, flores ex diversis, quaestiones et parabolae*. Included in the Basel edition of Bede's *Opera* of 1563 and in the Cologne edition of 1612, the *Flores* was reprinted partially and incorrectly from the second in Kemble's *Salomon and Saturn* (1848), pp. 322–326, but appears in complete and accurate form in Migne's *Patrologia Latina* (1850), XC, 539.

famous Latin enigmas. Five riddles from Symphosius (1, 7, 4, 11, 10) and five from Aldhelm (i, 3, 10, 2, 4, 11)* are quoted in full. (3) There remain a dozen riddles rich in popular motives and abounding in analogues.† The first reappears among the queries of St. Gall MS. No. 196 of the tenth century;‡ the second is paralleled by 'Fingers' enigmas of St. Gall and Lorsch (No. 8); the fifth is indebted to the first line of Aldhelm's 'Ventus' problem (i, 2); the seventh is the world-riddle of Ice; the eighth contains the Ox motive, common property of all the riddle-groups of the Anglo-Saxon period; the ninth is the embryo of the universal riddle of 'Two-legs and three-legs';§ the explanation of the tenth lies in the 'Pullus' and 'Ovum' problems of Symphosius, No. 14, Eusebius, No. 38, and MS. Bern. 611, No. 8; the eleventh appears in the *Disputatio Pippini cum Albino*‖ and the St. Gall MS.; the twelfth query can be compared with the close of Aldhelm's octostich *De Penna Scriptoria* (v, 3). This collection touches the *Exeter Book Riddles* at several points of meeting: not only in the popular motives of Fingers and Ice and Bull,¶ but in the idea of hostility between Day and Night.**

The second group of Pseudo-Bede riddles is the *Enigmata* or *Jocoseria*, as I have called the puzzles of Cambridge MS. Gg. V, 35, 418 b, 419 a.†† This codex is of prime importance to the student of Latin enigmas, as it contains the riddle-groups of Symphosius, Boniface, Aldhelm, Tatwine, and Eusebius. Our *Enigmata* are attributed to Bede in the table of contents. Of the nineteen, a dozen may be classed as logogriphs, a form of word-riddle very popular in the later Middle Ages and occasionally furnishing diversion before the Conquest. Mel, Os, Amor, Apes, Bonus, and Navis are among the puzzle-words. The 'Digiti' query (xix) contains a motive not dissimilar to one used in older 'Finger' enigmas. Inadequate diction, awkward syntax, incorrect grammar, and halting meter attest the author's literary limitations. Yet the author is not so important as the glossator. These enigmas are accompanied by an interlinear commentary, which is unique among glosses in casting a

* Cf. Manitius, *Zu Aldhelm und Baeda*, p. 82.

† These riddles I have printed in full in the *Mod. Phil.* article.

‡ Schenkl, *Sitzungsberichte der Phil.-Hist. Classe der kais. Akademie der Wissenschaften* (Wien, 1863) XXXIV, 18.

§ See my note to *Holme Riddles*, No. 50.

‖ Wilmanns, *Haupts Zs.* XIV, 552.

¶ *Flores*, 2, 7, 8; *Rid.* 14, 34, 13, and 39. Compare *M. L. N.* XVIII, 104.

** *Flores*, 6; *Rid.* 30 (see notes).

†† Edited by me, *Mod. Phil.* II, 565.

powerful light upon the peculiar esteem in which art-riddles were held in the Anglo-Saxon time. After the manner of his kind the commentator takes his pleasure very sadly: every line, indeed every word, of his author must be weighed as gravely as the phrases of Scripture or the rubrics of liturgy. We are thus brought to comprehend the ready welcome accorded by pedantic leisure to the serio-comic products of pedantic scholarship, and to understand the continued vogue of these in the cloisters of England. By the mediæval reader queries which so often seem to us drearily dull and flat were evidently deemed miracles of ingenuity, inviting and repaying his utmost subtlety.

The third group, the *Propositiones ad Acuendos Juvenes*, which are number-problems rather than riddles, appeared in the Basel edition of Bede, 1563 (p. 133), and, under protest, are included in his works in the *Patrologia Latina*.* They are not mentioned by Bede in his enumeration of his writings; and Alcuin's editor in the *Patrologia* † finds two good reasons for ascribing them to that scholar. They are assigned to him in at least one old MS., and are specifically mentioned by him in a letter to Charlemagne (Epistle 101): 'aliquas figuras arithmeticae subtilitatis causa.' These number-puzzles were for a long time popular. I find Alcuin's fifty-three *Propositiones* under our rubric in MS. Burney 59 (eleventh century), f. 7 b–11 a, and many similar arithmetical riddles in MS. Cott. Cleop. B. IX (fourteenth century), f. 17 b–21 a. Alcuin's river-crossing problem (No. 18), 'De homine et capra et lupo,' is found, somewhat modified, in later English and continental MSS.‡ This group, which I discuss for the sake of completeness, presents, of course, no analogues to the *Exeter Book Riddles*.

Interesting analogues to the *Exeter Book* enigmas are found in the Anglo-Latin prose queries of St. Gall MS. 196 (tenth century),§ in the solitary 'Bull' query of Brit. Mus. MS. Burney 59 (eleventh century), f. 11 b,‖ and in the unique Anglo-Saxon relationship riddle of MS. Vitellius E. XVIII, 16 b.¶ But our poems have no connection, either direct or indirect, with the enigmatic *Versus Scoti de Alfabeto*, a series

* *P. L.* XC, 655. † Ib. CI, 1143.

‡ MS. Sloane 1489 (seventeenth century), f. 16, unpublished; MS. Reims 743 (fourteenth century), Mone, *Anz.* VII, 45, No. 105; MS. Argentoratensis, Sem. c. 14, 15 (eleventh century), f. 176, *Haupts Zs.* XVI, p. 323.

§ Edited by Schenkl (Wien, 1863) and discussed by me under *Flores* (*supra*). See notes to *Rid.* 14.

‖ Quoted in full, notes to *Rid.* 13. ¶ See notes to *Rid.* 44[14].

of skillful hexameters, in which an Irish riddler, — a contemporary of Aldhelm, — taking Symphosius as his guide, has told the story of the Letters.*

Folk-Riddles

Let us now consider the use of popular material in the *Exeter Book Riddles*. We pass at once to those riddles which, in their form and substance, are so evidently popular products as to suggest that the poet has yielded in large measure to the collector — the puzzles of double meaning, and coarse suggestion. To these we should naturally expect to find many parallels in folk-literature, and we are not disappointed.† Again, it is probable that the motives of such 'world-riddles' as those of the Month (No. 23), Ice (No. 34), Bullock (Nos. 13, 39), and Lot's Wife (No. 47), were derived not from a literary source but from tradition; and the same may be true of such wide-spread themes as the ingratitude of the Cuckoo (No. 10), the food of the Bookmoth (No. 48), the bite of the Onion (No. 66), and the running of Flood and Fish (No. 85), even though these four motives are prominent among the enigmas of Symphosius (*supra*). Analogues seem to show that certain leading ideas in the riddles of Fingers and Gloves (No. 14), Pen and Fingers (No. 52), Moon (Nos. 30, 40?, 95), Ram, and Lance (Nos. 54 and 73) were traditional.‡ Barnacle Goose (No. 11) and Siren (No. 74) belong to the folk-lore of riddlers.

Not only in those riddles that bear in form and style the distinct impress of the folk do we find popular elements. Many enigmas of the *Exeter Book* — literary though their manner proclaims them — are indebted to that stock of commonplace domestic traditions, that simple lore of little things, which we recognize as the joint property of kindred races. Though the Anglo-Saxon puzzles are often entirely individual and isolated in their treatment of familar themes, yet the likeness of their motives to those of other Germanic queries is surely as remarkable as their differences. Let us compare these problems of early England

* These are preserved in company with the enigmas of Tatwine and Eusebius in the Cambridge MS. Gg. V, 35, and in Brit. Mus. MS. Royal 12, C. XXIII, and are printed in Wright and Halliwell's *Reliquiae Antiquae* I, 164, and by L. Müller, *Rhein. Mus.* XX, 357 (XXII, 500). For a full discussion of these see Bücheler, *Rhein. Mus.* XXXVI, 340, and Manitius, *Christ. Lat. Poesie*, pp. 484–485.

† For analogues to *Rid.* 26, 45, 46, 55, 64, see *M. L. N.* XVIII, 103, and the notes to the several riddles.

‡ Cf. notes to each of these.

with those of Scandinavia. Heusler has invited attention to the correspondences between the themes and motives of the *Exeter Book* and of the *Heiðreks Gátur*; but these parallels are surprisingly slight. Several riddles of the two groups treat the same topics, but in a totally different fashion.* With the modern folk-riddles of the *Íslenzkar Gátur* our problems yield an interesting comparison. *Rid.* 27 ('Book'), 33 ('Ship'), 35 ('Rake'), 38 and 87 ('Bellows'), 57 ('Web and Loom'), and 68 ('Bible') may be annotated throughout by various Icelandic riddles of like subjects.† On the whole the likeness between the queries of the two groups is too general to betray any very intimate connection; but the appearance of such similar elements in the *Íslenzkar Gátur* furnishes no slight proof of the popular character of *Exeter Book* riddle-germs. I add a few continental parallels to the queries in our collection. The fearfully-made creatures in the Anglo-Saxon poems of musical instruments (Nos. 32, 70) are not unlike the prodigies in the Lithuanian and Mecklenburg *Geige* riddles ‡; the Onion of *Rid.* 66 is 'a biter when bitten' as in the German riddle §; the Communion Cup of *Rid.* 60 is closely akin to the subject of the Tyrolese problem ‖; and finally, the motive of the highly imaginative query of the Ox (*Rid.* 72) appears again far afield in the riddles of Lithuania and Bukowina.¶

Among the modern folk-riddles of England the number of parallels to the *Exeter Book Riddles* is not at all large. Unlike the influence of Symphosius throughout Europe or the direct literary working of the *Heiðreks Gátur* in Iceland and the Faroe Islands, the motives that appear in the Anglo-Saxon collection, if we may draw a conclusion from the scanty evidence at our command, seem to have affected little the current of native riddle-tradition. A few English riddles of the present resemble in theme and treatment the *Exeter Book Riddles*;** and, more noteworthy yet, two or three of these are unique among recent puzzles in this resemblance. In the latter case we may safely regard the modern riddle-stuff not as a new creation, but as a survival of the old.

Enough has been said, I hope, to establish the *Exeter Book* problems in their proper place in riddle-literature. I have sought not only to

* See *M. L. N.* XVIII, 103, n. 32.

† *M. L. N.* XVIII, 104 and notes.

‡ Schleicher, p. 200; Wossidlo, No. 230 a.

§ Wossidlo, No. 190; Petsch, pp. 95–96.

‖ Renk, *Zs. d. V. f. V.* V, 140, No. 17.

¶ Schleicher, pp. 207, 211; Kaindl, *Zs. d. V. f. V.* VIII, 310.

** See *M. L. N.* XVIII, 105–106; and notes to *Rid.* 20, 26, 28, 29, 65, 77, 88.

indicate, more accurately than has before been done, their relation to literary enigmas, but also to trace what has hitherto passed almost unnoticed, their indebtedness to popular motives.

III

AUTHORSHIP OF THE EXETER BOOK RIDDLES

The Riddles and Cynewulf

Any discussion of the authorship of the *Riddles* naturally finds its starting-point in Leo's interpretation of the so-called 'First Riddle.' Upon this I need not dwell at length, because it has already been carefully considered in another volume of this series.* But it is necessary to indicate, more briefly than Cook and Jansen, the place of Leo's solution in the Cynewulf story. According to that scholar's Halle Program of 1857,† the first poem of the collection is a charade or syllable-riddle, whose answer is found in the name *Cyne(cēne,cān,cēn)-wulf*. Thence Leo drew the conclusion that this poet was the author of all or most of the problems of the *Exeter Book*. To Leo's solution Dietrich gave the full weight of his approval.‡ Indeed he went still farther, finding in the *lupus* of *Rid.* 90 yet another reference to the poet's name, and in *Rid.* 95 a sketch of his vocation, that of 'Wandering Singer.' Here, he believed, were strong grounds for attributing the whole collection to Cynewulf. For more than twenty years all scholars accepted the contentions of Leo and Dietrich,§ with the solitary exception of Rieger,‖ who recognized the difficulties inherent in the solution of the 'First Riddle,' but offered no other answer. In an essay of 1883¶ Trautmann rejected Leo and Dietrich's answers of the first and last riddles, proposing for both the solution 'Riddle.' The new interpretations found less favor than the old,** but there were not wanting scholars who followed Trautmann

* Cook, 'The Riddles and Cynewulf,' *The Christ of Cynewulf* (1900), pp. liii–lix; see Jansen, *Die Cynewulf-Forschung*, *BB.* XXIV, 93–99.

† H. Leo, *Quae de se ipso Cynewulfus, poeta Anglo-Saxonicus, tradiderit.*

‡ *Litt. Centralbl.* (1858), p. 191; Ebert's *Jahrb. f. Rom. und Eng. Lit.* I (1859), 241 f.; 'Die Rätsel des Exeterbuches,' *Haupts Zs.* XI, 448–490, XII, 232.

§ Cook, p. [illegible]; *Zs. f. d. Ph.* I, 215–219.

¶ 'Cyne[illegible] *Räthsel des Exeterbuches*,' *Anglia* VI, *Anz.*, pp. 158–169.

** See *Herrigs Archiv* CVI (1901), 390; *Anglia* X, 390, and Hicketier, ib., 564 f.

in discarding this supposed proof of Cynewulfian authorship;* and in an important article of 1891 † Sievers presented conclusive linguistic reasons for abandoning Leo's far-fetched and fanciful hypothesis.

Three years before Sievers's essay, Bradley ‡ advanced the view that 'the so-called (first) riddle is not a riddle at all, but a fragment of a dramatic soliloquy, like *Deor* and *The Banished Wife's Complaint*, to the latter of which it bears, both in motive and in treatment, a strong resemblance.' This opinion has found wide acceptance, and is almost certainly correct. It has been favored by Herzfeld,§ by Holthausen,‖ and by Gollancz.¶ Upon this hypothesis Lawrence and Schofield** built up their interesting and ingenious theory that the 'First Riddle' is of Norse origin, and is connected with the Volsung Saga; and Imelmann†† his claim that the lyric belongs to the Odoacer story. But these theories are too far from the field of riddle-poetry to concern us now, and will, moreover, be carefully weighed in a promised edition of *Old English Lyrics*.

Though the 'First Riddle' is thus unquestionably a lyrical monologue, I have included it in my text, not only on account of its historical association with the enigmas of our collection, but because of the elements of *Rätselmärchen* that render its interpretation so difficult.

Other contributions to this phase of the association of the *Riddles* with Cynewulf are the articles of the Erlemanns,‡‡ who have attempted to prove that the *Latin Riddle* (**90**) is a charade upon the poet's name and therefore points to Cynewulf as collector of the enigmas, and my evidence §§ that the last of the *Riddles* refers neither to 'Wandering Singer' nor to 'Riddle,' but, like its companion-piece *Rid.* **30**, to the journeys of the Moon.

The identification of the author of the *Riddles* was, however, made to rest on other grounds than the evidence of *Rid.* **1** and **90**. In his first article ‖‖ Dietrich was inclined to think that the first series (**1–60**) was

* Holthaus, *Anglia* VII, *Anz.*, p. 120; Morley, *English Writers* II, 211, 217, 222.

† *Anglia* XIII, 19–21. ‡ *Academy* XXXIII (1888), 197 f.

§ *Die Rätsel des Exeterbuches* (1890), p. 67. ‖ *Deutsche Litztg.*, 1891, p. 1097.

¶ *Academy* XLIV (1896), 572. Gollancz regards the poem as 'a life-drama in five acts.' ** *P. M. L. A.* XVII (1902), 247–261, 262–295.

†† *Die Altenglische Odoaker-Dichtung*, Berlin, 1907. See Gollancz, *Athenæum*, 1902, p. 551; Bradley, ib., p. 758.

‡‡ *Herrigs Archiv* CXI, 59; CXV, 391. See not

§§ *M. L. N.* XXI, 1906, 104–105. See notes to *Rid* 's. XI, 488.

by Cynewulf; the second (61–95) by other hand or hands; but that perhaps the collector of the problems of the latter group had before him a source which contained single riddles of Cynewulf. In his second article * he was led to modify this view, and to claim not only that all the riddles in both groups were from one hand, but that the hand was Cynewulf's. He went even further, and assigned, somewhat doubtfully, the first series to the youth of the poet and to his beginnings in riddle-poetry, the second to his later period. Signs of a young poet are seen in the first group in (1) his mistakes in translation (41[65], *pernex*); (2) the very youthful cadence of the verse; (3) the obscene pieces (26, 43, 45, 46, 55), which he conjectures to be the very poems regretted by Cynewulf in his supposed retractation. To the first argument it may be answered that we have no opportunity to compare the knowledge or ignorance of Latin displayed in the first group with that in the second, as it is only in the earlier group that we have very close translations of Latin enigmas (*Rid.* 36, 41); to the second, that such a subjective estimate of verse-values so far removed from us can carry no weight; to the third, that obscene problems meet us at the very threshold of the second series (*Rid.* 62, 63, 64). Dietrich seeks to sustain this ascription of the *Riddles* to Cynewulf by a comparison of the thoughts and expressions of our poems with those of the Cynewulfian works; † but it may be answered first with Holthaus ‡ that the relation of the various riddles among themselves and to the poems of Cynewulf must be maintained on more convincing grounds than in Dietrich's article, and secondly that the larger number of his parallels (granting that such parallelism carries any weight) are drawn from a text of such doubtful authorship as the *Andreas*.

Prehn § accepts without question, as the starting-point of his investigation, Dietrich's belief in the Cynewulfian authorship of the *Riddles*. The arguments of Herzfeld in favor of the ascription of the problems to Cynewulf ‖ have now only an historical interest, as they have been abandoned even by Herzfeld himself.¶ In his earlier monograph he goes beyond Dietrich's contention and claims that all the *Riddles* are from the hand of a young poet, on the ground of their keen interest in

* XII, 241, 251. † XII, 245–248. ‡ *Anglia* VII, *Anz.*, p. 122.
§ *Komposition und Quellen der Räthsel des Exeterbuches*, 1883.
‖ *Die Räthsel des Exeterbuches* etc., 1890.
¶ *Herrigs Archiv* CVI (N. S. VI), 1901, p. 390.

everything in the world, and their joy of life,* which does not shrink from naïvely sensuous expressions.† Another sign of youthful authorship Herzfeld discovers in the large number of hapax-legomena in the *Riddles*,‡ because 'a young poet is fond of choosing rare words which may seem to his audience new and surprising.' To show that this youthful poet is Cynewulf, Herzfeld advanced many arguments: the likeness of the vocabulary of the *Riddles* to that of the Cynewulfian poems, among which he includes the *Andreas*: a similar treatment of sources; a like attitude to the sea and to war, to social relations and to religion; a like use of figures of speech: and finally, a like handling of metrical types. While none of these arguments in the least convince us of Herzfeld's main contention, still they are not without illustrative value in casting light on both the matter and the manner of the poems before us, and they will be cited in connection with different phases of our study.

A year after Herzfeld's monograph (1891) Sievers discussed the age of the *Riddles*,§ and reached the conclusion that they belong to the first half of the eighth century, a period anterior to the time of Cynewulf. These are his reasons:

(1) 'The Leiden Riddle, the Northumbrian version of *Rid.* 36, contains many forms with unstressed *i*, instead of later *e*: — *ni*, *higidoncum* (corrupted from *hygiðoncum*), *giðrace*, *hlimmith*, *hrisil*, *uirdi*, *ði*, *heliðum* (by the side of *ne*, *giuādc*, and a doubtful *ērest*). The change from unstressed *i* to *e* probably took place about 750.'‖ The value of this

* This is the view of Brooke, *English Lit. from the Beginning* etc., 1898, pp. 100–161.

† Herzfeld remarks, p. 9: 'Einen so offenen Blick und ein so lebendiges Interesse fur alles, das Grösste wie das Kleinste in der ihn umgebenden Welt, diese Lebenslust, die auch vor naiv sinnlichen Aeusserungen nicht zurückscheut darf man nur bei einem jugendlichen Dichter zu finden erwarten.' (See Dietrich XI, 489; XII, 241; Fritzsche, *Anglia* II, 465.)

‡ Herzfeld (pp. 10–12) records 262 words which occur only in the *Riddles*. Though this might seem to speak against his claims for Cynewulf, yet he noted that there are in the *Christ* 100 such words, and in the *Juliana* and the *Phœnix*, respectively, appear 129 and 196 new compounds. Herzfeld's results must be somewhat modified and increased in the light of the vocabulary of the Riddle-fragments printed in Grein-Wülker.

§ *Anglia* XIII, 15.

‖ This *e* and *i* canon of date seems to me a hasty generalization based upon insufficient data. Indeed the very evidence derived by Sievers from Sweet's *Oldest English Texts* often refutes itself. If unstressed *e* appears twice in an Essex charter of 692 (*O. E. T.*, p. 420), if unstressed *i* is found in the Northumbrian Genealogies of 811–814 (*O. E. T.*, p. 167) in the very names (*æðil-* compounds) that

evidence, such as it is, is lessened by the rather striking circumstance that *Rid.* 36 stands apart from the other riddles (except *Rid.* 41) both in its relation to its sources and in its employment of motives. It is therefore hardly fair to apply to the whole collection any argument based upon forms in this isolated problem.

(2) 'In *Rid.* 24[1] *Agof* must have been originally *Agob*, the inversion of *Boga*. This final *b*, which in this case a later scribe has changed to *f*, is not found later than the middle of the eighth century.'* It is hard to feel the weight of this argument. Are we to believe that a riddler in the latter part of the eighth or even in the ninth and tenth centuries was prevented by phonetic laws from inverting any word with an initial *b* and thus forming a nonsense-word with an uncouth ending?† *Agob* is as possible at any period of Old English as τοφλαττόθρατ (Ar. *Ran.* 1286 ff.) is in Attic Greek. To some it may have significance that Barnouw ‡ regards *Rid.* 24 as very late on account of its four articles before simple substantives.

(3) 'From the runes in *Rid.* 43, two N's, one Æ, two A's and two H's (the names are written out, *nȳd*, *æsc*, *āas*, and *hægelas*) are derived the two words *hana* and *hæn*. *A* instead of *o* before nasals, and *æ* as an umlaut of this *a*, point to the beginning of the eighth century.' For many reasons, this argument is not conclusive: (a) That the date of *Rid.* 43 is very late rather than early, Barnouw § seeks to show by pointing to the large number of articles — seven in seventeen verses — and to the use of articles instead of demonstratives, *þæs hordgates*,

bear an unstressed *e* (*æðel-*) in a Kentish charter of 740 (p. 428), if a Mercian grant of 769 (p. 430) employs always the unstressed *i*, and if, moreover, all Northumbrian poems, including the Ruthwell Cross inscription (which Cook, *P. M. L. A.* XVII, 367–390; *Dream of the Rood*, p. xv, assigns to the tenth century), and if the glosses to the later chapters of John in the Lindisfarne Gospels after 950 (Cook, *P. M. L. A.* XVII, 385) employ that form, how can we infer with good reason that the *Leiden Riddle*, which admits both *i* and *e*, was written before 750? Scholars have as yet found no sure footing on the slippery ground of Anglo-Saxon chronology.

* This statement Sievers elsewhere applies to *ob* (*Leiden Rid.* 2, 14); but he admits (XIII, 16) that this *b* is twice found in the *Liber Vitae* of the ninth century (335. *Cnobwalch*; 339, *Leobhelm*). I note it in Kentish charters of 831 (Sweet, *O. E. T.*, 445, No. 39, l. 2), *ob ðem lande*, and 832 (ib. 446, No. 40, l. 17), *ob mīnem eȝelande*. Such peculiarities are not mere matters of date.

† See the nonsense-words of the *Charms* (*Lchd.* III, 10, 58, 62).

‡ P. 214. § P. 215.

þā rādellan (contrast 56[14], *þisses giddes*). (b) *A* and *æ* may indicate a very late quite as well as an early date for our version of the runes of this riddle, as *hana* and *hæn* are well established West Saxon forms. This circumstance naturally destroys any value as proof which the assertion of their early Northumbrian origin might have. Instead of proceeding like Sievers from the assumption of early authorship for the riddle, it would be just as easy to proceed from the assumption of late authorship.* (c) My opinion is strikingly supported by the appearance of such a West Saxon form as EA(*rh*) among the runic words of *Rid.* 65.† Sievers himself admits ‡ that MON (20[5]) is a late product.

(4) 'In the runic riddle 20, the runes give us the form COFOAH (the inversion of HAOFOC). Since *ae* is found nowhere else as the *u*-umlaut of *a*, *hafoc* is to be substituted. This form with unumlauted *a* indicates the first half of the eighth century.' Now, although we may reject with Sievers the AO of HAOFOC, and although *Rid.* 65[3] H and A speak against an original HEAFOC and for an original HAFOC in our version, yet let us note that the word *hafoc* is not only Northumbrian but good West Saxon; that, as such, it appears in *Rid.* 25[3] and 41[67] and in many other poetical passages, consequently in our text of the runes. Therefore the argument that Sievers bases upon this form falls to the ground.

Professor Sievers's four arguments seem, therefore, to have small probative value. But, while questioning the weight of his premises, I think that he may not be far wrong in his conclusion that the *Riddles* are the product of the first half of the eighth century, as this was the golden age of English riddle-poetry.§ That the *Riddles* belong to this period, and therefore antedate Cynewulf, is, however, only a surmise, which is perhaps incapable of proof. Sievers certainly has not proved it.

* Sievers's deductions from these runes carry as little weight as Trautmann's conclusions as to dialect, based upon the supposedly Northumbrian form *ezeu* in the Juliana rune-passage (*Kynewulf*, p. 73), and refuted by Klaeber (*Journal of Germanic Philology* IV, 1902, 103), who points to 'the forms *ezee*, Ine's *Laws* 55 (MS. E); *ezea* (acc. pl.), *O. E. Martyrol.* (Herzfeld), 36, 17; *ezede*, ib. 170, 26; and to Sievers, *Gr.*[3], 73, n. 1; 156, n. 5; 258, n. 2.' I mention all this in order to anticipate the equally false claims that may be founded upon the *ezeu* form demanded by the Erlemann solution of *Rid.* 90 (note).

† In my notes to that riddle the reading EA(*rh*) is established beyond doubt.

‡ *Anglia* XIII, 17.

§ Yet, as we have seen, it is impossible to connect them directly with either Tatwine or Eusebius.

In Madert's monograph * the final blow is dealt to the theory of Cynewulfian authorship of the *Riddles*. Madert takes direct issue with Herzfeld, and devotes his thesis to showing that the *Riddles* have little in common with the poems of Cynewulf. He rightly believes that no comparison can be instituted between the varying use of sources in the *Riddles* and Cynewulf's adherence to one text. In style and word-use the *Riddles* bear no closer resemblance to the undisputed works of Cynewulf than to many other Anglo-Saxon poems.† Among the phrases cited by Herzfeld ‡ as common to the *Riddles* and Cynewulf, there is hardly one that does not appear elsewhere. So the synonyms adduced for the same purpose are seen to be commonplaces of the poetry. The greater part of Madert's dissertation is devoted to the language of the *Riddles*. On account of many noteworthy differences between the speech of the problems and that of Cynewulf, he reaches the conclusion not only that these poems are not the work of that writer, but that they are the products of an earlier period — probably the beginning of the eighth century. §

The evidence of meter, language, and style certainly speaks against the theory of Cynewulfian authorship. In the consideration of this, we are met by a double difficulty: the absence of any trustworthy Cynewulf canon, on account of the widely differing opinions of scholars regarding the authenticity of such poems as the *Andreas*, and of the larger part of the *Christ* (1–440; 867–1693); and secondly, the obvious difference between the matter and tone of such products of the profane muse as the *Riddles* and the loftier temper of religious verse, — a difference that compels quite another manner of expression. Yet Sievers, Trautmann, and Madert have noted in the *Riddles* points of variance from the undoubted poems of Cynewulf: points which, slight though they be, invite consideration, because they are independent of all questions of genre

* *Die Sprache der altenglischen Rätsel des Exeterbuches und die Cynewulffrage*, Marburg, 1900.

† Cf. Madert's examples (pp. 10–11), and the parallels cited by Sarrazin, *Beowulf-Studien*, pp. 113, 159, 202; Kail, *Anglia* XII, 24 f.; and Buttenwieser, *Studien über die Verfasserschaft des Andreas*, pp. 22 f.

‡ P. 17.

§ This latter conclusion, which is obviously dictated by Sievers's article (*supra*), is reached in strange fashion. To cite but one of Madert's arguments (p. 128): in 57^2 *wido* appears for West Saxon *widu*. — 'der u-Umlaut des *i* ist also hier noch unterblieben, was mindestens in den Anfang des 8. Jahrhunderts zurückweist.' Strange then that we should meet *widu* in Ælfred's *Meters* 13^{55}, which is not suspected to be an early Northumbrian text!

and tone-quality. Even Herzfeld, though arguing for Cynewulf's authorship, was forced to note at least one important variation from that poet's metrical usage. Both in the first and second half-lines, the *Riddles* afford several examples of the appearance of a stressed short syllable in the second foot of type A, when no secondary stress precedes.* Although Sievers has remarked † several occurrences of this verse in the poetry, it is noteworthy that not one of these appears in Cynewulfian work. Herzfeld also notes ‡ variations from Cynewulf's forms of C and D types; but these seem far less conclusive.

A record of the more striking differences in language between the *Riddles* and the accepted poems of Cynewulf may justify itself as an historical survey, inasmuch as such discussion has been in bulk the most important part of the criticism of the *Riddles*.

(1) Trautmann has correctly observed (*Kynewulf*, pp. 29–30) that Cynewulf seldom, if ever, expands contracted forms for the sake of his verse. Other Anglo-Saxon poets freely permit themselves this liberty (Sievers, *PBB.* X, 475 f.); and the *Riddles* in particular abound in examples (Sievers, l. c.; Herzfeld, pp. 60–61; Madert, p. 53): **4**^{66}, mines frean; **23**^{7}, ofras hea; **6**^{3}, oft ic wig seo; **29**^{13}, **32**^{24}, **33**^{14}, **40**^{1}, **42**^{9}, hwæt seo wiht sy (sie); **63**^{6}, hwilum ut tyhð; **64**^{2}, fægre onþeon; **64**^{5}, þær wit tu beoð; etc.

(2) Trautmann argues § that in the *h*-less forms of *feorh*, as *feores*, *feore*, the penult is always short in Cynewulfian verse; while Herzfeld ‖ and Madert ¶ have pointed out that in the *Riddles* it is always long. Unfortunately for the full force of the implied argument, Trautmann not only draws his examples largely from the *Andreas*, but changes the *Juliana* verses 191, 508, that oppose his view; yet the difference in use has some slight probative value. *Wealas* in *Rid.* **13**^{14}, *swearte Wealas*, has a long penult (Sievers, *PBB.* X, 488); but *Wale* (*Wala*) in the *Riddles* is almost certainly regarded as ⏑́ × (Herzfeld, p. 58).

(3) According to Trautmann,** Cynewulf uses only *hām* in dative, — since he regards *Chr.* 293, *to heofonhāme*, as non-Cynewulfian. *Hāme* is found in the *Riddles*, **30**^{4}, *hube to bām hām[e]* (Herzfeld, p. 59, Madert, p. 61).

* Instances of ⏑́ × ⏑́ × in the first half-line are found *Rid.* **15**^{14}, wicge wegað; **18**^{11}, men gemunan; **47**^{6}, ēam ond nefa; **93**^{10}, strong on stæpe; in the second half-line, *Rid.* **39**^{6}, duna briceð; **39**^{7}, bindeð cwice; **43**^{2}, ūte plegan (?). For examples of ⏑́ × × (×) ⏑́ × in first half line, see *Rid.* **16**^{2}, sīdan swā some; **28**^{13}, strengo bistolen; **28**^{14}, mægene binumen; **43**^{11}, hægelas swā some; **64**^{4}, Hwilum mec on cofan; **84**^{21}, wundrum bewreþed; **84**^{22}, hordum gehroden; in second half-line, **59**^{14}, þrȳ sind in naman; **84**^{21}, wistum gehladen (Herzfeld, pp. 44, 49, 50).

PBB. X, 454. † P. 56. § P. 27. ‖ P. 58. ¶ P. 127. ** P. 79.

(4) Cynewulf uses the inflected forms of numerals if no substantive follows, but the uninflected before a substantive immediately following (Trautmann, 83). This is not the case in the *Riddles* (Madert, pp. 61–62): 14[1], tyn wæron eahra; 37[3], hæfde feowere fet under wombe. Not much stress can be laid upon the second example, since the uninflected form is metrically possible, and since in the same riddle other attributive adjectives are uninflected, 37[7,8], Hæfde tu fiþru ond twelf eagan ⁊ ond siex heafdu (cf. 86[4], ond twegen fet). This argument has, therefore, little force.

(5) Cynewulf wrote both *fiþer* and *fiþðer* (Trautmann, p. 77); but only the shorter form is found in the *Riddles* (Madert, p. 20). Upon this no great stress can be laid, for the three reasons that the longer form is exceptional in Cynewulf, and that it appears elsewhere in the poetry (*Beow.* 450, 2049; *Gen.* 1074, 2690; *Met.* 20[263], etc.), and, finally, that any argument drawn from the absence of a word or form is vain.

(6) The stem-syllables in *hit(t)er* and *snot(t)or* are always long in Cynewulf (Trautmann, p. 70). In the *Riddles* they are sometimes long, 86[2], 95[7] (Herzfeld, p. 58); sometimes short, 34[6], biter beadoweorca; 84[31], mon mode snottor (Sievers, *PBB.* X, 508; Herzfeld, p. 58; Madert, p. 57). But neither of these examples is decisive.

(7) Long-stemmed words ending in *-el*, *-ol*, *-er*, *-or*, *-en*, *-um* (*tungol*, *wundor*, *hleahtor*, *tācen*, etc.) are regarded by Cynewulf as dissyllables (Trautmann, p. 28), whereas in the *Riddles* they are often monosyllabic (Madert, pp. 54–55).

(8) Herzfeld* and Madert† note certain variations in the use of single words, which seem to me to have very little significance:

(*a*) Cynewulf uses both *gierwan* and *gearwian* (Trautmann, p. 85). In the *Riddles* only forms of the first are found (21[2,9], 27[13], 29[1], 30[3], 37[2], 68[17], 69[2]).

(*b*) Cynewulf uses *fylgan* (Trautmann, p. 86); the *Riddles*, like the *Andreas*, 673, *folgian*: 38[2], 87[2], *hegn folgade*.

(*c*) Only uncontracted forms of the present participle of *buan* are found in Cynewulf, whereas the meter clearly establishes contraction in *Rid.* 26[2], *neahbūndum nȳt* (Sievers, *PBB.* X, 480).

(*d*) It may be added that *ār*[*or*] (24[3]) does not occur in the undoubted Cynewulfian poems, but in *Beowulf*.

(9) Following the investigations of Lichtenheld‡ Madert§ has pointed out that in the use of the definite article the *Riddles* (117 articles in 1290 verses) belong rather to the time of *Beowulf* than to that of *Juliana*.

(10) Barnouw‖ discovers in Cynewulf only one example of weak adjective with instrumental, *Christ* 510, *beorhtan reorde*; but in the *Riddles* several

* P. 63. † P. 129. ‡ *Haupts Zs.* XVI, 325.
§ P. 128. ‖ *Der bestimmte Artikel*, etc., p. 222.

instances: 4^{44}, *blacan līge*; 41^{57}, *lēohtan lēoman*; 41^{94}, *sweartan sȳne* (perhaps *sweart ansȳne*); 41^{90}, *ēan meahtum*; 57^{9-10}, *torhtan lāfum*.

(11) Barnouw * says of the *Riddles*: 'They are popular only in respect to their vocabulary; in regard to style, they are not different from the other poetic monuments. Their only striking peculiarity is the repeated use of the article before terms of "dwelling."' Compare *Rid.* 8^{2}, *þā wīc*; 50^{4}, *on þām wīcum*; 73^{28}, *of þām wīcum*; 30^{4}, *tō þām hām*[*e*].

(12) Madert † notes that the dative after comparatives — instead of *þonne* phrase — is not found in Cynewulf, but appears frequently in *Rid.* 41: $41^{18,38,46,50,56,57,70,78,80,82}$.

(13) Sarrazin ‡ marks that in the older poetry (*Gen. A. Dan.*) words like *tācn, wuldr*, are customarily monosyllabic, while in Cynewulf's works *tācen, wuldor* are regularly dissyllables (*supra*). Both usages appear in the *Riddles*: 56^{5}, *ond wōde tācn*; 60^{10}, *goldes tācn*; 84^{32}, *swā þæt wuld(o)r wīfa* (MS. *wifeð*); 84^{25}, *wynsum wuldorgimm*; etc.

(14) Sarrazin § also observes that words like *ne wolde, ne wiste, ne wæs*, are uncontracted in older poems, but that in Cynewulf *nolde, niste, næs*, dominate. These premises can have little value on account of the numerous exceptions to this rule, but it is certain that the *Riddles* prefer the uncontracted forms. Indeed *næs* and *nolde* do not appear; contrast, however, 24^{15} *nelle*, 16^{16} *nele*.

According to Sarrazin, many of these traits that we have marked in the *Riddles* (notably (1) and (2)) are characteristics of poems of an older period than that of Cynewulf. That is probably true, but the personality of the poet, as well as the date, must be considered in such cases. The archaistic spellings of glosses in the later chapters of the Lindisfarne John stand as a warning to the too rigid and minute interpreter of internal evidence, and remind us, in the words of Professor Skeat, ‖ that 'large theories are constantly being built up, like an inverted cone, upon very slender bases.'

Not much value can be attached to any single variation from Cynewulf's usage, or indeed to the accumulative force of all that have been cited; but, in the absence of one jot of evidence connecting the *Riddles* with this poet, these differences add slightly to the heavy burden of proof resting upon him who seeks to revive the moribund claim of Cynewulfian authorship.¶

* P. 216. † Pp. 60, 128. ‡ *Engs. Stud.* XXXVIII, 160.
§ L. c. ‖ Preface to St. John's Gospel, p. xi.

¶ One is surprised to meet this statement in Brooke's *E. E. Lit. from the Beginning*, p. 100, as late as 1898: 'There is a general agreement that we may attribute the best [*Riddles*] to Cynewulf.' So far is this from being the case, that with the exception of the Erlemanns, who interpret *Rid.* 90 as a Cynewulf charade

Unity of Authorship

In his second article,* Dietrich notes, as one point against his final thesis of the unity of the whole collection, that the *Riddles* are not written as a continuous whole. He believes that the collector drew from different manuscripts, which represent two series of riddles: 1 60 (or 61) and 62 95. He has already doubted in his first article † whether the second series was by the same author as the first, because several of the subjects are repeated, and a good poet does not repeat himself. That Series 1 has throughout unity, Dietrich seeks to show ‡ by three traits of these poems: (1) inner relation between subjects; (2) like employment of Latin sources; (3) agreement in treatment.

(1) Dietrich admits § that there is no definite plan of arrangement, but declares that the poet avoids placing together nearly-related subjects because they are too easy to find. But there can be a connection resting upon association of ideas and a certain poetic purpose in this connection. He seeks to defend this assertion by an outline of the topics discussed in Series 1, and in this he is followed by Prehn ‖; but Holthaus is clearly right in his contention ¶ that 'it is no very difficult thing, out of a great mass of subjects which follow one another in purely arbitrary fashion, to select and bring together those that have a certain likeness.' My analysis (*infra*) shows that the final order is in a few cases the order of composition. There is certainly no single idea in this group of riddles. Very little stress can be laid upon this first argument; indeed, Wülker does not think it worth while to class it with the other arguments in his summary of Dietrich's views.**

(2) Upon the second argument, the like use of Latin sources, Dietrich lays some stress.†† But the evidence that he presents is too

(*supra*), hardly any one now believes that the poet had aught to do with these problems. (Brandl, who accepts the Erlemann solution, *Pauls Grundriss*² II, 972, thinks that the writer of the Latin enigma may have been another Cynewulf or else an admirer of the poet. This person, he thinks, may have been the editor of the second series (61–95) or even of both series.) Wülker, however, holds (*Anglia, Bb.* XIX, 1908, 356) that 'a part of the collection is from Cynewulf's hand'; but he brings nothing to sustain his view.

* *Haupts Zs.* XII, 234. † XI, 488. ‡ XII, 235. § XII, 236.
‖ P. 150. ¶ *Anglia* VII, *Anz.* 121.
** *Grundriss*, pp. 168–169. †† See also Herzfeld, p. 5.

slight * to warrant the sweeping assertion that a greater dependence upon Latin models marks the first group, a freer movement characterizes the second. This difference, however, is to be explained, so Dietrich thinks, not by difference in authorship, but by the personal inclination of one poet. Holthaus † objects that Dietrich's very examples mark a distinct unlikeness in the relation of different riddles to their Latin prototypes and analogues.

(3) Dietrich ‡ finds a third argument for unity of authorship in the treatment ('behandlung') — particularly in the use of opening and closing formulas. § He examines in detail the various forms, and notes the far greater elaboration of those in the first series compared with those of the second; and secondly infers from the likeness between the formulas of the earlier group a single author. Herzfeld, ‖ arguing for the unity of the whole collection, points out that sixteen out of the first sixty (this result must be modified) lack formulas, and that six others have the short closing formulas of the second group. While the mere use of such conventional forms would hardly serve to establish identity of authorship, as these can be employed so readily by an imitator, ¶ still a careful consideration of these formulas is not without value. Of the so-called first

* Dietrich, *Haupts Zs.* XII, 241, notes that in **17, 48, 61**, we meet with verbatim borrowings from Symphosius; **36, 39, 41**, are taken sentence for sentence from Aldhelm: in **6, 14, 29, 37, 51, 54**, certain matter is borrowed. In the second series he marks a freer employment of Symphosius (*Rid.* **66, 84, 85, 86, 91**), and a few traits from Aldhelm. In particular riddles, Dietrich's conclusions regarding sources must be corrected by the light of my study of origins (*supra*).

† L. c. ‡ XII, 241.

§ Dietrich, *Haupts Zs.* XII, 241, marks the use of opening formulas in old Germanic riddles, particularly in the *Hervarar Saga*. In these *Gátur* we meet such beginnings as these: 'What kind of wonder is that which I saw without before the doors of the prince,' 'When I journeyed from home, I saw on the way,' 'I saw in summer upon the mountains,' or 'I saw faring this and that.' It is interesting to note that Heusler, *Zs. d. V. f. Vk.* XI, 133, cites, as an indication of unlikeness between the different numbers of the *Heiðreks Gátur*, the quite different forms of their beginnings. Petsch discusses at length (pp. 51–58) introductory formulas which have nought to do with the germ or central thought of the popular riddle. We meet similar introductions in the English *Helme Riddles*, *P. M. L. A.* XVIII, 211 ff.: Nos. 51, 53, 'As I went on my way, I heard a great wonder'; No. 52, 'As I went through the fields'; No. 111, 'As I went by the way.' But these are mere commonplaces of riddle-poetry.

‖ *Die Räthsel des Exeterbuches*, p. 8.

¶ Cf. Holthaus, *Anglia* VII, *Anz.* 122.

group (1–60) some twenty-nine lack opening formulas (*Rid.* 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 22, 23, 27, 28, 29, 31, 36, 40, 41, 45, 47, 55, 58); of the second group (61–95), twenty-six (*Rid.* 61, 62, 63, 64, 66, 67, 71, 72, 73, 74, 77, 78, 79, 80, 81, 82, 83, 85, 86, 88, 89, 91, 92, 93, 94, 95). The absence of opening formulas from the later riddles is not less significant than the lack of these in the first seventeen problems of the collection. Thirty-three of the riddles of the first group have no formal closing (*Rid.* 6, 7, 8, 10, 12, 14, 16, 18, 19, 21, 22, 23, 26, 30, 31, 34, 35, 38, 39, 41, 45–55, 57, 59); so with twenty-four of the second group, of which many are incomplete (*Rid.* 64, 65, 66, 69, 70, 71, 72, 74, 75, 76, 77, 78, 79, 81, 82, 85, 87–89, 91–95). Thus in the first group fifteen riddles lack all formulas (*Rid.* 6, 7, 8, 10, 12, 14, 16, 18, 22, 23, 31, 41, 45, 47, 55); in the second, eighteen, five of which have defective endings, are without them (*Rid.* 64, 66, 71, 72, 74, 77, 78, 79, 81, 82, 85, 88, 89, 91, 92, 93, 94, 95). If we are tempted by a similar absence of opening or of closing formulas in many successive riddles (compare *Rid.* 3–18; 45–55) to draw the inference that in such cases the order of the *Exeter Book* does not depart from the order of composition, we have strong evidence that the formulas employed are not the additions of a collector, but belong in nearly every case to the original fabric of the problem. The formula is usually bound to the riddle-germ by alliteration, grammar, or syntax, often by all three. Among the more striking of opening formulas thus deeply inwrought into the poems are the following: *ic com wunderlicu wiht* (*Rid.* 19, 21, 24 (*wrætlic*), 25, 26); *ic (ge)seah* (*Rid.* 20, 32^3, 33^3, 53, 54, 56, 57, 60, 65, 75, 76); *ic wiht geseah*, and its variations (*Rid.* 30, 35, 39, 43, 52, 87); *ic wāt* (*Rid.* 44, 50, 59); *ic gefrægn* (*Rid.* 46, 48^2, 49, 68). Note that the first two and the last of these opening formulas are mainly found in successive riddles of certain parts of the collection. The closing formulas are also closely connected with the body of the riddle by alliteration, and often by sequence of thought. Among the more important of these formal closings are *Saga hwæt ic hātte* either alone (*Rid.* 11, 20, 24, 63, 67, 73, 80, 83, 86) or with an additional thought (*Rid.* 4, 9, 13); *Saga* with a question (*Rid.* 2, 3, 36); *Frige hwæt ic hātte* alone (*Rid.* 15, 17) or with some addition (*Rid.* 27, 28); *Micel is tō hyganne . . . hwæt sēo wiht sȳ* (*Rid.* 29, 32; compare variations of this final formula, 33, 36, 42, 68); *Rād hwæt ic mēne* (*Rid.* 62); *Nemnaþ hȳ sylfe* (*Rid.* 58); and yet more elaborate endings (*Rid.* 5, 37, 43, 56, 84). It is interesting that each portion

of the collection seems to have its favorite formulas, and that, just as in their common dislike of formal openings, so the earlier riddles of the first group seem to fall in the same category with the problems of the second group either in their entire avoidance of formulas at the close or in their use of *Saga hwæt ic hātte*. Only a very few formulas are independent of the thought and structure of the problem as is so often the case in the *Heiðreks Gátur*. Examples of such an independent opening formula are found in the two first lines of *Rid.* 32, 33; but in each case this beginning is followed by the common convention, *ic seah*. So the independent beginning of *Rid.* 37 is prefixed to *Rid.* 69, a folk-riddle with a formula of its own. The last two lines of *Rid.* 40 are unconnected with the riddle, but these are preceded by an elaborate formula woven closely into sense and syntax. The formula, when it appears, is thus evidently regarded not as a vain and isolated supplement to the riddle, but as an essential and vital part of its structure.

Agreement of treatment throughout the collection can be best tested, however, by a careful examination and comparison of the motives and diction of the various riddles. I shall therefore make a cursory survey of the problems from this point of view.

The Storm Riddles (*Rid.* 2, 3, 4) are strikingly differentiated from the other riddles in their sustained loftiness of tone. And yet in these poems in which the riddle is the least part of itself, poems which recall rather the sea-passages of the *Andreas*, we find points in common with the smaller problems. *Rid.* 2^{8}, *þonne ic wudu hrere* (see 4^{7-8}), explains the central thought of *Rid.* 81^{7}, *se þe wudu hreréð*; and 3^{6}, *streamas staþu beatað* suggests 81^{8}, *mec stondende streamas beatað*. *Rid.* 3^{7}, *on steale hleoþa*, and 4^{26}, *steale stanhleoþu*, find their only parallel in 93^{7}, *steale hliþo*, a riddle which has something in common with 81 (81^{6}, 93^{21}). The picture of tottering walls (4^{7-10}) is matched by the defective lines 84^{41-44}. 4^{16}, *þe me wegas tǣneð* is found elsewhere only in 52^{6}, *se him wegas tǣneþ*. 3^{13}, *of brimes fæþmum*, appears again *Rid.* 11^{6-7}; compare 3^{15}, 77^{2}. Slighter parallels are indicated in the notes. In 6^{8b} the Sword is described as *hondweore smiþa* as in 21^{7} (compare 27^{14}, *weore smiþa*, Book). *Rid.* 6 and 7 resemble each other in the spirit of battle. Prehn * points out that 7^{1-2}, *Mec gesette . . . Crist to compe*, is paralleled in *Rid.* 30, where the Sun appears as a fighter against the Moon. The Bird riddles, 8, 9, 10, 11, 25, 58, are closely bound together. The many likenesses

* P. 167, note.

between the poems of the Swan (8) and the Barnacle Goose (11) go far towards establishing the latter solution. In both *hyrste* is used of 'wings' (8^4, 11^8) and *hrægl* of 'coat of feathers' (8^1, 11^7); the air raises both birds and bears them widely ($8^{3\text{-}6}$, $11^{9\text{-}11}$; compare 58^1, Swallows); and the word *getenge* is found in both problems (8^8, 11^4). *Trede* (8^1) appears again in the 'Swallows' riddle (58^5, *tredaþ*), which in turn recalls the 'Higora' rune-puzzle in its use of *nemnaþ* (58^6, 25^7). *Rid.* 9 closely resembles *Rid.* 25 ($9^{1\text{-}2}$, 25^1; 9^4, 25^5; 9^{10}, 25^4) and may have the same solution, 'Jay'; while its half-line *hlūde cirme* (9^3) finds its parallel in 58^4, *hlūde cirmaþ* (see also $49^{2\text{-}3}$). Compare the 'Cuckoo' riddle, 10^{10a}, *oppæt ic āwēox*[*e*], with 11^{3b}, *on sunde awōx*. After such comparison of these six riddles, can it be doubted that they all belong to a Bird group, and that they are all from one hand? And yet the group is not isolated but is closely associated with other problems, particularly with its neighbors in the *Exeter Book*. *Rid.* 11^1, *Neb wæs mīn on nearwe*, invites comparison with 22^1, 32^6, 35^3; 11^{4a}, *ufan ȳþum þeaht*, with 17^{3a}, *ȳþum þeaht*; 11^{6a}, *hæfde forh cwico*, with 14^3 and 74^5; $11^{6\text{-}7}$, *of fēðmum . . . brimes*, with 3^{13} (*supra*). *Hrægl* and *hyrste* (*supra*) both appear in the first line of *Rid.* 12, the companion piece of *Rid.* 28; and *hrægl* in 14^9. Yet another likeness with the Wine or Mead group (12, 28, 29) is found in the two pictures of the haunts of the Swallows and of the Bees (58^2, *ofer beorghleoþa*; 28^2, *of burghleoþum*). *Rid.* 12 and 28 are obviously mates, as are 13 and 39 (compare also 72). *Rid.* 13 is associated slightly with the riddle of Night-debauch (*Rid.* 12) by its ninth line, *dol drunemennen deorcum nihtum*; through 13^{8b}, *wegeð ond þȳð*, with 22^5, *wegeð mec ond þȳð*; by the introduction of the *wonfeax Wale* (8 a), with 53^{6a}, *wonfāh Wale*; and by the peculiar idiom in 13^{13a} with 26^8. I have already noted close parallels between the vocabulary of *Rid.* 14 and preceding riddles ($14^{9\ 10}$, *hrægl*, *fraetwe*, $8^{1,6}$; 14^3, 11^6; $14^{1,11}$, *turf tredan*, 8^1, *hrūsan trede*). 14^{4b}, *Sweotol ond gesȳne*, reappears 40^3. *Rid.* 15 has no points of likeness to the neighboring riddles, save to them all in its lack of opening formula, and to 17 in its close; but, as E. Müller * early pointed out, it closely resembles *Rid.* 80, which has the same theme (see notes under 80 for common traits), and suggests the '*Beam*' and 'Beaker' riddles (31^6, 64^4). Compare also 15^{12} with 21^{12}, 56^1, 57^{11}, 64^3, 68^{17}. *Rid.* 16 contains not only many hapax-legomena,† but many expressions found only here and in

* *Cöthener Programm*, 1861, p. 18.

† Herzfeld, pp. 10–12; McLean, *Old and Middle English Reader*, 1893, p. xxxi.

close companions in the *Exeter Book*: 16[3], *beadowæpen* (18[8], *beadowæpnum*); 16[25], *tōsāliþ* (17[5]); 16[28], *hildepilum* (18[6], *hyldepilas*). Other similarities in word-use are 16[11], *him bīð deað witod* (cf. 16[6], 21[24], 85[7]); 16[20], *mægburge* (cf. 21[20]); 16[12], *cafloran* (21[21]); 16[5], *ræc hūge* (8[2]). *Rid.* 17 has phrases in common with 11 and 16 (*supra*). *Rid.* 18, in the phrasing of three of its motives (18[1], 24[5-9]; 18[5-6], 24[6]; 18[6], 24[12b]), closely resembles 24, 'Bow.' * *Rid.* 20 and 65 form a riddle-pair, associated as they are not only by likeness of runes but by their very phrasing (20[1,3], 65[1]; compare here another runic riddle, 75[1]). *Hygewelonne* is found only here (20[2b]) and 46[4] (*hygewelonc*). *Rid.* 21 has many points of contact with other problems of like subject; notably with 24 (21[1] reappears very slightly changed, 24[2]); and the motive of the relation of the weapon to its *waldend* is common to both (21[4], 24[6]); with 6 (21[7], 6[7-8]; 21[16], 6[4]; 21[17], 6[10], see Prehn, p. 187); with 16 (*supra*); with 56 (21[6-8], [9-10], description of treasures, 56[2-3]; 21[12], 56[1]); with 71 (21[6-8], 71[6]; 21[23], 71[8]); with 54 and 73 in the weapon's *Klagelied*. In its opening line *Rid.* 22 invites comparison with 11[1], 32[6], 35[3]. Still another likeness between 22[14] and 35[2], the teeth of both, is pointed out by Prehn; † but this is perhaps produced by the nature of the subjects. *Rid.* 22[5], *wegeð mec ond fyþ*, is very similar to 13[5] (*supra*); 22[7], *hrungen of hearwe*, to 28[2], *hrungen of hearwum*; and 22[8b], *hæbbe (ic) wundra fela*, reappears 83[1b]. *Rid.* 23 has also its parallels: 23[16a], *ne lagu drefde*, recalls 8[2], and 23[16b], *ne on lyfte flæg*, suggests 52[4]; 23[7], *ymb gepræc*, is found only 3[2] (see 4[61]); and the negative method of the problem is also that of 40. I have already discussed the relation of 24, 'Bow,' to the earlier weapon problems (18, 21), and of 25 to the Bird group (8, 9, 10, 11, 58). *Rid.* 26 is not only the mate to the later 'Onion' riddle, 66 (26[2b,3], 66[5-6]; 26[8], 66[2b,3b]; 26[9a], 66[3a]) ‡ but is the first of the obscene riddles of the collection (26[6-11], 46[3], 62[6,9]). *Rid.* 27, 'Book,' has not a little in common with the riddles of similar theme, 52, 'Pen and Fingers' (27[9], 52[7] (?); 27[11], 52[2a]); 93, 'Inkhorn' (27[5-6], 93[15], 61[12-14]; 27[9], 93[22]; 27[7], 93[26], compare 52[4]); 68, 'Bible' (27[13], 68[17]; 27[18f.], 68[11]); and 50, 'Bookcase' (27[28], *gifre*, 50[3] *gifrum lacum*). *Rid.* 27 and 28 touch each other closely at one point (27[11-12], *mec sippan . . . healed*, 28[5], *healed mec sippan*). *Rid.* 28 is certainly a companion piece to 12 (*supra*). In the description of the bees it suggests the Bird riddles, 8, 58

* The relation of *Rid.* 18 to 24 has been set forth by the writer in *M. L. N.* XXI, 100. Trautmann, *BB.* XIX, 180–184, seeks to connect it with 50.

† P. 272. ‡ Cf. *M. L. N.* XXI, 105.

(28^{2b} *burghleoþum*, 58^{2a} *beorghleoþa*; $28^{3\,5}$, 8^{3}, 58^{1}); in its association of Honey and Mead it explains some enigmatic lines in 80 (28^{2a}, *brungen of bearwum*, 80^{6}, *Hæbbe me on bōsme þæt on bearwe geweox*);* in its picture of the mead-hall it recalls $15^{11,16}$, 21^{12}, 57^{11},† and furnishes a contrast to 29 ($28^{8\text{-}9}$, $29^{8\text{-}10}$), to which it bears a general likeness; and in the sorrow caused by its contact it deals with a favorite motive of these enigmas (28^{9}, 7^{8}, 16^{25}, 24^{10}, $26^{9\text{-}10}$).‡ Except in its suggested contrast to 28 (*supra*), and in the likeness of its closing formula to $32^{23\,24}$, *Rid.* 29 has nothing in common with its fellows. *Rid.* 30, as I have pointed out at length,§ is bound by nearly all of its motives to 95 ($30^{2,4}$, 95^{5a}; 30^{5}, 95^{6a}; 30^{8}, $95^{1\,3}$; $30^{13\,14}$, $95^{10\,13}$); the Sun's power as a fighter ($30^{9\,11}$) reminds us of $7^{1,5}$, and the Moon's sad exile of 40 (*infra*); and the last motive of the riddle is very similar to that of $83^{12\,14}$. Only one or two phrases in *Rid.* 31 suggest other riddles: 31^{4}, *bearu blowende*, recalls 2^{9}, *bearwas bledhwate*; and 31^{5}, *weras . . . cyssað*, the 'Horn' and 'Beaker' enigmas (15^{3}, 64^{4}). Dietrich‖ finds in $31^{7\,9}$ 'Taufwasser,' the motive of 84^{38}, but this relation is more than doubtful. We have already seen that *Rid.* 32 is connected through its opening formula with the next riddle, $33^{1\,3}$, and through its closing lines with $29^{12\,13}$. Its sixth line, *Niþerweard wæs neb hyre*, closely resembles 22^{1}, 35^{3} (*supra*), and its eighth, *no hwæþre fleogan mæg, ne fela gongan*, 59^{3}, *ne fela rideð, ne fleogan mæg*. *Rid.* 32^{14} and $59^{10\,11}$ contain the same motive, and *hord warað* is found only 32^{21}, 93^{26}. Like the Flute ($61^{8\,10}$), the subject of this enigma speaks to men at the feast ($32^{12\,14}$). Apart from its likeness to 32, *Rid.* 33 has points of contact with many other riddles (33^{5}, 40^{10}; 33^{6}, 59^{1}, 81^{3}, 86^{6}, 93^{25}; 33^{13}, $95^{8\,9}$). Prehn has noted¶ the very close verbal agreement between $34^{9\,10}$ and $42^{2,4}$. Compare with this the phrasing of 84^{4}, a poem that contains general references to Ice ($84^{35,39}$), the subject of 34; and mark a different expression of the same motive, 38^{8}. I have already pointed out the likeness of 35^{3} to 11^{1}, 22^{1}, and, particularly, 32^{6} (*supra*). 35^{4} bears a certain similarity to 30^{4}, and $35^{7\,8}$ has much in common with $71^{2\,3}$. *Rid.* 36 occupies an isolated position among the riddles. Prehn** to the contrary, it bears no relation to 57, and only a slight resemblance to 71; and even the closing formula does not appear in the older version of the problem. It is

* E. Muller, p. 19; Trautmann, *BB.* XIX, 206.
† Prehn, p. 196.
‡ Dietrich, *Haupts Zs.* XII, 245.
§ *M. L. N.* XXI, 104.
‖ XI, 469.
¶ Pp. 211, 276.
** P. 207.

strikingly significant that it is linked by a single motive to **41** (**36**[9], *ærcfan ærwela cræftum*; **41**[20], *ærdlice gewefen wundorcræfta*), to which it is closely bound through its similar relation to Aldhelm. The opening formula of *Rid.* **37** is prefixed without reason to **69**; and the problem has a general likeness to other monster riddles (**37**[3, 7, 8], **81**[2, 5], **86**[3, 7]). *Rid.* **38** is a companion piece to **87**, which reproduces its first lines. These lines (**38**[1, 3]) also suggest **19**[2] and the fragment **89**; while the closing line of the problem recalls the world-old motive of **34**[9] (*supra*). *Rid.* **39** is nearly related to the riddles of similar import, **13**, **72** (**39**[3], **72**[7, 8]; **39**[6, 7], **13**[1, 11, 14]). *Rid.* **40** belongs to the group of Sun and Moon riddles, **7**, **30**, **95**: the departure and dreary exile of 'the wight' (**40**[6, 9]) are described **30**[9, 11]; the wide wanderings are pictured **40**[10, 14], **95**[3]; the comfort brought to man is mentioned **40**[19], **7**[7]; and the silence and lore of the subject appear **40**[3, 11, 12, 21, 22] and **95**[7, 13]. The contrasts of **40** suggest the method of **41**, and its many negatives that of **23**. The close relation of **41** to **67** and its connection with **36** will be discussed in the notes; with the other problems it has almost nothing in common. Under *Rid.* **34** I have indicated the likeness of **42**[2, 4] to **34**[9, 10] and **84**[1]. The closing formula of **42** binds it to **20**, which it also resembles in its use of superlatives (**42**[3, 4], **20**[2, 3]) and its employment of *bræcon* (**42**[2]; see **20**[10], *bræcð*). I find a few parallels to *Rid.* **43**: its opening formula appears frequently in the *Riddles*; equivalents of *hrutlic* (**43**[3]) are elsewhere used to suggest fair beauty (**41**[18], **80**[1]); *tohane* is employed in the same context (**26**[7], *modwlonc*) and *wocor* in the same sense (**55**[11]), *on flette* (**43**[5]) is a not uncommon phrase (**56**[2], **57**[12], *on flet*); and *wocrum ut tonne* (**43**[16]) suggests *wocr ut wonne* (**47**[1]). A parallel to **44**[1], *indyhtne eheldum deorne*, is found in **95**[1], *indyhten ond eorlum cuð*; to **44**[2], *gæst*, in **4**[30], **8**[9], **23**[15, *], etc.; to the reference to the Earth as *moddor ond sweostor* (**44**[11]) in **83**[5], *eorban brobor*.† *Rid.* **45** is one of the group of obscene riddles, and therefore has not a little in common with **26**, **46**, **55**, **62**, **63**, **64** (**45**[3], **26**[1]; **45**[5], **63**[7]); its closest analogue is **55** (**45**[3], **55**[5]; **45**[4, 5], **55**[8, 11]). *Rid.* **46** is also bound closely to others of its class (**46**[11], **55**[21]; **46**[1], **55**[20], **62**[19]; **46**[3], **26**[7]; **46**[5], **26**[6]); and, in its use of *hygecræftne*, has a slight connection with **26**[2], *hygecræftigne*, the only other occurrence of the word. The world-riddle **47** has nothing in common with the other

* Cf. Dietrich, *Haupt's Z.* XII, 245.

† Cf. Anglo-Saxon *Prose Riddle*, Grein, *Bibl. der angelsächsischen Poesie* II, 410. See note to **44**[11].

problems of the collection save the likeness of 47^{1a} to 43^{16a} (*supra*). *Rid.* 48 is, however, connected with other riddles: its second line is similar to the opening formulas of 46^{1}, 49^{1}, and the use of *stapol* (48^{5}) invites comparison with 26^{4}, 71^{2}, 88^{25}, 92^{3}; while its last motive ($48^{4\,5}$) is not unlike $50^{10\,11}$. As Dietrich long ago pointed out,* 49 is a companion-piece to 60, as a likeness in all motives proclaims: it is associated by the phrase *hlude stefne ne cirmde* ($49^{2\,3}$) with the Bird riddles (9^{3}, *hlude cirme*; 58^{1}, *hlude cirmad*). *Rid.* 50 has many analogues. *Gifrum lacum* (50^{3}) and *to nytte* (50^{9}) connect it with the Book riddle ($27^{27.28}$); while its first and last motives may have been suggested by the well known problem of the Bookmoth ($48^{5\,6}$). It bears an interesting relation to its neighbor 51 (50^{2}, *dumban*, 51^{2}, *dumbum*; 50^{9}, 51^{2}, *to nytte*; 50^{6}, 51^{8}, the 'feeding' of both); and it has points of contact with 58 and 72 ($50^{4\,5}$, *se wonna fægn sweart ond salooeb*; 72^{10}, *swearfum hyde*; $58^{3\,4}$, *swearte salopade*). Trautmann points out † like traits of the subjects of 50 and 18: both work by day (50^{2}, 18^{3}), both swallow (18^{7}, $50^{2.11}$), and both conceal costly treasures (50^{6}, $18^{9\,10}$). *Rid.* 51 is connected not only with 50, but, through its first line *Wiga is on corþan wundrum acennod*, with 84^{1}, *An wiht is wundrum acennod*. The likeness pointed out by Trautmann ‡ between 52 and 27 has already been illustrated. 52^{4b}, MS. *fleotgan lyfte*, recalls 23^{16} *on lyfte fleag* (cf. 74^{3}); 52^{5a}, *deaf under yþe*, appears again, 74^{4}; and 52^{6b}, *se him wegas tæcneþ*, reproduces 4^{16b}. The *wonfah Wale* of 53^{6a} reminds us of the *wonfeax Wale* of 13^{8a}. *Rid.* 54 has much in common with 73 (54^{3}, $73^{1\,2}$; 54^{4} *frod dagum*, 73^{3}, *geardum frodne*, 83^{1}, 93^{6}) and 92 (*infra*). Its motive of wretched change of state is the leading idea of 27, 73, 83, 93. Like the others of the group of obscene riddles, *Rid.* 55 is closely associated with its fellows: its relations to 45 have been indicated; *tillic esne* appears only 55^{8a}, 64^{5a}; 55^{6}, *worhte his willan*, is paralleled by 64^{7}, *wyrcð his willan*; 55^{2}, MS. *in wine sele*, may be corrected in the light of 46^{1}, *in winele*; 55^{10}, *þæs weorces*, recalls the like use of the phrase, 43^{1}. *Rid.* 56 is nearly akin, in its first lines, to $57^{10\,12}$; and 56^{1a}, *searobunden*, also resembles $57^{5\,6}$, *searwum . . . gebunden*. Prehn § regards 56 as a companion to 21, 'Sword'; though this is an overstatement, there are certain likenesses between the two ($56^{2\,3}$, $21^{6\,8\,9\,10}$; 56^{1}, 21^{12}, a common formula). *Rid.* 57 is not only associated with 56, but its vocabulary bears in two

* *Haupts Zs.* XI, 474.
† *BB.* XIX, 183–184.
‡ Ib. XIX, 197.
§ P. 279.

lines (57^{7-8}) a distant resemblance to $52^{4b,5b}$. Prehn * fails to establish any connection between this and 36. The relation of 58 to the other Bird riddles has been discussed at length (*supra*), and its parallels to other problems sufficiently indicated (58^{2a}, 28^{2}; 58^{3a}, 50^{5a}; 58^{4b}, 49^{2-3}). *Rid.* 59 has no near analogues; but 59^{1a}, *ānfēte*, suggests 33^{6}, 81^{3}, 93^{25}; 59^{2-3} repeats the motive of 32^{8}, and 59^{10-11} that of 32^{14}. The enumeration of strange physical traits (59^{7-9}) gives it a place among monster-riddles (cf. 33, 81, 86). As we have already seen, 60 is a mate to 49. *Rid.* 61 is bound to the other riddles by its companionship in the *Exeter Book* (122b–123a) with the second form of 31. Its first lines bear a general likeness to 77^{1-2}; and 61^{12}, *seaxes ord*, reappears, 77^{6}. Prehn † has pointed out the similarity of 61^{9} to $32^{3,12-14}$, and of 61^{12-14} to 27^{5-6} (cf. $93^{15f.}$).

The first problems of the so-called second series are closely bound to those of the first group. *Rid.* 62 is an obscene riddle, and, as such, is a near kinsman of 26 and 46 ($62^{6,9}$, 26^{9-11}, $46^{1,3}$), and of the next coarse enigma (62^{6}, *on nearo*; so 63^{7}). *Rid.* 63 is thus bound not only to its precursor, but to its follower, 64 (63^{5}, 64^{6}, *þēoð*), and to the other puzzles of double meaning (63^{6}, 55^{4}; 63^{7}, 45^{5}; 63^{8}, 26^{5}, *nāthwǣr*, 46^{1}, 55^{5}, 62^{9}, *nāthwæt*). The relation of the ambiguous 64^{4-7} to 55 and 63 has been shown (*supra*): but $64^{2b,3b}$, *forð boren . . . þēr guman drincað* must be compared with 56^{1-2}, 57^{11-12}; and 64^{4-5}, *mec . . . cyssēð mūþe*, with the riddles of 'Horn' and 'Cross,' 15^{3}, 31^{6}. *Rid.* 65 is the companion-piece to 20 (*supra*); and 66 to 26. Dietrich ‡ has pointed out the likeness between 66^{3a}, *hafað mec on headre*, and 21^{13}, *healdēð mec on heapore*. The interesting connection between 41 and 67 has been already mentioned. *Rid.* 67 has also something in common with the vocabulary of the fragment 94 (67^{2b}, *lēohtre þonne mōna*; 94^{6-7}, *lēofre þonne þis lēoht eall, lēohtre þonne w . . .*; 67^{6b}, *heofonas oferstīge*, 94^{2a}, *hȳrre þonne heofon*). *Rid.* 68 abounds in words and phrases of the riddle-poetry: 68^{1}, *ic gefrægn*, 46^{1}, 48^{2}, 49^{1}; 68^{2}, *wrætlice wiht*, 43^{1}, 52^{1}, 70^{1}; 68^{9}, *fēt nē f[olme]*, 32^{7}, 40^{10}; 68^{12-16}, general likeness to $27^{18f.}$; 68^{17a}, *golde gegierwed*, 27^{13} *gierede mec mid golde*; 68^{17b}, *þēr guman drincan*, 56^{1}, 57^{11}, 64^{3}; 68^{18}, *since ond seolfre*, 56^{4}. The opening formula of 37 precedes the one-line folk-riddle 69. *Rid.* 70 is related by its subject to 32, but its likeness to other riddles lies chiefly in its diction, the use of single words found elsewhere in the collection: 70^{2}, *singēð* 32^{3}; 70^{2}, *sidan* and *swēora*, 73^{18}, 86^{6-7}; 70^{3a}, *orþoncum*, 78^{7a}, *þurh orþonc*; 70^{3}, *eaxle*, 73^{16}, 86^{6}; 70^{4a}, *on gescyldrum*,

* P. 233. † P. 237. ‡ *Haupts Zs.* XII, 250.

41[103]; 70[1,5], *worātlīc(e)*, passim; 70[6b], *helepum tō nytte*, 27[27], 51[2], etc. 71 has many analogues: 71[1], *ic eom rices ēht*, 79[1], *ic eom æpelinges ēht*; 71[2a], *stīð ond stēap wong*, 36[1-2]; * 71[2-3], *stapol . . . wyrta wlitetorhtra*, 35[7-8], *þā wlitigan wyrtum fæste . . . on stapolwonge*; 71[5-6], *wōpeð for gripe mīnum*, 93[19], *nē for wunde wēop*. As a riddle of the Sword, it is closely connected with problems having the same theme: 71[3-4], *wrāþra lāf, fȳres ond fēole*, 67[1b], *homera lāfe* (*Beow.* 1033, *fēla lāf*, 'sword'); 71[5], *wīre gewoorþad*, 21[4a,10b,32a]; 71[6b], *sē þe gold wīgeð*, 21[6-8], *ic sinc wege . . . gold ofer geardas* ('Sword'); 71[8a], *hringum gehyrsted*, 21[23b] *þe mē hringas geaf* ('Sword'). *Rid.* 72 is connected by its subject ('Ox') and two of its motives with the pair 13 and 39 (72[5-8], *fēower fēah . . . brōþor*, 39[3-4], *fēower wellan*, etc.; 72[10-12], 13[1-2]). The misery of the subject (72[12-13]) is a common riddle-topic (21[17], 54[5], 81[6], 93[21]). I have already noticed the likeness of 73 to 54: save in its monster traits (see *supra* under 70), it has nothing in common with any other problems. *Rid.* 74[3], *flēah mid fuglum*, recalls 23[15], 52[4]; 74[4a], *dēaf under ȳþe*, is identical with 52[5a]; and 74[5b], *hafde ferð cwicu*, very similar to 11[6], 14[3]. The tiny runic riddle 75 is exactly in the manner of other runic problems, 20[1-3], 65[1]; while the inversion of the runes (75[2]) recalls 24[1], *Agof*. The single line of 76 employs the opening formula of 75. Under 61 I have noted the slight parallels between that riddle and 77 (77[1-2], 61[1-2]; 77[6], *seaxes orde*, 61[12], 27[5-6]). The closest analogue to 77 is the fragment 78: 77[2], *mec ȳþa wrugon*, 78[7], *ȳþum bewrigene* (compare 3[15]); 77[3a], *fēþelēase*, 78[2], [*lē*]*as cyn*; 77[3b], *Oft ic flōde*, 78[1a], *Oft ic flōdas*. *Rid.* 79, whose single line may be but a variant of 80[1], recalls 71[1a] (*supra*). Müller and Trautmann have invited attention to the close relation between the two Horn riddles, 15 and 80 (*supra*): 80[2], *fyrdrinces gefara*, 15[13], *fyrdscearp*; 80[3-5], the serving of mead by the lady, 15[8-9]; 80[7-8], *on wīnoncum wīcge rīde*, 15[5-6,13-14]; 80[8b], *heard is mīn tunge*, 15[4,16,18]; 80[3b,7a], 15[3,4,5,6,etc.], *hwīlum*. The mention of honey (mead), 80[6], *hæbbe mē on bōsme þæt on bearwe gewēox*, recalls the mead of 28[2], *brungen of bearwum*; and 80[3-4], *Cwēn . . . hwītloccedu*, suggests 43[3b], *hwītloc*. *Rid.* 81 has an affinity to the Storm riddles (81[7], *sē þe wudu hrēreð* (wind), 2[8], *ic wudu hrēre* (wind); 81[8], *strēamas bēatað*, 3[6]); its monster traits (81[2-5]) invite comparison with 59[7-8], 86[3-7], 37[3,7-8]; and its wretchedness with 21[17], 54[5], 72[13], 93[21]. The fourth line of the fragment 82, [*f*]*ell nē flǣsc*, reminds us of 77[5]. In 83, the Ore's sad change of state recalls the themes of 27, 54, 73, 93; and

* Prehn, p. 242, note.

its lack of redress (83[5b], *ic him ytle ne mōt*) is akin to the Sword's and Horn's failure to avenge (21[17], 93[19]). 83[4b], *Nu me fah wæriaþ*, strongly resembles 93[26], *Nu mun hord wariaþ hipende feond*; 83[10b], *Habbe ic wundra fela*, reproduces 22[8b], *habbe wundra fela*; and 83[12-14] contains exactly the closing motive of the Sun and Moon riddles, 30[13-14], 95[10-11]. *Rid.* 84 is more or less intimately connected with many other riddles. Its first line is but a variant of 51[1] (*supra*); 84[1-2a], in the theme of Water and Fish, anticipates 85, while the phrasing of 84[1], *Modor is monigra mērra wihta*, recalls 42[2], *meddor monigra cynna*; 84[6-9] bears a general likeness to 40[22-24]. Prehn * discovers a resemblance between 84[9-10] and 41[1-8], and between 84[3b] and 41[5b]; but this is faint and may well be coincidence. And Dietrich † finds a relation between the 'Taufwasser' of 84[3b], *firene dreahsceaþ*, and 31[7-9] (cf. 84[2b], 31[5-6]); but this is very doubtful. The likeness of 84[2-3a, 11-14] to the Storm riddles, 2[2], 3[5b], and 4[7-10], lies probably in the demands of similar subjects. As has just been noted, *Rid.* 85 treats a theme suggested in 84. While the description of Water, 85[5b], *he sceal rinnan forþ*, is founded upon the Latin of Symphosius (see 'Originals and Analogues'), yet it may be compared with 84[2b], *hafaþ ryne strongne*, and 84[5], *fæger feredæ fundaþ ēafre*. 85[3], *ic eom sceiftre ponne he*, is quite in the manner of 41[14], *ic eom sceaþra ponne he* (cf. 41[26-28]); and 85[7], *me biþ deaþ weotod*, reproduces 10[11], *him biþ deaþ weotod* (cf. 10[6]), a phrase found only here. 85[2], *ane drihten scop*, parallels 88[17], *ure gesceop meotud*. Save in its monster traits (cf. 32, 33, 37, 59, 81), *Rid.* 86 has little in common with other riddles. Its opening formula, *Wiht cwōm gongan*, recalls 34[1], *Wiht cwom . . . līþan*, and 55[1], *Hyse cwom gangan*; and 86[2], *monige . . . mid sweotre*, repeats 84[3a]. *Rid.* 87 is another version of 38, repeating many of its expressions (*supra*); while its first line, *wombe hafde micle*, connects it with 19[3], *wide wombe*, and 80[2], *wiht wombe hafd[e]*. *Rid.* 88 and 93 form a splendid pair, with the theme 'Staghorn.' The motive of brotherly love, of which so much is made in 88, is not employed in 93; but the two motives of dispossession by younger brothers and of injuries from the knife appear in both (88[15-20], 93[13-14]; 88[82-88], 93[15b]). I have noted the slight likeness of the fragment 89 to 19, 38, 87. The Latin riddle 90, in its formulas (90[1-8]) and its 'monster' characteristics, is not very different from its neighbors. To *Rid.* 91 I discover no parallels among the riddles save in the use of the *comitatus* motive. In its picture of the change from tree to weapon, 92 recalls 54 (92[1b], *beam*

* Pp. 252, 253. ‡ XI, 469, 485.

on holte, 54^{1}, *on bearwe bēam*; 92^{3a}, *wynnstaþol*, 54^{2b}, *þæt treow wæs on wynne*; 92^{5a}, *hildewǣpen*, 54^{9b}, *hildegieste*) and 73; and 92^{1a}, *brunra beot*, is explained by $41^{106-107}$. Apart from its close relation to its fellow, 88, *Rid.* 93 touches nearly many other problems: 93^{6}, *dægrime frod*, 54^{4}, *frod dagum*, 73^{3}, *gearum frodne*, 83^{1}, *frod wæs min fromcynn*; 93^{7}, *steale hliþo*, 3^{7}, 4^{26}; 93^{10}, 13^{1}, $16^{2.17}$, 63^{1} *; 93^{15-18}, 27^{5}, 61^{12} (*supra*); 93^{19a}, *ne for wunde weop*, 71^{5-6}, *Wepeð . . . for gripe minum*; 93^{19-20}, lack of revenge, 21^{17}, 83^{8}; 93^{21}, *ic aglǣca calle þolige*, 81^{6}, *Aglac dreoge*; 93^{22}, 6^{9}; 93^{22-23}, *Nu ic blace swelge wuda ond wætre*, 27^{9}, *beamtelge swealg*; 93^{27-29}, 27^{7-10}; 93^{26}, 83^{4-5} (*supra*). I have pointed out under 67 the relation of the fragment 94 to that 'Creation' riddle. As has been shown, *Rid.* 95 is bound by nearly all of its motives to its mate, 30 (*supra*). Through its closeness to men, its wanderings, its lore, and its silence, the subject recalls a riddle of like theme, 40 (95^{1-3}, 40^{1-3}; 95^{3}, 40^{16-17}; 95^{7-9}, $40^{3-4.21-22}$; 95^{9-10}, 40^{12}). *Rid.* 95 employs the phrases of other problems: 95^{1}, *Ic eom indryhten ond eorlum cuð*, 44^{1}, *Ic wat indryhtne æþelum deorne*; 95^{2}, *ricum ond heanum*, 33^{13a}, *rice ond heane*; 95^{7}, *snottre men*, 86^{2}, *monige . . . mode snottre*, 84^{31}, *mon mode snottor*. The closing motive of 95 is found not only in 30^{13-14}, but in 83^{12-14} (*supra*).

Such likenesses as I have pointed out between the various riddles are sufficiently striking to establish homogeneity, and indeed they often compel belief in the presence of a single hand in many of the problems. Bülbring fails completely to grasp the true character of the enigmas of the *Exeter Book* when he declares: † 'Wie man bei einer Sammlung von Volkslieder schwerlich an einen einzigen Verfasser denken wird, so darf man es meines erachtens ebensowenig bei diesen Rätseln, die mit geringen Ausnahmen doch auch ein Produkt der Volkspoesie sind.' It is obviously absurd to class our riddles with folk-songs. As I have long since shown,‡ they teem with popular elements and motives, but they are almost without exception literary enigmas from the hand of the artist. In such compositions as the poems of the Storm (2, 3, 4), Badger (16), Sword (21), Book (27), Lance (73), Water (84), and the Horn cycle (15, 80, 88, 93), the reader soon becomes aware that the riddle is the least part of itself, that concealment of solution has been forgotten in the joy of creation.

* See Prehn, p. 260, note.

† *Litt. Bl.* XII, 1891, Sp. 156, cited with hearty approval by Herzfeld, *Herrigs Archiv* CVI (N. S. VI), 1901, p. 390.

‡ *M. L. N.* XVIII (1903), 97 f.; see also *supra*. Cf. Brandl, *Grundriss*² II, 972.

Even, in the shorter problems, the riddle-maker, draw though he may from the stores of the folk, shapes anew with loving art the story of the ingratitude of the Cuckoo (**10**), the fate of the Ox (**13**), the labors of the Plow (**22**) and the Rake (**35**), the journeys of the Ship (**33**); or else, by the aid of runes, converts into logogriphs or word-riddles of the study such commonplaces of folk-poetry as the themes of the Cock (**43**) and Man on Horseback with Hawk (**20, 65**). Even in the small number of riddles which, in tense, terse, pointed style and absence of epic breadth, in freedom from all that is clerkly or bookish, seem to bear clearly the stamp of popular production (**53, 58, 66, 70**, etc.), the many parallels to other problems (*supra*) mark the presence of the craftsman. In those very puzzles whose smut and smiles point directly to a humble origin (**26, 45, 46, 55, 63**) we detect (*supra*), amid the coarseness of the cottage, the leer of a prurient reworker.

The *Riddles*, then, are homogeneous in their artistry. One of the finest proofs of this lies in the striking circumstance that almost every dark saying or obscure periphrase in our poems finds illuminating explanation elsewhere in the collection. To indicate a few examples out of many: **81**[7b], *se þe wudu hrēreð*, is revealed as 'the wind' in the light of **2**[8], *ic wudu hrēre*; **80**[6], *Hæbbe mē on bōsme þæt on bearwe gewēox*, is interpreted by reference to the description of Honey in **28**[2]; the enigmatic phrase *brunra bēot* immediately becomes clear by comparison with the picture of the swine, dark and joyous, in the beech wood, **41**[106 107]; and **95**[5], *hiþendra hyht*, is seen to be but a circumlocution for *hūð*, 'booty,' when read side by side with **30**[4,9]. The homogeneity of the collection is further attested by the dominance in very many of our riddles of the two motives of 'utility' and 'comitatus,' which play but a small part in other enigmas of the Old English period. These will be discussed at length in a later chapter.

Now if certain art-riddles are found grouped in what is really a single collection; if, moreover, these riddles, after close analysis, are found to be homogeneous in their diction; if, too, large collections from single hands were common at that period, — the burden of proof rests not upon him who argues for unity of authorship, since every precedent and presumption are in his favor, but upon him who champions diversity of origin. The need of such strong destructive evidence is totally disregarded by Trautmann in his bald assertion: * 'Diese entstammen verschiednen

* *Kynewulf*, p. 41.

zeiten und dichtern.' Brandl, who holds the same view,* gives, however, certain reasons for his opinion. The second group seems to him separated from the first by the second appearance of *Rid.* 31; but that the *Exeter Book* modernizer or scribe chose to insert in a position isolated from both groups a variant version of a riddle already given proves, of course, nothing against the unity of the collection. The contrast between the edifying tone of certain enigmas and the coarseness of their near neighbors seems at first sight to indicate different hands: but the points of contact between the lofty and the low often forbid such a conclusion. Runes and ribaldry meet in *Rid.* 43, court and cottage clash in *Rid.* 62; the literary and the popular blend in *Rid.* 13 and 64; *Rid.* 66, with its Symphosius motive, is closely related to *Rid.* 26, the grossest of its greasy sort. Subject-matter is evidently small criterion of origin.

Further evidence against the unity of the collection is furnished by Barnouw.† The *Riddles* differ so widely from one another in their use of articles that if this be a trustworthy test of date, they may well be regarded as the products of different periods. 'Some of them that employ articles freely (24, 43) may be contemporary with Cynewulf, while others that are sparing in the use of these (16, 23, etc.) are doubtless earlier in time.' Deductions drawn from such evidence are dangerous; and one refuses to follow Barnouw when he goes to the length of assigning *Rid.* 38, 39, 69, to a later date than *Rid.* 30, 35, 37, because in the former group the opening formula is *ic þā wiht(e) geseah*, in the latter *ic wiht geseah*.‡ The weak adjective without an article is to Barnouw proof of an early date, and he differentiates the *Riddles* accordingly.§ He regards *Rid.* 13 as one of the oldest of the riddles on account of the absolute use of weak adjective without article in the phrase *hygegālan hond* (13^{12}). The survival of an archaic form in a poetical text is surely no proof of antiquity.‖

* *Pauls Grundriss*[2] II, 970.

† *Der bestimmte Artikel im Altenglischen*, p. 211.

‡ Barnouw (p. 211) notes that the following riddles are quite without articles: 3, 6, 9, 11, 13, 14, 15, 18, 20, 22, 37 (1–8), 51, 52, 53, 58, 59, 63, 64, 66, 67, 71, 72, 74, 80, 83, 85, 86, and the fragments 19, 75, 76, 77, 78, 79, 82, 87, 89, 92.

§ In addition to instrumental forms already cited (4^{44}, $41^{57,90,94}$, 57^{9-10}), Barnouw records the following instances of weak adjectives without an article: 4^{3}, *bearm brādan* (?); 4^{42}, *corþan gesceafte*; 38^{3}, *mægenrōfa mon*; 41^{55}, *hrīm heorugrimma*; 49^{6}, *rēadan goldes* (contrast 52^{7}, 56^{3}); 83^{13}, *dȳran cræftes*; 93^{11-12}, *hāra . . . forst.*

‖ Note the appearance of weak adjectives without definite articles in a late poem, *Brunanburh*, 61–62, *salowigþādan* and *hyrnednebban*.

Although Barnouw's arguments have been accepted by Brandl in his *Grundriss* article as infallible criteria of date not only of the *Riddles*, but of all other Anglo-Saxon poems, they seem to me to carry little weight. The normalizing of later scribes,* and 'the tendency to archaize, to use traditional formulas and expressions, so strong in Anglo-Saxon poetry,'† render this test almost valueless. The use of the article in early Greek poetry is closely analogous to that in Old English verse. But the classical scholar, who, on account of the absence or presence of articles, assigned the various fragments of Alcaeus to different hands, ascribed the tragic choruses of Aeschylus to an earlier date than the non-lyric portions of the dramas, and labeled as Homeric in time the epic conventions of Apollonius Rhodius, would be speedily laughed out of court.

A much more important argument remains — that based upon the evidence furnished by the use of sources. We have already seen that, with the same data, Dietrich and Holthaus reached exactly opposite conclusions in regard to the unity of the collection. But the value of their reasoning was impaired by the incorrectness of their data — supposedly close literary relations between Latin and Anglo-Saxon enigmas, where often none at all existed. In the methods of direct and indirect borrowing that our study of the sources of the several problems ‡ has revealed, there are but few certain indications of difference of origin. The habit of mind which either works in perfect liberty, or else, gathering a useful hint here, a happy phrase there, gives delightfully fresh and new forms to current motives and ancient traditions, but which never yields itself slavishly to its models, is the dominant mood in the *Riddles* and points rather to one poet of free spirit than to many men of many times. And yet all the *Exeter Book Riddles* can hardly be from one hand. The servilely imitative temper of Aldhelm's translator in the enigmas of the 'Mail-coat' and 'Creation' (*Rid.* 36, 41) differs so utterly from the prevailing tone of the collection, which is at its highest in the unchecked range of imagination of the 'Storm' riddles (2 4), that this inferiority cannot be explained with Dietrich by the changing inclination of one poet. § As will be shown later in my notes to *Rid.* 41, there is good

* Notice the difference in this regard between the Exeter and Vercelli texts of *Sal.*

† See Lawrence, *M. L. N.* XXIV, 152.

‡ See chapter on 'Originals and Analogues.'

§ It is interesting to note that these two problems, which stand so widely apart from all the others in their dependence upon learned sources, have other very distinctive features: (a) the poor technique of *Rid.* 41; (b) the isolation of the

reason to believe that yet another hand was at work in the later portion of that long and dreary poem, and that this hand rewrought his crude work in *Rid.* 67. But these poems are the only ones in the collection that we can assign with any positiveness to a different author.*

Let us now summarize our results. The *Riddles* were not written by Cynewulf: all evidence of the least value speaks against his claim. It seems fairly certain that they are products of the North.† Their place as literary compositions (not as folk-riddles) in one collection, and their homogeneous artistry, which finds abundant vindication in a hundred common traits, argue strongly for a single author, though a small group of problems brings convincing evidence against complete unity. That their period was the beginning of the eighth century, the heyday of Anglo-Latin riddle-poetry, is an inviting surmise unsustained by proof.

IV

SOLUTIONS OF THE EXETER BOOK RIDDLES

Unlike the Latin riddles of their period, the Anglo-Saxon queries are unaccompanied by their answers. In six problems, however, the ingenious use of runes guides the solver to his goal. In two of these ‡ the runic element is so elaborate and complex that it converts the poems into intricate name-riddles; in three others § the 'open sesame' is found in an easy rearrangement of the runic letters; in the sixth ‖ the last two lines constitute a runic tag that confirms an already obvious

Northumbrian version of *Rid.* 36 from all other English riddles, and its association in the Leiden MS. with the Anglo-Latin enigmas with which it is so closely connected in thought; (c) the differentiation of *Rid.* 36 and 41 from neighboring queries of their group (*Rid.* 31 61) by the subject's use of the first person.

* Even the obscene and the runic group, which seem to fall into two distinctive classes apparently remote from the others, reveal upon examination points of contact. By recasting, the poet makes coarse folk-products his own.

† The Northumbrian dialect of the *Leiden Riddle* proves nothing, as its variant version, *Rid.* 36, stands entirely apart from others of the collection except 41; but Northern origin is attested by the large number of uncontracted and unsyncopated forms demanded by the meter, and by the appearance of such Anglian usages as *bǣg* (5^{8}), *sæcce* (17^{2}), *geonge* (22^{2}), *ehtuwe* (37^{4}), *eðða* (44^{16}), *þǣh* (72^{8}). See Madert, pp. 126–127.

‡ *Rid.* 20, 65.

§ *Rid.* 25, 43, 75. The third of these is but a fragment, but in the first and second the *Sachenrätsel* element dominates.

‖ *Rid.* 59.

interpretation. In a seventh riddle * the Latin equivalents of preceding English words are disguised in secret script. In three other riddles † the marginal use of single runes obviously originated at a far later period than that of their composition, as these are not from the hand of the scribe. Inversion of its opening nonsense-word gives, as the riddler tells us, the name of the subject of one of the spirited weapon-riddles. ‡ Finally, the faint letters in other writing at the end of the long 'Creation' enigma § may be read as *hit is sio creatura pr*. Such are our clews in a dozen problems. ‖

These, however, were of but slight aid to the first modern scholar who presented any solutions. Hickes inserted facsimile transcripts of five runic riddles ¶ in the beginning of his *Icelandic Grammar*.** As Conybeare says quaintly: †† 'Hickes' opinion (of these riddles) is formed from the attributes ascribed to the mysterious subject, such as being appointed by Christ to encounter warfare; speaking in many tongues; giving wisdom to the simple; rejoicing in persecution; found by the worthy; and received by those who are washed by the laver, etc.' ‡‡ Conybeare's own attempts at solution are almost as unfortunate as those of Hickes. For *Rid.* 3 4 he supplies the answer 'Sun,' for 33 'Wagon or Cart,' for 47 'Adam, Eve, two of their sons and one daughter appear to be the five persons intended.' He is nearer the mark in his answer to 67: 'The omnipresent power of the deity comprehending at once the most minute and vast portions of his creation is intended.'

Many scholars have sought to solve the problems. §§ L. C. Müller ‖‖ offered to *Rid.* 6 and 27 the solutions *Sutum* and *Liber*. Thomas

* *Rid.* 37. † *Rid.* 7, 9, 18. ‡ *Rid.* 24. § *Rid.* 41.

‖ Strobl, *Haupts Zs.* XXXI, 55–56, claims that the so-called *Husband's Message*, which follows *Rid.* 61 in the *Exeter Book*, furnishes the correct answer to that enigma, 'Der Runenstab.' But the theory that the two poems form thus a sort of *Wettgedicht* completely collapses, if, with Dietrich, we interpret the riddle, 'Reed,' as I think that we must (see notes).

¶ *Rid.* 20, 25, 37, 65, 75. From his copy of 37 Grein drew the facsimile at the close of his *Bibliothek*. ** *Thesaurus* III, 5. †† *Illustrations*, p. 210.

‡‡ Hickes's comments are interesting. After a Latin analysis of each of the riddles copied by him, he cites passages at random from other problems, particularly from those of Sun, Night, Badger, and Mead (7, 12, 16, 28), to show that their solution is *Ecclesia*: e.g. 28[6], *in lydene* (the 'butt' in which the Mead is prepared) receives the surprising interpretation: *in dolio*, i.e. *in baptisterio*.

§§ For brief summaries of the work of solvers, see Wülker, *Grundriss*, pp. 165–167, and Trautmann, *Anglia, Bb.* V (1894), 40 f.

‖‖ *Collectanea Anglo-Saxonica*, 1835, pp. 63–64.

Wright * proposed three answers: to *Rid.* 14 'Butterfly-cocoon,' to 29 'John Barleycorn,' and to 47 'Lot with his two daughters, and their two sons.' In the same year, 1842, Thorpe † solved the 20th riddle with *hors, mon, rād-zwegn, hafoc*, and the 22d with 'Plow.' Bouterwek ‡ suggested 'Hemp' in *Rid.* 26. Leo § proposed 'Cynewulf' for *Rid.* 1. Grein ‖ gave four answers: *Rid.* 3, 'Anchor'; 4, 'Hurricane'; 48, 'Bookmoth'; 68, 'Winter.' Then followed, in 1859 and 1860, the two epoch-making essays of Franz Dietrich,¶ in which he unlocked the treasure-gates of nearly all the riddles. By far the greater number of his solutions seem to the present editor adequate interpretations of the several problems, and attest the fine acumen or riddle-sense which compelled Dietrich to weigh each enigma not as a scholar in his study, but as a man among men of naïve minds.**

Since Dietrich's day a little has been added, here and there, to our understanding of the queries; but in many cases other keywords — 'Open Wheat,' 'Open Rye' — have been futilely substituted for his 'Open Sesame.' In his *Sprachschatz* (1861), Grein is more than once happy in his guesses,†† and Ed. Müller's comments of the same year are often suggestive.‡‡

For over twenty years the *Riddles* found no new solvers. In 1883 Trautmann §§ offered the answers, *Rid.* 1, 'Riddle,' ‖‖ and *Rid.* 95,

* *Biographia Britannica Literaria* I (1842), 79–82. † *Codex Exoniensis*, p. 527.

‡ *Cædmon's des Angelsachsen biblische Dichtungen*, 1854, I, 310–311.

§ *Quae de se ipso Cynewulfus tradiderit*, 1857.

‖ *Bibl. der ags. Poesie* II (1858), p. 410.

¶ *Haupts Zs.* XI, 448–490; XII, 232–252.

** Dietrich errs, I think, in his explanations of *Rid.* 5, 9, 11, 14, 29, 37, 42, 46, 51, 52, 53, 55, 63, 65, 71, 72, 74, 80, 81, 90, 95. His answers to *Rid.* 31 and 40 are more than doubtful. In his second article, which is often a palinode of his first, he withdraws (usually at the prompting of his friend Lange, no riddle kenner) very suitable replies to *Rid.* 18, 26, 45, and 58. Each of his solutions will be discussed in my notes.

†† Notably in his 'Bell' answer to *Rid.* 5 (II, 716) — suggested but withdrawn by Dietrich — and in the 'Ox' solution of *Rid.* 72.

‡‡ *Die Rätsel des Exeterbuches*, Programm der herzoglichen Hauptschule zu Cöthen, 1861. Müller's remarks upon *Rid.* 13 and 39, 15 and 80, 2, 3, 4, 9, 28, 30, 59, 61, 63, 71, 74, 80, 85, 86, 87, merit attention. Had Trautmann known his 'Horn' interpretation of *Rid.* 80, he would surely not have heralded this solution as an original discovery forty years later (*BB.* XIX, 1905, 203–206).

§§ *Angha* VI, *Anz.*, pp. 158 f. See also ib. VII, *Anz.*, p. 210.

‖‖ The later history of the discussion of the 'First Riddle' is sketched elsewhere in this *Introduction* and will not now be considered.

'Riddle.' In the same year Prehn published his discussion of the sources of the *Riddles*,* emphasizing Dietrich's solutions. Reviewing Prehn's work,† Holthaus accepted Trautmann's two interpretations. Nuck ‡ opposed the solutions of Trautmann, and Hicketier § revived Leo's solution of *Rid.* 1, argued against Trautmann's answer to 95, discussed 90, and suggested readings of the runic problems 20 and 65. According to Henry Morley,‖ the solution of *Rid.* 1 is 'The Christian Preacher,' of 61 'Letter-beam cut from the stump of an old jetty,' of 90 'The Lamb of God,' and of 95 'The Word of God.' Herzfeld ¶ solves *Rid.* 46 by 'Dough' and 51 by 'Fire.' In his excellent versions of over a third of the *Riddles*, Brooke ** accepts the answers of Dietrich and Prehn except in *Rid.* 11, which he interprets as 'Barnacle Goose.'

In 1894 Trautmann published †† a great number of solutions with no further support than an *ipse dixit*. These answers, by reason of their seeming remoteness from any obvious interpretations of the text, have sometimes been regarded as random guesses.‡‡ In subsequent articles §§ he has withdrawn or championed several of these *obiter dicta*. But, as I have pointed out,‖‖ lack of historical method, perversion of the meaning of the text, and arbitrary assaults upon its integrity discredit nearly all his answers.¶¶

* *Komposition und Quellen der Rätsel des Exeterbuches*. *Anglia* VII, *Anz.*, p. 120.

† *Anglia* X (1888), 300 f.

§ 'Fünf Rätsel des Exeterbuches,' *Anglia* X, 504.

Englische Studien II (1888), 38, 224 f.

‖ *Die Rätsel des Exeterbuchs und ihr Verfasser*, 1890, p. 60.

¶ *Early English Literature*, 1892, *passim*.

** *Anglia, Beiblatt* V, 40 f.

†† Brandl, however, seriously impairs the value of his discussion of the *Riddles* (*Paul's Grundriss*² II, 1908, 660–673) by accepting without question many of these unsustained solutions.

§§ *Anglia* XVII (1895), 390–400 (*Rid.* 53, 58, 90); Padelford's *Old English Musical Terms*, 1899 (*Rid.* 9, 32, 61, 70, 86); *MP.* XVII (1905), 142 (*Rid.* 11); ib. XIX (1905), 107–215 (*Rid.* 11, 12, 14, 18, 26, 30, 31, 45, 52, 53, 58, 74, 80, 95). *M. L. N.* XXI (1906), 97–105.

¶¶ Of the solutions originating with Trautmann himself only seven compel conviction (*Rid.* 37, 'Ship'; 52, 'Pen and Fingers'; 53, 'Flail'; 63, 'Poker'; 68, 'Bible'; 81, 'Weathercock'; and 92, 'Beech'). He is seemingly unaware that several of his most plausible answers have been given long before by other scholars — notably 61, 'Runenstab,' by Morley and Strobl; 72, 'Ox,' by Grein and Brooke; 80, 'Horn,' by Ed. Müller.

Several scholars have contributed their mites to the solutions of single queries. Wadz discusses some six of these in his 'Notes on the Anglo-Saxon Riddles,'* reaching, I think, incorrect conclusions.† Blackburn interprets *Rid.* 31 as *Beam*,‡ Frl. Sonke *Rid.* 25 as 'Scurra' or 'Mime,'§ and Felix Liebermann‖ and Jordan¶ arrive independently at the 'Sword-rack' solution of the 'Cross' riddle (56). The Erlemanns have cast much light upon the 'Storm' riddles (*Rid.* 2–4)** and upon the Latin enigma,†† and Holthausen has once or twice turned aside from text emendation to try riddle-locks.‡‡ I have already suggested several new solutions,§§ and shall attempt a few others in the present work.‖‖ All the answers indicated in this cursory sketch will receive consideration in the notes of this edition (see also the 'Index of Solutions' at the close of the book).¶¶

In closing this survey, let me repeat what I have said in a previous discussion.*** The solution of riddles is too uncertain a matter to permit their solver 'to come to battle like a dictator from the plow.' To the same motives different solutions are often accorded by the folk itself, as I have shown at length.††† It was, of course, the purpose of the riddler

* *Harvard Studies* V (1896), 261–268.

† His answers, 'Gold' (12), 'Porcupine' (16), 'Mustard' (26), 'Cloud and Wind' (30), 'Yoke of Oxen led into the barn or house by a female slave' (53), and 'Sword' (80) are sturdily but unconvincingly championed.

‡ *Journal of Germanic Philology* III, p. 4.

§ *Englische Studien* XXXVII, 313–318.

‖ *Herrigs Archiv* CXIV, 163.

¶ *Altenglische Sangetiernamen*, p. 62.

** Edmund Erlemann, *Herrigs Archiv* CXI (1903), 55.

†† Ib., p. 59; Fritz Erlemann, ib. CXV, 391.

‡‡ See his solutions of *Rid.* 11, 'Water-lily' (*Anglia, Bb.* XVI, 1905, 228); 16, 'Porcupine' (*Engl. Stud.* XXXVII, 206); and his readings of *Rid.* 20 (*Anglia, Bb.* IX, 357), 37 (*Engl. Stud.* XXXVII, 208), and 90 (ib., 210–211).

§§ *Rid.* 14, 'Ten Fingers' (*M. L. N.* XVIII, 1903, 101–102); 74, 'Siren' (ib., 100; XXI, 1906, 103–104); and 95, 'Moon' (ib. XXI, 104–105).

‖‖ See particularly notes to *Rid.* 20, 37, 40, 42, 56, 71.

¶¶ In chronicling in my Notes the 'Onion' and 'Leek' answers for *Rid.* 26 and 66, I fail to remark that 'Leek' is impossible for either riddle. 'A leek is never "red" like the wight of 26, the bottom of the leek being blanched like celery for use, while the top is of course green; and a leek is always eaten in the year of sowing or in the following winter, has never been planted out in the second spring, and hence cannot be the wight of 66, which has been dead and lived again' (Byington). The 'Onion' satisfies all conditions.

*** *M. L. N.* XXI, 97–98.

††† Ib. XVIII, 5–6.

to lead his hearers into many devious paths, each of which seemed, for the moment, the only way of escape from the maze; and his cunning has been richly rewarded by the fate of modern solvers.* In his second article Dietrich retracts a dozen solutions of his first,† and Trautmann frankly and freely changes ground in many problems. *Rid.* 11, once solved by him 'Bubble,' is now 'Anchor'; 30, formerly 'Swallow and Sparrow,' is now 'Bird and Wind'; 31, 'Cornfield in ear,' now becomes *Exeter*. In 52, 'Horse and Waggon' is rightly replaced by 'Pen'; in 53, 'Broom' by 'Flail'; and in 80, 'Spear' by 'Horn.' In 58 he recants his recantation, passing in successive articles from 'Hailstones' to 'Raindrops,' and then to 'Stormclouds.' Within five years I have modified my own views of as many problems.‡ Nothing, therefore, seems more unwise than lengthy and strenuous dogmatizing over opinions which may to-morrow be abandoned by their champion.

V

FORM AND STRUCTURE OF THE EXETER BOOK RIDDLES

Since the explosion of the attractive legend of Cynewulfian authorship, it has been obviously impossible to ascribe with confidence all the riddles of the *Exeter Book* to a single enigmatograph, although many of them must have come from one hand. They therefore belong to quite another class than the groups of Anglo-Latin problems of the eighth century, each of which is associated rightly with one great name, and in each of which the order is that of composition. Attempts like that of Prehn§ to establish for the English poems any unity of purpose in choice of subjects and material have been signally unsuccessful. But it is equally wrong to regard this collection, with Bülbring‖ and Herzfeld,¶ as a gleaning of folk riddles, like, for example, that of Randle Holme.** As I have already pointed out,†† our problems are art riddles (*Kunströtsel*) with a large alloy of popular elements. Their author or authors, like the German enigmatographs of the sixteenth century, drew quite as freely from

* See Brandl, *Paul's Grundriss*² II, 977.

† *Rid.* 9, 18, 20, 28, 38, 49, 56, 58, 74, 81, 86, 90.

‡ *Rid.* 20, 31, 37, 42, 53. § Pp. 148 f. ‖ *Lit. Bl.*, 1891, Sp. 150.

¶ *Herrigs Arch.* ... CVI (N. S. VI), 1901, p. 300.

** *P. M. L. A.* XVIII (1903), 211 f. †† *P. M. L. A.* XVIII (1903), 97 f.

myth and tradition as from learned sources.* In the runic riddles † appeal is made to a 'bookish' audience; ‡ but the riddler, here as well as elsewhere, composes with his eye not only on his subject but on the puzzled faces of men who will listen to his dark sayings.

Prehn § believes that oral transmission of the *Riddles* is firmly established by the 'Wandering Singer' interpretation of *Rid.* 95, and we may sacrifice this solution ‖ without abandoning his conclusion. Ample evidence of the truth of this is found not only in the passage from *Rid.* 43 already cited, but in many other places in the poems. One indication of such direct address certainly lies in the opening and closing formulas, that make an immediate appeal similar to those in the folk-riddles.¶ Or let us note the thirstily hinted hope of reward near the close of the second Horn riddle.** Frequent references to the wine-hall †† seem to mark this as the scene of the riddles' propounding and solving. The different versions of *Rid.* 31 and 36 point to oral transmission.‡‡ But the highest proof of directness of appeal lies in the epic nature of the treatment of manifold themes, as Dietrich recognized.§§ This will be

* Folk-lore and mythology are freely invoked in the riddler's treatment of the singing feathers of the Swan (8), the ingratitude of the Cuckoo (10), the strange origin of the Barnacle Goose (11), the metamorphosis of the Sirens (74).

† Nos. 20, 25, 43, 59, 65, 75.

‡ 43^{7}, *þām þe bēc witan*, means, as the context clearly shows, 'those who know letters or rune-staves,' but they are rather hearers than readers; *ic on flette mæg | þurh runstafas rincum secgan.* § P. 147.

‖ I have proved, *M. L. N.* XXI (1906), 104–105, that the last riddle is a mate to *Rid.* 30, and refers to the wanderings of the Moon.

¶ Prehn, p. 152, points to 2^{1}, 29^{12}, 32^{23}, 33^{13}, 36^{13}, 37^{12}, 40^{28}, 42^{8}, 44^{11}, 50^{8}, 60^{15}.

** *Oft ic wōðboran wordlēana sum | āgyfe æfter giedde* (80^{9-10}). It is significant that *wōðboran* is applied to riddle-kenners (32^{21}) and that *gieddes* is the word for a 'riddle' (56^{14}).

†† 43^{15-16}, *Nu is undyrne | werum æt wine.* Cf. also 21^{12}, 47^{1}, 56^{1}, 57^{11}, 61^{9}, 64^{3}, 68^{17}. In the last of these examples, *þǣr guman druncon* has no particular bearing upon the subject of the riddle, and is justified only by the riddler's surroundings.

‡‡ *Agof* for *Agob* (24^{1}) seems a mistake of the ear.

§§ *Haupts Zs.* XI, 448: 'Wo das Epos, sei es im Gleichnis oder im unmittelbaren Dienst seiner Geschichte, Naturgegenstände beschreibt oder durch Umschreibungen andeutet, nähert es sich dem Rätsel, nur dass es den Namen dazu im ersteren Falle nennt; umgekehrt bewegt sich das wahrhaft poetische Rätsel nach den Kreisen des Epos hin, wenn der Gegenstand des Rätsels, sei er der elementaren Natur oder der belebten, durch Menschenhand umgeschaffenen, angehörig, erzählend auftritt, und er selbst oder der Dichter in seinem Namen uns von seiner Heimat, von Vater und Mutter, von Bruder und Schwester, von

duly discussed when the form and manner of our poems are considered. But, before such analysis is possible, the significance of subject and matter demands attention.

Nowhere does a poet or school of poets proclaim closeness to life more plainly than in choice of themes. And it is here that the preëminence of the *Exeter Book Riddles* over the Anglo-Latin enigmas becomes immediately apparent. The English poems smack far less of abstractions and of classical and biblical lore than the problems of Aldhelm;* nor are they eked out with liberal borrowings from Isidore's *Etymologies*, like those of Eusebius. Nothing human is deemed too high or low for treatment, and all phases of Old English existence are revealed in these poems;† so that they stand forth as the most important contemporary contributions to our knowledge of the everyday life of their time. The poet does not hesitate to treat the cosmic aspects of nature, the changing forms of sea and sky, of wind and wave, in the greatest of the riddles, the Storm-cycle (2–4); nor to embody into an exquisite myth the battle of Sun and Moon ‡ or the fierce onset of the Iceberg (*Rid.* 34); but, with a few such exceptions,§ the Riddles are very close to solid earth. The larger number is devoted to man and his works; his weapons,‖ his implements of home and field,¶ his

seinen Schicksalen nach seiner Vertreibung aus der Heimat, von seinen Thaten und Künsten, von Kämpfen und Arbeiten, von Lust und Leid in lebendiger Schilderung berichtet.'

* It is significant that the Anglo Saxon enigma of the Creation is a fairly close rendering of Aldhelm's *De Creatura*, adapting, however, its classical allusions to the lay understanding (see notes to *Rid.* 41). *Rid.* 44, 'Body and Soul,' and *Rid.* 47, 'Lot and his Daughters,' are only apparent exceptions to the prevalent popular choice of subjects, since the first *motif* was a part of the universal belief, and the second a commonplace of riddle poetry.

† Brooke, *Eng. Lit. from the Beginning*, p. 150.

‡ Contrast with this human handling of elemental conflict (*Rid.* 30) Aldhelm's frigid lines upon the relation of the two luminaries.

§ Note also the 'Creation' cycle (41, 67, 94), the riddles of Sun and of Moon (7, 30, 40?, 95), and those of Water (31?, 42?, 84).

‖ See the riddles of Shield (6), Ballista (18), Sword (21), Bow (24), Mail-coat (36), Battering-ram (54), Sword or Dagger (71), Spear (73). The Sword plays an important part in *Rid.* 56.

¶ Compare the riddles of Plow (22) and Rake (35) and Flail (53), of Lock and Key (45, 91), of Loom (57), of Oxen or Churn (55), of Poker (63), of Beaker (64) and Drinking horn (15, 80) and Leather Bottle (19?), of the Bellows (38, 87). We may add to these such essentials of life as Ship (33, 37), Anchor (17), Well (59), and Weathercock (81). The chariot or wain is introduced into *Rid.* 23.

clothes,* many of his instruments of music,† his books and script,‡ his sacred emblems,§ and even his food and drink.‖ Not only man, but the lower animals, fish, flesh, and fowl, receive ample treatment. Many beasts,¶ birds,** fishes,†† and even insects ‡‡ play a lively part in the Riddles. The plant-world of tree and flower §§ is not neglected. So wide is the range of our poems.

* *Rid.* 62 is probably a song of the Shirt, and the Glove is 'the skin' of *Rid.* 14. Shoes are mentioned in *Rid.* 13, and the *hrægl* and *cyrtel* in the obscene riddles (45, 46, 55, etc.).

† See the riddles of Bell (5), Horn (15, 80), Bagpipe (32), Reed-flute ($61^{1\text{-}10}$), and Shawm (70).

‡ Compare the two 'Book' problems (27, 68), the enigmas of Bookmoth (48) and Bookcase (50), and finally the riddles of Pen and Fingers (52), Reed-pen ($61^{10\text{-}17}$), and Inkhorn (88, 93).

§ See the riddles of the Cross (31 ?, 56) and those of Paten (49) and Chalice (60). The 'Book' problems (27, 68) refer to Holy Writ.

‖ Note the 'Dough' riddle (46) and the reference to Bread or to Butter in the last lines of *Rid.* 55. There are problems of Mead (28) and Beer (29), and the chief motif of the 'Night' enigma (12) is vinous revel. Enigmas of the wine-cup, and the many references to the wine-hall, have already been indicated.

¶ Badger (16), Steer (13, 39), Horse (20, 65), Ox (72), Dog (75), and Lamb and Wolf (90) are subjects of riddles; while the Stag (88, 93), the Boar (41), and the Swine (41) are described at length. Of the uncanny things of everyday life, such as reptiles and fungi, perhaps the only example is the fen-frog of 41^{71}.

** Closely bound together are the Bird riddles, those of Swan (8), Jay (9, 25), Cuckoo (10), Barnacle Goose (11), and Swallows (58). Cock and Hen (43) and Hawk (20, 65) are the themes of runic riddles. Other birds are mentioned, the eagle, kite, goose, and sea mew in *Rid.* 25, the puzzling *pernex* in *Rid.* 41 (see note to 41^{66}), and the raven in *Rid.* 93 (note to 93^{26}).

†† Fish and Flood (85) and Oyster (77; cf. 78) are riddle-themes; and the Whale ($41^{92\text{-}94}$) receives passing notice.

‡‡ The Bookmoth has a riddle to itself (48); a picture of the Bees introduces the 'Mead' riddle (28); and the snail, the weevil, the rain-worm, the hand-worm, the *tippula*, all appear in *Rid.* 41, while *Rid.* 36 shows a knowledge of the silk-worm. Zupitza (*Haupts Zs.* XXXI, 49) compares with the riddler's reference to the tiny size of the *hondwyrm* (41^{96}; cf. Aldhelm's Latin) the close parallel in the 'Wen' charm at the end of MS. Royal 4. A. XIV, *miccle lesse, alswā ānes handwurmes hupebān*; and he recalls Shakespeare's picture of Queen Mab's wagoner (*R. & J.* i, 4, 65), 'a small gray-coated gnat, Not half so big as a round little worm Prick'd from the lazy finger of a maid (man).'

§§ The Beech (92, 41^{106}) is the only tree to which an entire riddle is devoted; but Ash and Oak are mentioned as runic names in *Rid.* $43^{9\text{-}10}$, and Yew, Maple, Oak, and Holly appear in *Rid.* $56^{9\text{-}10}$. The tree in the forest is pictured in 31, 54, and 73. A general description of plants and flowers is found in *Rid.* $35^{6\text{-}9}$, $71^{2\text{-}3}$; the Reed (61), the Onion (26, 66), and the Garlic-seller (86) are riddle-subjects;

All these riddles, whether the subject be animate or inanimate, have at least one common characteristic, their human interest. This is evinced in a dozen striking ways: but by far the most important of these is a trait of our problems, missing in other collections, but so strongly marked here as to suggest a common origin for many of the riddles — the trait of utility. The riddler may neglect place and form and color of his subject, but he constantly stresses its uses to mankind.* Indeed, men are in the background of every riddle picture;† and the subject is usually viewed in its relation to them. The most significant expression of this relation is found in the motif of Comitatus, or personal service of an underling to his lord and master, that forms the dominant idea in many of our poems.‡ Sometimes the relation or service is of a humbler kind.§

Cf. 29 tells of the reaping and threshing of the barley; and we hear of the seaweed washed up on the beach in 3[5], 41[13]. Into the Creation enigma (41) lily and rose and wormwood are all introduced.

* Mark the appearances of *nyt*: 26[2], neahbu(e)ndum nyt; 27[15], nihum to nytte; 33[9], monynne nyt; 35[3], hyte æt nytte; 50[9], him to nytte; 51[2], dryhtum tō nytte; 55[7], 50[11], nyt; 59[11-12] nyt . . . hyre mon[dryhtne; 70[6], hæleþum to nytte. It is certainly significant that in the translation of Aldhelm's *Creatura* such phrases as *ut mortalibus* (41[23]) and *nutui hominum* (41[16]) have no equivalent in the Latin. Leather (13), Horn (15), Book (27), Mead (28), and many other things recount with pride their manifold uses.

† 2[5], wælcwealm wera; 6[6], mid æ̆ldum; 7[3], unrimu cyn; 8[3], ofer hæleþa byht; 9[5-6], eorlum . . . in burgum; 18[11], men gemunan; 19[2], mæ̆ldan for monnum; 21[12], for mengo; 24[13], gumena hwylcum; 28[1], weorð werum; 30[13-14], nā̆nig wera; 31[6], weras ond wif; 32[14], werum on wonge; 33[12-13], guman brūcað rice ond heane; 34[11-12], æ̆ldum . . . firum on folce; 35[1], in wera burgum; 36[12], for hæleþum; etc.

‡ Compare *Cat.* 2[14-15], 3[11-15]; 4[1], mīn frea; 4[13-16]; 4[66], mines fream; 4[72-74] (each of these Storm riddles closes not only with formula, but with relation to lord); 5[1-3], þegne minum; 5[1], hlaford; 7[5], mīn frea (*Cat.* 7[5]); 18[5], frea; 21[2], frēan mīnum; 21[4], waldend; 21[23], from þam healdende þe me bringas geaf; 21[24], frēan; 21[26], minum þeodne, 21[29-30]; 22[3-15], hlaford mīn; 22[14], þenaþ; 24[6], se waldend; 38[2], þegn folgade; 44[5], esne þenað; 44[8-11], gif se esne his hlāforde hȳreð ytle frēan on fore, 45[2], fream (= esne); 50[1], se wonna þegn; 55[7-8], þegn . . . esne; 56[10], frēam; 50[13], his mondryhtne; 57[11], minum hlaforde þæt hæleð drincon; 59[6] hyre [mon]dryhtne; 59[13-14], hlafordes gifum, hȳreð swā þeana þeodne sīnum; 62[3-4], frēan . . . holdum þeodne (see notes for wifely service); 71[3], dryhtne mīn . . .; 73[5], fream mines; 80[1-5], æ̆þelinges eaxlgestealla, fyrdrinces gefæra, frēan mīnum lēof, cyninges geselda; 87[2], þegn folgade; 91[6], frēam mines; 91[9], mīn hlaford; 93[1], Frea mīn; 93[3], frea.

§ The creature is ruled by the hands of a woman in *Cat.* 51[5], of a lord's daughter in *Ab.* 40[3], of a queen or earl's daughter in *Cat.* 80[1-5], of a churl's daughter in

Again, the immediate effect of the unknown thing upon man is described with spirit.* Thus in one way or the other the close connection of the riddle-subject with mankind is revealed.

In a still more potent fashion is life lent to the themes of our poems. Not only do the subjects of over half the problems (fifty) speak in the first person† as in the Latin enigmas, not only is grammatical gender sometimes invoked to the riddler's aid,‡ but in many riddles the subject is quickened into full life. The riddler points to the living souls of his

Rid. 26[6], of a dark serving-woman (*Wīfe*) in *Rid.* 13 and 53; it is guided by a swart herdsman (*Rid.* 72[10]), and is turned by a priest (60).

* *Rid.* 26, 28, 29.

† *Rid.* 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18, 19, 21, 22, 24, 25, 26, 27, 28, 31, 36, 41, 61, 62, 63, 64, 66, 67, 71, 72, 73, 74, 77, 78, 79, 80, 81, 83, 85, 86 (mixture of 1st and 3d persons), 88, 91, 92, 93, 95. It is perhaps significant that of the last thirty problems of the first group (*Rid.* 1–60) the only two that employ the first person subject (*Rid.* 36, 41) are direct translations from Aldhelm.

‡ The importance of grammatical gender in determining the sex of the riddles has been greatly exaggerated by both Cosijn (*PBB.* XXIII, 120) and Trautmann (*BB.* XIX, 181), who quite unwittingly are harking back to the mythological theories of Max Müller. In many Riddles, small account can be taken of this by reason of three common conditions. (1) The *wiht* of the opening lines leads to the use of feminine pronouns throughout the problem: 30[5,8,10], 32[6], 34[5,8], 35[3,6,7], 37[2,8], 40[5,7,8,10,etc.] 57[6], 59[1,6], 68[1], 87[6]. In two cases the gender of *wiht* is more potent than that of the subject, even though the creature is named explicitly: 24[7], *lengre* (24[1], *Boga*); 25[7], *glado* (25[7,9], *Higora*). (2) The natural gender of the creature is determinative: 13[13], *sweartne* (Steer); 16[7], *onhāle* (Badger mother); 39[2,7], *him*, *hē* (Bull) as contrasted with 39[6], *hio* (*wuht*); 72[9], *yldra* (Ox). (3) The masculine and feminine genders are applied indiscriminately to the subject: 41[27], *strengre*, 41[26], *worāstre*, 41[28], *betre*, 41[38], *hȳrre*, and 41[42], *yldra*, 41[50,51], *brādre ond wīdgielra*, 41[54], *heardra*, 41[57], *hātra*, 41[58], *swōtra*, etc.; 67[1,2,3], *māre*, *lāsse*, *lēohtre* . . . *swiftre*, and 67[10], *mē sylfum*; 36[3], *mec beworhtne*, and *Leid. 3*, *mec bīwortha*; 70[1], *hyre*, and 70[4], *his*; 85[1], *sylfa*, and 85[3,4], *swiftre* . . . *strengra*. Yet there are not lacking indications of grammatical gender — upon which, however, it is unsafe to lay undue stress, in the light of the appearance of the neuter *wæter* as *mōdor monigra wihta* (84[4]), to whom, however, masculine adjectives are applied (84[35]); of the relation of masculine pronouns in 20[1–3] to *HORS*; or of the inaptness of masculine *rēodne* (26[8]) to the Old English synonyms of Onion (*lēac*, *cȳpe*, etc., none of them masculine words). Why infer that the use of *ānhaga* (6[1]), *wæpenwiga* (15[1]), *eardgestealla* (80[1]), *mundbora* (18[1]), has any reference to the masculine gender of Shield and Horn and Ballista? There remain these examples: 17[9], *mec stīþne* (Anchor); 21[5], *mē wīdgalum* (Sword); 22[9,15], *mē gongendre* . . . *hindeweardre* (Plow, *sylh*); 38[5,6,8], *hē* . . . *him* . . . *fæder* (masc. in spite of *wihte*; but the same subject is fem. in *Rid.* 87); 50[2], *dēafne dumban* (Bookcase); 51[1,3,4], *tunga* . . . *hone* . . . *forstrangne* (Fire); 63[5], *mec* . . . *aftanweardne* (Poker); 64, feminine (Beaker); 73[3], *mē* . . . *rēodne*

creatures,* or else he follows the far more effective method of ascribing to beasts or even to inanimate things the traits and passions of men.† The poems extol in their subjects such essentially human qualities as heroic valor and prowess,‡ the love of family and friends,§ the joy of good works,‖ grim hatred and malice towards mankind,¶ the loneliness of celibate and exile,** wisdom and ignorance,†† earthly fame,‡‡ and pride of place §§; or else they dwell sadly and sympathetically upon the

(Lance); 77[3,9], *fēþelēase . . . unsodene* (Oyster); 81[1,11], *belcedswēora . . . þyrelwombne* (Weathercock); 88[21,24], *ānga . . . brēþorlēas* (Horn); 93[15], *mec . . . innanwearde* (Horn); 94[25], *hȳrre . . . smēare* (Creation?); 95, masculine (Moon). As in many of these cases we cannot know what Anglo-Saxon word the riddler had in mind, it is hardly wise to assert even here that his choice of sex was always determined by the grammatical gender of his subject.

* *Rid.* 11[6], hæfde feorh cwico; 14[3], hæfdon feorg cwico; 74[5], hæfde ferð cwicu.

† Ebert (*Berichte über die Verh. der k. sächs. Gesellsch.* 1877), p. 24, rightly remarks: 'Was aber denselben einen hoheren poetischen Werth verleiht, jenen Reichthum der Schilderung bedingt und ihre wahre Eigenthumlichkeit ausmacht, das ist dass das Moment der Personification zu einer bedeutenderen Einfaltung gelangt, indem die Objecte der Rathsel nicht bloss nach ihren Eigenschaften sich schildern, sondern in dramatischer Action handelnd oder leidend sich vorführen. Dadurch schreitet die Personification zu menschlicher Individualisirung fort indem Empfindungen wie Leidenschaften den Dingen verliehen werden. . . . Eine solche lebendigere Personification findet sich wenigstens in den besten der angelsächsisch geschriebenen Rathsel.'

‡ Not only is the Badger (16) a brave fighter against her foe, 'the death-whelp,' but Storm (2, 3, 4), Sun (7), Horn (15), Anchor (17), Moon and Sun (30), Iceberg (34), and Loom (57) are also mighty warriors: even the Mead (28) accomplishes 'sovereign overthrow.' The Weapon riddles are naturally full of this spirit.

§ The *Riddles* pass in review the love of a mother for her children in their pictures of Cuckoo, Badger, and Water (10, 16, 84), fraternal devotion in the account of the lonely Stag-horn (88), the love of wife for husband (62), and the passion of the wooer in the caresses lavished upon the Beaker (64).

‖ *Rid.* 27, 31, 35, 49, 60, 68, 84.

¶ Ballista and Bow (18, 24) are full of poisonous spleen, and the Iceberg (34) is *hetegrim*.

** The Sword bemourns its lack of wife and children (21[20,27]), the Ore vaunts its aloofness (83[12-14]), and the Moon wanders sadly far from men (30[10,13-14], 40[8-9], 95[4,10b]).

†† The Moon reveals wisdom (95[8-9]), and Bookmoth and Bookcase are unwitting of the contents of books (48, 50).

‡‡ Both Sun and Moon are widely known to earth-dwellers (30, 95).

§§ Battering-ram and Lance (54, 73) chant their early beauty, and the Horn sings of its happy days on the stag's head (93).

sufferings of the strange creatures, and, sadder still from the Germanic viewpoint, their inability to wreak revenge upon their foes.*

Our riddles not only thus run the gamut of the ordinary human emotions, but they range from pole to pole of the English social life of their time. Some of them move in a world of high breeding and courtly usage, of lofty tone and temper like that of the *Beowulf* and the heroic verse† — a world in which warriors shake their lances in the battle ‡ and receive upon their shields the brunt of falling blows,§ or extol their highly adorned swords in the wine-hall;‖ in which fair-haired women of rank bear the drinking-horn at the feast,¶ arm their lords for the fight,** and chide the swords that lay the heroes low.†† Many others are upon a plane of everyday life and action, of humble trades and occupations,‡‡ while a few descend into the depths of greasy *double entente*.§§ Yet the line between high and low is not sufficiently distinct to indicate a different origin for riddles of different genre, inasmuch as a transition from one class to another sometimes takes place within the compass of a single problem.‖‖

The *Riddles* do not confine themselves to things of earth. The spiritual life of the early English finds expression in a few of the poems. It is significant, as an indication of this religious feeling, that the classical mythology of Aldhelm's *De Creatura* is, in every case, Christianized and Germanized by his translator,¶¶ who exalts as shaper

* The Shield (6), Sword (21), Book (27), Barley (29), Battering-ram (54), Ox (72), Lance (73), Weathercock (81), Ore (83), and Stag-horn (88, 93), are the chief sufferers. In *Rid.* 21, 83, 93, the absence of revenge is a prominent motive.

† See Brooke, *Eng. Lit. from the Beginning*, p. 159. Brandl, *Pauls Grundriss*[2] II, 972, notes that the *Riddles* are courtly, that they are steeped in the colors of the heroic epos.

‡ *Rid.* 73, 92. § *Rid.* 6, 71. ‖ *Rid.* $21^{9\text{-}15}$.

¶ *Rid.* $80^{3\text{-}5}$; cf. $15^{8\text{-}9}$.

** *Rid.* 62. This interpretation is very doubtful (see notes).

†† *Rid.* $21^{32\text{-}35}$.

‡‡ Such are the riddles of Plowman (22), Oxherd (72), Thresher (53), Onion-parer (26), Garlic-seller (86), Bell-ringer (5), Weaver (36, 57), Smith (38, 87), Flute-cutter (61), Bread-maker (46), Butter-maker (55). Cf. Brooke, *Eng. Lit. from the Beginning*, p. 160.

§§ *Rid.* 26, 45, 46, 55, 62, 63.

‖‖ For instance, *Rid.* 62 begins on an elevated plane, and plunges into obscene jest, while *hwītloc* as applied to the Hen in *Rid.* 43^{3} suggests a burlesque of epic phrase. Yet one can hardly follow Trautmann in assigning *Rid.* 18, a mate in tone and temper to the warlike 'Bow' riddle (24), to the Oven.

¶¶ See notes to *Rid.* 41. Cf. Prehn, p. 213.

and ruler *se āna god*.* Here, as in several other riddles,† the creation is seemingly assigned to the Father alone; but in one passage the work of shaping is ascribed to the Son ‡ as in Cynewulf's *Christ*, and in another to both the First and Second Persons.§ God is elsewhere described by both usual and unusual epithets,‖ and, as often in the poetry, Heaven is praised as the land of glory, the abode of the angels, the fortress of God.¶ The beauty of God's Word,** the saving grace of prayer,†† and the wonder-working power of the Eucharist ‡‡ are extolled. Sacred vessels,‡‡ Cross,§§ and perhaps Holy Water ‖‖ are reverently introduced as riddle-subjects. The Body and Soul legend finds a place,¶¶ and dim Apocalyptic allusions obscure the difficult Latin riddle.***

Despite this Christian element, Brooke is not wholly wrong in declaring:††† 'The Riddles are the work of a man, who, Christian in name, was all but heathen in heart. . . . They are alive with heathen thoughts and manners. The old nature-myths appear in the creation of the Storm-giant, who, prisoned deep, is let loose, and passes, destroying, over land and sea, bearing the rain on his back and lifting the sea into waves. . . . They appear again in the ever-renewed contest between the sun and the moon, in the iceberg shouting and driving his beak into the ships, in the wild hunt in the clouds, in the snakes that weave [?], in the fate goddesses [?], in the war-demons who dwell and cry in the sword, the arrow, and the spear [?]; in the swan, who is lifted into likeness with the swan-maiden [?], whose feathers sing a lulling song. . . . The business of war,

* Barnouw has an interesting note (p. 219) upon the use of this phrase (41[21]): 'Die bedeutung kann hier nur sein, "der Gott allein, der u. s. w.," und nicht "der Eine Gott, der u. s. w.," weil in diesem falle nur *se ān God* möglich gewesen wäre (vgl. 84[10] ān sunu, *Guth.* A. 372a se ān oretta; *Gen.* B. 235 þone ænne bēam). Bei dieser einzig möglichen auffassung verrät der christliche dichter seine noch heidnisch gefärbte anschauungsweise, welche wohl nicht der einfluss seiner klassischen kenntnisse, sondern die nachwirkung des alten volksglaubens sein wird. Höchstwahrscheinlich haben wir hier also ein sehr altes rätsel.'

† 85[2], unc drihten scōp; 88[17], unc gescōp meotud.

‡ 7[1 2], Mec (Sunne) gesette sōð sigora waldend | Crīst tō compe.

§ 84[9-10], fyrn forðgesceaft; fæder ealle bewāt | or ond ende, swylce ān sunu.

‖ 40[21], wuldorcyninges; 41[3], reccend . . . cyning . . . anwalda, etc.; 49[5], helpend gæsta; 60[4], god nergende; 60[6], Hælend. ¶ *Rid.* 67[8], 60[15-16]. ** *Rid.* 27, 68.

†† *Rid.* 60[13f].

‡‡ *Rid.* 49, 60. Oblation and Consecration in these riddles recall the Canon of the Mass in the Sarum and York Missals. §§ *Rid.* 56; see *Rid.* 31.

‖‖ *Rid.* 31[7-9] (?). Cf. 84[28]. ¶¶ *Rid.* 44. *** *Rid.* 90.

††† *Engl. Lit. from the Beginning*, pp. 158–159.

of sailing the ocean, of horses, of plundering and repelling plunderers, of the fierce work of battle, is frankly and joyfully heathen.' Brandl goes to the other extreme:* 'Die Auffassung hat nichts heidnisches oder antiheidnisches mehr, nicht einmal etwas mythisches.' In the first pages of this Introduction I have indicated the place of myths in the *Riddles*.

Careful analysis of our Old English art-riddles yields few indications of adherence to any normal form or plan, such as that derived by Petsch † from his study of riddles of the folk. Yet it is not unprofitable to trace in our problems the appearance of each of the divisions that compose humbler and more popular puzzles. The introductory framing element in folk-riddles consists of three parts: simple summons to guess, the stimulating of interest by the mention of person- or place-names, and the indication of the place of the subject. The first of these is represented in the *Exeter Book* collection by the large number of opening formulas, elsewhere considered, and in one case by a query.‡ The second is not found, but the third is very common, and takes two forms: sometimes being limited to a phrase of little import, sometimes extending into the body of the riddle § and constituting one of its chief motives. Of the use of proper names in the naming germ-element there is hardly a trace,‖ as the *Riddles* make no attempt to assign to their subjects a local habitation. But the runic riddles (see *Solutions*) are partly name or word problems. Description in the enigmas is of various kinds: in the 'monster' riddles,¶ detailed enumeration of physical peculiarities; in the obscene poems, an indefiniteness of indication**

* *Pauls Grundriss*² II, 971. † *Palaestra* IV, 50 f.

‡ *Rid.* 21 [2], Hwyle is hæleþa þæs horse ond þæs hygecræftig | þæt þæt mæge āsecgan, etc. The formula-beginnings arouse attention by stressing the strangeness or importance of the subject: 21[1], 25[1], 26[1], 30[1], 32[1], 33[1], 37[1-2], 69[1-2], 70[1], etc.

§ Examples of the first are 34[1], æfter wēge; 35[1], in wera burgum; 37[1], on wege; 46[1], on wincle; 55[1], in wincle; 50[1], 60[1], in healle; 86[1], þǣr weras sǣton — these phrases cast little light upon the subject. Examples of the second are the watery home of the Barnacle Goose (11), the abodes of honey (28), the fields of barley (29), the mines of metal (36, 71), the threshing-floor of the Flail (53), the groves from which sprang Ram and Lance (54, 73), the marshy tidewater where the Reed grew (61), the sea that fed the Oyster (77), the stag-head that bore proudly the Horns (88, 93), — all valuable aids to the solution.

‖ 63[9], *sūþerne secg*, and 72[11], *mearcpaþas Walas*, are only seeming exceptions.

¶ *Rid.* 32, 33, 35, 37, 59, 70, 81, 86.

** *Rid.* 26[5], neoþan rūh nāthwǣr; 46[1], weaxan nāthwæt; 62[9], rūwes nāthwæt; 63[5], on nearo nāthwǣr.

frequent in *Volksrätsel*. Sometimes the subject is described as a whole through one trait;* but usually through several distinguishing features.† As in the riddles of the *Hervarar Saga*,‡ four characteristics of the subject receive attention: color,§ form,‖ number-relation,¶ and inner nature.** A wide range of vision, quick observation, and generous sympathy mark all the descriptive work of our collection.

The narrative element in the *Exeter Book Riddles* is far larger than the purely descriptive. In many of the problems description is immediately succeeded by narration,†† or else is wholly superseded by this.‡‡ So under this head of narration, or the artistic treatment of action, may be considered a few of the dominant motives of our collection. One or two of these — the relation of the subjects to mankind, their human traits and poignant sufferings — have already been indicated. There remain others familiar to the student of riddle-poetry. The first of these themes is a change of state, by which the creature is bereft of early joys and woe is entailed upon him.§§ So the contrasts between youth and later

* In two cases this method limits the problem to a single line: 69[3], Wundor wearð on wēge: wæter wearð tō bāne; 75[1-2], Ic swiftne geseah on swaþe fēran | D N U H. But several riddles are devoted each to the elaboration of a single characteristic: the warlike spirit of the Anchor (17), the mimetic power of the Jay (25), the saving grace of the Communion Cup (60).

† The 'Beech' riddle (92) is but a series of kennings, and the 'Horn' enigmas (15, 80) mark out the various uses of the subject. The cruelty of the Iceberg (34) is supplemented by an account of its mysterious origin; and the strange traits of the Weathercock (81) by a picture of its misery.

‡ See Heusler, *Zs. d. V. f. Vk.* XI, 147.

§ Notably in the pictures of the array of the Barnacle Goose (11), of Night's garment (12), of the Badger's markings (16), and of the Swallow's coat (58).

‖ Cf. 19, 22[1.11], 32, 33, 35, 37, 38, 45, 53, 56 (substance), 58, 81, 86, 87, 91.

¶ See 14, 23, 47.

** This has already been discussed at sufficient length in connection with the human element in the Riddles.

†† *Rid.* 6, 12, 14, 16, 18, 21, 22, 26, 28, 29, 31, 32, 33, 39, 45, 50, 51, 52, 54, 56, 58, 59, 63, 67, 70, 71, 72, 74, 80, 81, 84, 87, 91, 95.

‡‡ *Rid.* 2, 3, 4, 5, 7, 8, 10, 13, 17, 20, 23, 27, 43, 46, 48, 55, 57, 61, 62, 66, 77, 83, 88, 93. In several riddles, pure description is limited to a single touch: 24[2], wrǣtlīc . . . on gewin sceapen; 64[3], glæd mid golde.

§§ The Ram and Lance, deadly weapons, extol their joyous life in the forest (54, 73); the Ox, goaded by the black herd, bewails its pleasant youth (72); and Honey (28), Barley (29), Reed (61), Oyster (77), Ore (83), and Horn (88, 93) all point to the happy days before they fell into the shaping hands of man. Only the Parchment (27) seems reconciled to its new condition.

life,* between the living and dead creature,† are forcibly stressed. This love of surprising contrasts leads not only to striking antitheses,‡ but to that potent checking element of enigmatic personification, the frequent introduction of effectless causes and causeless effects.§

Above all, the *Riddles* delight in movement, whether it be the rushing of the storm (2–4) or the gliding of the iceberg (34), the swift pace of dog (75) and horse (20), the speed of the stag (93), the rapid flight of birds (8, 11, 58), the quick motion of the fish and the ceaseless flow of the river (85), the darting of the shuttle (57), the hurry of the pen in the hand of a ready writer (52), or even the wide wanderings of the Moon (30, 40, 95). The very themes impart rapidity to the poems, but the treatment is rapid as well, abounding in dynamic words ‖ and compact phrases.¶ The note of sorrow and suffering is often struck (*supra*), but, despite this, the *Riddles* create an impression of vivid and strenuous life which adds greatly to their charm.

As in the folk-riddles, the final framing element in our problems is a formula of closing. The various forms of this have been discussed elsewhere; so it is only necessary to note now that the larger number of these satisfy the conditions of more popular puzzles in their summons to guess, and in their insistence upon the difficulty of solution.**

* *Rid.* 10 (Cuckoo), 11 (Barnacle Goose).

† *Rid.* 13, 39, 74, 85. See Wossidlo, No. 77; Petsch, p. 125.

‡ *Rid.* 32^{7-8}, 40, 41, 59^{10-12}.

§ *Rid.* 19^{2-3}, ne mæg word sprecan,| mældan for monnum, þēah ic mūþ hæbbe; 48^{5}, Stælgiest nīe wæs | wihte þȳ glēawra þe hē þām wordum swealg; 49^{1-2}, [ǣr]endean . . . būtan tungan; 61^{9}, mūðlēas sprecan; 66^{1}, cwico . . . ne cwæð ic wiht. Cf. 34^{9-10}, 38^{8}.

Notice the large number of these in the 'Storm' riddles (2–4) and in dozens of others (30, 52, 74, 85, etc.). It is not surprising that the periphrastic preterit formed by the preterit of *cuman* (cōm(on)), + an infinitive of motion, which occurs only twice in Cynewulf (*Jul.* 563, *Chr.* 549), appears four times in the *Riddles* (23^{1}, 34^{1}, 55^{1}, 86^{1}).

¶ This is strikingly illustrated by the past participles of *Rid.* 29 and by the terseness of the obscene riddles.

** Such endings as those of *Rid.* 5, 29, 32, 33, 36, 40, 43, 44, 56, 68, 73, 84, recall the phrase of the folk: 'He is a *wise man* who can tell me that.'

VI

THE MANUSCRIPTS

The *Exeter Book*, most famous of all Leofric's donations to the new cathedral of the West, has already been so carefully described in another volume of this series* that we need consider now only the place of the *Riddles* in this celebrated codex. These enigmas occupy three different portions of the manuscript: f. 100 b–115 a (*Rid.* 1–60 inclusive); f. 122 b–123 a (*Rid.* 31 *b*, 61); f. 124 b–130 b (*Rid.* 62–95). Unfortunately for the student of the *Riddles*, it is these final pages of the Book, otherwise so well-preserved, that have suffered threefold damage:

(1) The last twelve leaves have been burned through by a piece of ignited wood which appears to have fallen upon the Book. The damaged places have a like shape upon all the leaves, decreasing, however, in size to the inner part of the codex, until on f. 118 b only one small burn is visible.† This serious accident has impaired or reduced to fragments all riddles at the middle of these injured pages: $31\ b^{2}$ (122 b), 64^{7-16} (125 a), 68^{1-14} (125 b), 71^{7-10} and 72^{1-5} (126 a), 73^{8-20} (126 b), 77^{7-8} and 78 (127 a), 81^{10-12} and 82 (127 b), 84^{11-19} (128 a), 84^{42-54} (128 b), 87^{8} and 88^{1-11} (129 a), 88^{34-35} and 89 (129 b), 92^{6-7} and 93^{1-6} (130 a), 93^{28-32} and 94 (130 b).

(2) A page is certainly missing after f. 111. *Rid.* 41 (111 b, bottom) breaks off suddenly in the middle of a sentence (l. 108), and *Rid.* 42 (112 a, top) begins with equal abruptness. It is probable that a page has been lost after f. 105, as *Rid.* 21 closes abruptly at the bottom of the page without a closing-sign.

(3) The last leaf has been stained on its outer side (130 b) by the action of a fluid on the ink. A few words have thus been rendered almost illegible (91^{11}, 93^{22}).

The first and greatest of these injuries has occasioned the use of strips of vellum for binding together the damaged half-pages. In course of time, these strips have become loosened; and, by peering beneath them, I have been able to read many letters and even words not visible to Schipper and Assmann.‡ These I have duly included in my text.

* Cook, *The Christ of Cynewulf*, pp. xiii–xvi.

† See Schipper, *Germania* XIX (1874), 327; Trautmann, *Anglia* XVI, 207.

‡ So also Trautmann, l.c.

It is surprising that the chief aid to the study and reconstruction of the defective passages has been neglected by all students of the text of the *Riddles*. This is the facsimile copy made for the British Museum by Robert Chambers from 1831 to 1832.* Despite Wülker's slighting criticism,† the transcript has great value, not only because it is in the main very trustworthy,‡ but because it preserves letters and words which are now obscure or invisible.§ I have collated it carefully with my text.

Discovery of hitherto unobserved letters in the *Exeter Book* itself, and the fairly rich yield of the British Museum transcript, constitute potent arguments against daring emendations of the greatly-damaged text — emendations which rest upon nothing but the ingenious fancy of the reconstructionist, and which are in nearly every case ruled out of court

* The fly-leaf of the *Exeter Book* bears, at the bottom of the page, this note of the Chapter Clerk: 'In 1831 this Book was entrusted to the British Museum for the purpose of being copied for that institution, and returned October, 1832.' And the facsimile, which is known as Add. MS. 9067, is approved by Sir Frederic Madden in this comment upon its fly-leaf: 'The whole of the present transcript has been collated by me with the original MS. belonging to the Dean and Chapter of the Cathedral of Exeter. Frederic Madden, Asst. Keeper of the MSS. Brit. Mus., Feb. 24, 1832.' We learn from Thorpe's Introduction to his *Codex Exoniensis* (p. xii) that the original manuscript was brought back to Exeter in time for his use. Nothing, therefore, could be farther from truth than Brandl's surprising statement (*Pauls Grundriss*[2] II, 946) that 'Thorpe's text (*Codex Exoniensis*) is based upon the transcript by Robert Chambers.'

† 'Obgleich laut einer Bemerkung in der Abschrift Madden selbst eine Collation der Abschrift mit dem Urtexte 1831–1832 vornahm, ist dieser Text durchaus nicht vollständig zuverlässig' (*Grundriss*, p. 222).

‡ Kemble derives his text of the *Traveler's Song* (*Wīdsiþ*) from this source, which he calls 'an accurate and collated copy' (*Beowulf*, 2d ed., p. 26); and Gn.-W. *Bibl.* collates it with the codex in its text of 'Vater unser' (II, 2, 227), 'Gebet' (II, 2, 217), and 'Lehrgedicht' (II, 2, 280), but neglects it strangely in its text not only of the *Riddles* but of the *Ruin* (I, 297), the *Husband's Message* (I, 306) and the *Descent into Hell* (III, 176), where it furnishes valuable aid. In the transcript of the *Riddles* I note only these errors: *gefrætn* for *gefrægn* (68[1]), *rætlice* for *wrætlice* (68[1]), *þine* for *þætte* (93[22]), *eow þæs* for *corpes* (93[25]). The imitation of the upright well-formed English minuscules of the *Exeter Book* is surprisingly good; and all gaps due to damage are skillfully indicated.

§ I cite only a few of many instances: 21[6], Edd., citing MS. incorrectly, *rice*; MS. and B. M. *sace*; 72[5], B. M. *oft ic*, not seen by Assmann or Schipper, nor by me; 81[10], B. M. *orst . . . eoseþ*; 81[12], I read in MS., before *sceaft*, *mæt . . .*, not seen by Assm., Sch.; B. M. *n mæt*; 84[12], MS., after *mæ*, I read *st*, not seen by Assm., Sch.; B. M. *mæs*; 88[10], B. M. *þeana* for *weana* (Edd.); 93[28], MS. *oft me*, visible to me but not to Edd.; B. M. *oft me*.

by a more thorough study of the manuscript and of the early copy.* Three considerations have dictated to editors and critics violent distortions of the text of the *Riddles*. The first of these has been the desire to wrest the reading of the manuscript into accord with some far-fetched solution. As I have already shown,† the text may be without flaw, it may indeed contain a reading confirmed by many parallel passages in the *Riddles* themselves; but if it does not accord with the editor's answer of the moment he alters in Procrustean fashion.‡ Secondly, a metrical a-priorism that brooks no freedom of verse has naturally led to arbitrary assaults upon the integrity of many passages.§ And finally, inability to grasp the poetic perspective of the Old English has caused the unwarrantable rejection of some of the most striking phrases and kennings in our early poetry.‖ The foolishly named 'curse of conservatism' is far preferable to the itch of rash conjecture.¶ I have therefore sought to show due respect to a text which in its undamaged portions is excellent, and have emended only with valid reasons.**

In the manuscript the beginnings of the several riddles are marked by large initial letters, and the endings by signs of closing, : 7 or : – or : – : 7.†† In a few cases these indications are lacking. There is no such sign at the end of *Rid.* 3, which concludes, however, at the bottom of a page (101 a); at the ends of 21 and 41, where abrupt terminations indicate missing pages; nor at the conclusions of 43 and 48, each of which is followed on the same line by the opening words of the next riddle.

* Almost without exception, Dietrich's suggested readings (*Haupts Zs.* XI) have been invalidated by reference to the original text. Holthausen is equally unfortunate: manuscript and transcript flatly contradict his emendations of 77^{8}, 81^{10}, 83^{3}, 93^{28}, 94^{7}, and confirm his additions only in such obvious omissions as 68^{8} [*n*]*enne* (B. M. *nenne*) and 84^{55} [*cynna*] (MS., B. M. *cy*[*nna*]).

† *M. L. N.* XXI, 98.

‡ See Trautmann, *BB.* XIX, 167–215, and note his sweeping changes of text in $11^{3b,7a}$, 18^{11a}, 58^{11}, 95^{6}, etc.

§ See particularly Holthausen's readings of 16^{2}, 25^{2}, 55^{1}, 84^{21-22}.

‖ Holthausen emends out of existence the interesting *heofones tōþe* (87^{5}) and *brūnra bēot* (92^{1}). See notes to these passages.

¶ Sievers utters dignified protest (*PBB.* XXIX, 305–331) against 'die tendenz bei der behandlung unsrer alten dichtungen persönliche willkür des urteils an die stelle geduldiger vertiefung in die zur rede stehenden probleme zu setzen.'

** All emendation has its pitfalls, as I have found to my cost. Professor Bright objects with reason to the double alliteration in 73^{28b} of my text, and plausibly proposes *Wīsan sē þe mīne* | [*sōþe*] *cunne, saga hwæt ic hātte.*

†† The symbol at the end of *Rid.* 5 is doubtless a closing sign.

Marks of closing are wrongly used after the fifteenth line of *Rid.* 28 (28^{16-17}, written as a separate riddle, may thus serve to connect the two problems of like subjects, 28 and 29) and after the opening formula of *Rid.* 69 (which is, however, a useless prefix to the real riddle-germ in the third line). The end of the enigma is sometimes emphasized by the inclusion of its last word or words in a bracket on the next line, as in *Rid.* 38, 46, 54, 71, 86.

The *Exeter Book* scribe regularly separates compounds whose second member also has a heavy stress.* He severs prefixes from their roots and appends them to preceding words.† He even separates the syllables of a simplex.‡ Finally, he achieves impossible combinations.§

Very few abbreviations are employed by the scribe.‖ The conjunction *ond* is always represented by the sign ⁊.¶ The ending *-um* (*hwīlum*, *burgum*, etc.) sometimes appears as *ũ*, and sometimes unabbreviated;** *þonne* always figures as *þoñ*, and *þæt* frequently as *þ̄*. *þ* and *ð* are used arbitrarily.†† The uncontracted gerundial form with *-ne* (*tō hyeganne*, *tō seeganne*) appears so consistently, even when the meter demands the contracted,‡‡ as to suggest a similar consistency in the earliest version

* This habit, common among Old English scribes (see Keller, *Palaestra* XLIII, 51), not infrequently leads to ambiguity: compare 18^{1}, *eodor wirum*; 23^{14}, *fæt hengest*; 31^{1}, *lig bysig*.

† As in the *Beowulf* MS., the chief offender in this regard is *ge-*: compare 4^{23}, *hyge mittað* (*hy gemittað*); 4^{58}, *þege ræceð* (*þe geræceð*); 10^{7}, *minge sceapu* (*min gesceapu*); 12^{6}, *swage mædde* (*swa gemædde*); 39^{5}, *mege sæde* (*me gesæde*); etc. With this last example before him, one may hesitate to accept the form *mēge* (< *mǣge*) in 10^{4}, *mege wedum*. So with *an-*; compare 4^{59}, *oran stelle*. How then are we to construe 41^{94}, *sweartan syne* (*sweart ansyne?*), and 57^{9}, *torhtan stod* (*torht anstod?*)?

‡ So in *Rid.* 46^{1}, *win cle* (*wincle*). Perhaps some such form in his original led the scribe to the metrically impossible *win(c) sele* in the kindred riddle 55^{2}. Is 54^{13}, *fær genamnan*, to be read with Gn., W., *fær genam | nan*?

§ Compare 39^{6}, *gifhioge* (*gif hio ge*).

‖ See *New Palæographical Society*, London, 1903, Plates, 9, 10, for expert comment upon our MS.

¶ This appears even in 6^{8}, ⁊*weorc* (*hondweorc*).

** Assmann has carefully noted in his text (W.) these varying usages. I have deemed it unnecessary to record them in mine.

†† Assmann (W.) is the only editor of the *Riddles* who follows the manuscript closely in this regard. He is wrong at least once: 84^{36}, MS. *bið*, W. *biþ*. I have tried to adhere to the use in the codex.

‡‡ See *Rid.* 29^{12}, 32^{23}, 40^{22}, 42^{8}, etc.; 88^{29-30}, *fremman ne nǣfre* is obviously *fremmanne nǣfre*. Like Krapp in his edition of the *Andreas*, I have given in all such cases the inflected form of the manuscript.

of the text. The signs or accents (´) over vowels in the manuscript * fall upon long vowels, and may therefore be regarded as marks of length — save in one or two cases.†

The recent readings of the Northumbrian variant of *Rid.* **36**, the so-called *Leiden Riddle* (see variant notes), unfortunately reached me too late for inclusion in my text, but have been printed by me in the notes, without comment.‡

Thorpe, in his *Codex Exoniensis*, follows the threefold division in the MS., and prints the *Riddles* in three groups, pp. 380–441, 470–472, 479–500; but, as Grein pointed out, '*Riddle I*' of Thorpe's second group (p. 470) is merely a variant of *Rid.* **31**, and Thorpe's '*Riddle III*' of this division (p. 472) is no riddle at all but the beginning of *The Husband's Message*.§ Thorpe omits from his text six riddle-fragments. Grein ‖ follows Thorpe's reading of the manuscript, and, by drawing four riddles into two, gives us eighty-nine in all. In his notes upon the *Exeter Book* text, Schipper ¶ supplies the missing fragments. He is followed by Assmann,** who thus swells the number to ninety-five.†† Trautmann ‡‡ regards *Rid.* **2**, **3**, **4**, as one riddle, and Grein's **37** and **68** each as two. I adhere to the numeration of the Grein-Wülker text, bracketing, however, 'the First Riddle' as a thing apart.§§

* These are recorded in Gn.-W., *Bibl.* III, 243.

† *Gumrínc* (87[4]); *ó* (55[9]); *ón* (7[7], 21[29], 22[6]). The mark after *þ* in *þ'nex* (41[66]) may be either a macron (Schipper) or an abbreviation-sign (Assmann).

‡ The forms *ðreaungiðrec* and *uyndiræftum* (*Leid.* 6, 9), reported by Dr. Schlutter, are far more apt than the *Exeter Book* variants, and moreover find abundant support in *þrāwingspinl*, 'calamistrum' (Napier, *O. E. Glosses*, Nos. 1200, 4646, 5328), and in *unyndecreft*, 'ars plumaria' (Sweet, *O. E. Texts*, p. 43, *Corpus Gl.* 217), to which B.-T. long since pointed in this connection. On the other hand, the meter strongly opposes the new readings of *Leid.* 1[a], 8[b], 14[a,b].

§ Hicketier, *Anglia* XI, 364, thinks that the 'Message' is a riddle; and, as we have seen, Strobl, *Haupts Zs.* XXXI, 55, seeks to show that it is a solution of the preceding riddle (*Rid.* **61**), the two forming a *Wettgedicht*. On the other hand Blackburn, *Journal of Germanic Philology* III, 1, sets forth the pretty and ingenious theory that *Rid.* **61** should not be regarded as an enigma, but should be united with the 'Message' into a lyric. See my notes to *Rid.* **61**.

‖ *Bibl. der ags. Poesie* II, 300–407. ¶ *Germania* XIX, 328, 334, 335, 337, 338.

** Grein-Wülker, *Bibl. der ags. Poesie* III, 183–238.

†† The fragments are Nos. **68**, **78**, **82**, **89**, **92**, **94**.

‡‡ *Anglia, Bb.* V, 46.

§§ The various editions of single riddles will be cited under this head in my Bibliography. Thorpe, Grein, and Assmann (Grein-Wülker) furnish the only complete texts.

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Note. Readings and suggestions ascribed to the general editors of this series, Professors Bright and Kittredge, are drawn from personal communications to the editor.

ABBREVIATIONS

A. L. *Ancient Laws* (Thorpe).
And. *Andreas* (Krapp's edition).
Anth. Lat. Riese, *Anthologia Latina.*
Anz. *Anzeiger.*
Ap. *The Fates of the Apostles*, Bibl. II, 87–91.
Archiv, *Herrigs Archiv.* *Archiv für das Studium der neueren Sprachen und Litteraturen.*
A.-S. Anglo-Saxon.
Az. *Azarias*, Bibl. II, 491–520.

Barnouw. *Textkritische Untersuchungen.*
BB. *Bonner Beiträge zur Anglistik.*
Bb. *Anglia*, *Beiblatt.*
Beow. *Beowulf*, Bibl. I, 149–277.
Bibl. Grein-Wülker, *Bibliothek der angelsächsischen Poesie.*
Bl. Blackburn, *Journal of Germanic Philology*, III, 1 f.
Bl. Hom. *Blickling Homilies.*
B. M. British Museum transcript.
Brun. *Battle of Brunanburh*, Bibl. I, 374–379.
B.-T. Bosworth-Toller, *Anglo-Saxon Dictionary.*

Chr. *Christ* (Cook's edition).
Cleasby-Vigfusson. *Icelandic-English Dictionary.*
Con. Conybeare, *Illustrations.*
Cos. Cosijn.
C. P. Müller, *Cöthener Programm.*
Cr. *De Creatura* (Aldhelm).
Cræft. *Bi Monna Cræftum*, Bibl. III, 140–143.

Dan. *Daniel*, Bibl. II, 476–515.
Deor. *Deor's Lament*, Bibl. I, 278–280.
Dicht. Grein, *Dichtungen der Angelsachsen.*
Dict. Sweet, *Student's Dictionary of Anglo-Saxon.*
Dietr. Dietrich, *Haupts Zs.*, XI, XII.
Dream. *Dream of the Rood*, Bibl. II, 116–125.

Edd. Editors.
E. E. Lit. Brooke, *Early English Literature.*
E. E. T. S. *Early English Text Society.*
El. *Elene*, Bibl. II, 126–201.
E. S., *Engl. Stud.* *Englische Studien.*
Ettm. Ettmüller, *Engla and Seaxna Scopas.*
Exod. *Exodus*, Bibl. II, 445–475.

Fad. *Fæder larcwidas*, Bibl. I, 353–357.
Fates. *Fates of Men* (*Bi Manna Wyrdum*), Bibl. III, 148–151.
Frucht. *Metrisches und Sprachliches.*

Gen. *Genesis*, Bibl. II, 318–444.
Gn. Grein, *Bibliothek.*
Gn.^{2} Grein, *Germania*, X, 423.
Gn. Cot. *Gnomes of the Cotton MS.*, Bibl. I, 338–341.
Gn. Ex. *Gnomes of Exeter Book*, Bibl. I, 341–352.
Gr.^{3} Sievers, *Old English Grammar*, third edition.
Grundriss. Wülker, *Grundriss zur Geschichte der angelsächsischen Litteratur.*
Gu. *Guthlac*, Bibl. III, 54–94.

Har. Harrowing of Hell, Bibl. III, 175–180.
Haupts Zs., H. Z. Zeitschrift für deutsches Alterthum.
Herzf., Herzfeld. *Die Rätsel des Exeterbuches.*
H. M. Husband's Message, Bibl. I, 309–311.
Holth. Holthausen.
Hom. Homilies.
Horda. Strutt, *Horda Angelcynna.*
Hpt. Gl. Angelsächsische Glossen (*Haupts Zs.* IX, 401–530).
Hy. Hymns, Bibl. II, 211–281.

Icel. Icelandic.
I. F. Indogermanische Forschungen.
I. G. Íslenzkar Gátur.

Jansen. *Beiträge zur Synonymik.*
Jud. Judith, Bibl. III, 117–130.
Jul. Juliana, Bibl. II, 294–314.

Keller. Miss Keller, *Anglo-Saxon Weapon Names.*
Kl. Kluge, *Angelsächsisches Lesebuch.*
Klaeb. Klaeber.
Kp. u. Ht. Hehn, *Kulturpflanzen und Hausthiere.*

Lchd. Cockayne, *Leechdoms.*
Leas. Bi Monna Lease, Bibl. II, 108–110.
Leid. Leiden Riddle.
Litt-Bl. Deutsches Litteratur-Blatt.

M. Müller, *Collectanea.*
Madert. *Die Sprache der altenglischen Rätsel.*
Mald. Battle of Maldon, Bibl. I, 358–373.
McL. McLean, *Old and Middle English Reader.*
M. E. Middle English.
Men. Menologium, Bibl. II, 282–293.
Met. Meters of Boethius, Bibl. III, 247–303.
M. H. G. Middle High German.
M. L. N. Modern Language Notes.
Mod. Bi Manna Mode, Bibl. III, 144–147.
M. P., Mod. Phil. Modern Philology.

N. E. D. New English Dictionary.

O. E. Old English.
O. F. Old French.
O. H. G. Old High German.
O. N. Old Norse.

Pan. Panther, Bibl. III, 164–166.
PBB. Paul und Braune's *Beiträge zur Geschichte der deutschen Sprache und Litteratur.*
Ph. Phœnix, Bibl. III, 95–116.
P. L. Patrologia Latina.
P. M. L. A. Publications of the Modern Language Association of America.
Prehn. *Komposition und Quellen der Rätsel des Exeterbuches.*
Ps. Psalms, Bibl. III, 329–482.
Ps. Psalms (Vulgate).

R. Rieger, *Alt- und angelsächsisches Lesebuch.*
Rid. Riddles.
R. S. P. Rectitudines Singularum Personarum.
Run. Runic Poem, Bibl. I, 331–337.

Sal. Salomon and Saturn, Bibl. III, 304–328.
Sat. Christ and Satan, Bibl. II, 521–502.
Sch. Schipper, *Germania*, XIX, 328–338.
Schmid. *Die Gesetze der Angelsachsen.*
Seaf. Seafarer, Bibl. I, 200–205.
Shipley. *The Genitive Case in Anglo-Saxon Poetry.*

Siev. Sievers.
Soul. *Soul and Body*, Bibl. II, 92–107.
Spr. Grein, *Sprachschatz.*
Sw. Sweet, *Anglo-Saxon Reader.*
Sym. Symphosius.

T. Editor's reading of MS., usually cited in first person.
Th. Thorpe, *Codex Exoniensis.*
Tr. Trautmann.

W. Wülker (Assmann), *Bibliothek der angelsächsischen Poesie*, III, 183–238.
Wand. *Wanderer*, Bibl. I, 284–289.
Wb. u. Kp. Hoops, *Waldbäume und Kulturpflanzen.*
Wids. *Widsiþ*, Bibl. I, 1–6.
Wond. *Wonders of Creation*, Bibl. III, 152–155.
Wossidlo. *Mecklenburgische Volksüberlieferungen.*
WW. Wright-Wülker, *Anglo-Saxon and Old English Vocabularies.*

Zs. d. V. f. Vk. *Zeitschrift des Vereins für Volkskunde.*
Zs. f. d. M. *Zeitschrift für deutsche Mythologie.*
Zs. f. d. Ph. *Zeitschrift für deutsche Philologie.*

RIDDLES OF THE EXETER BOOK

I

[Lēodum is mīnum swylce him mon lāc gife : [100b mid]
willaþ hȳ hine āþecgan, gif hē on þrēat cymeð.
Ungelīc is ūs.
Wulf is on īege, ic on ōþerre ;
fæst is þæt ēglond fenne biworpen, 5
sindon wælrēowe weras þǣr on īge :
willaþ hȳ hine āþecgan, gif hē on þrēat cymeð.
Ungelīce is ūs.
Wulfes ic mīnes wīdlāstum wēnum hogode ;
þonne hit wæs rēnig weder ond ic rēotugu sæt, 10
þonne mec se beaducāfa bōgum bilegde :
wæs mē wyn tō þon, wæs mē hwæþre ēac lāð.
[Mīn] wulf, mīn wulf, wēna mē þīne
sēoce gedydon, þīne seldcymas, [101a]
murnende mōd, nāles metelīste. 15
Gehȳrest þū, Ēadwacer? Uncerne earne hwelp

1 1 *Leo* (*Quae de se ipso Cynewulfus tradiderit, Halle, 1857*, p. 22), *Imelmann* (*Die altenglische Odoaker-Dichtung, Berlin, 1907*, p. 24) gefe. — 2 *Imelmann* in þreate. — 3 *Imelmann* ungelimp. — 6 *Trautmann* (*Anglia* vi, 158) wæl[h]reowe. *Imel.* her on ege. — 7 *Imel.* hie *and* in þreate. — 8 *Kluge* ungelic; *Imel.* ungelimp. — 9 *MS., Edd.* dogode; *Leo* do gode; *Hicketier* (*Anglia* x, 579), *Schofield* (*Publ. Mod. Lang. Assoc.* xvii, 267), *Imel.* hogode. — 10 *Gn.* wæter (*misprint*); *Kl.* wæter. *MS., Th.* reo tugu; *Imel.* reotigu. — 12 *Holthausen* (*Anglia* xv, 88) '*instead of* wyn, leof *and* lað hwæþre eac, *or* wyn *and* wa (wea) *for* lað'; *Imel. defends text, citing as examples of* w . . . hw *alliteration Leiden Rid.* 11, *Gu.* 323, *Beow.* 2299 (*Heyne's note*). — 13. *Holth.* Wulf, min Wulf, la!; *Bülbring* (*Litt.-Bl.* xii, 157) min Wulf, min Wulf; *Imel.* Wulf se min Wulf. *Holth.* wearna? *for* wena; *Imel.* wene. — 14 *Imel.* gededun. — 15 *MS., Th.* mete liste; *Holth.* (*Litt.-Bl.* x, 447) metes liste *and* murnend[n]e mod; *Imel.* metelestu. — 16 *Imel.* georstu *for* gehyrest þu. *Schofield* eadwacer ('*very vigilant*'). *Holth.* earmne *for* earne.

bireð wulf tō wuda.
Þæt mon ēaþe tōslīteð þætte nǣfre gesomnad wæs,
uncer giedd geador.]

2

Hwylc is hæleþa þæs horsc ond þæs hygecræftig
þæt þæt mæge āsecgan, hwā mec on sīð wrǣce,
þonne ic āstīge strong, stundum rēþe
þrymful þunie? Þrāgum wræc(c)a
fēre geond foldan, folcsalo bærne,
ræced rēafige, rēcas stīgað
haswe ofer hrōfum, hlin bið on eorþan,
wælcwealm wera. Þonne ic wudu hrere,
bearwas blēdhwate, bēamas fylle
holme gehrēfed, hēahum meahtum
wrecan on wāþe wīde sended,
hæbbe mē on hrycge þæt ǣr hādas wrēah
foldbūendra, flǣsc ond gǣstas,
somod on sonde. Saga, hwā mec þecce,
oþþe hu ic hātte þe þā hlæst bere.

3

Hwīlum ic gewīte, swā ne wēnaþ men,
under ȳþa geþræc eorþan sēcan,
gārsecges grund. Gifen biþ gewrēged,
. . . . . , fam gewealcen;
hwælmere hlimmeð, hlūde grimmeð;

18 *Hicketier* þe *for* þæt. *Gn.*, *Kl.*, *Imel.* gesomnod. — 19 *Herzfeld* (*Die Rätsel des Exeterbuches, Berlin, 1890*, p. 66) *and Schofield* gæd geador; *Imel.* gæd gador.

2 4 *MS.*, *Th.*, *Gn.*, *W.* wræce; *Siev.* (*PBB.* x, 510) wrǣce; *Herzf.* (p. 44) wræc(c)a? — 7 *In MS.* y *is written above* i *in* hlin *in another hand.* — 10 *Cos.* (*PBB.* xxiii, 128) helme. *MS.*, *Th.* heanū. — 11 *MS.*, *Edd.* wrecan; *Cos.* wrecen. *Th.* sende? — 14 *MS.* sunde; *Th.* on sunde (*trans.* 'safely'); *Gn.* sande. *Gn.* wecce? — 15 *Th.* þe þe.

3 3 *Th. note* geofon; *Ettm.* gyfen. — 4 *Ettm. proposes* flod aræred; *Gn.* flod afysed. *Cos.* (*PBB.* xxiii, 128) famge wealcan (*cf. PBB.* xxi, 19, *to And.* 1524).

strēamas staþu beatað, stundum weorpaþ
on stealc hleoþa stāne ond sonde,
wāre ond wǣge, þonne ic winnende,
holmmægne biþeaht, hrūsan styrge,
sīde sǣgrundas: sundhelme ne mæg
losian ǣr mec lǣte, sē þe mīn lāttēow bið
on siþa gehwām. Saga, þoncol mon,
hwā mec bregde of brimes fæþmum,
þonne strēamas eft stille weorþað,
ȳþa geþwære, þe mec ǣr wrugon.

4

|Hwilum mec mīn frēa fæste genearwað, [101b]
sendeð þonne under sǣlwonge
bearm [þone] brādan ond on bīd wriceð,
þrafað on þȳstrum þrymma sumne
hǣste on enge, þǣr mē heard siteð
hrūse on hryege: nāh ic hwyrftweges
of þām āglāce, ac ic ēþelstōl
hæleþa hrēru: hornsalu wagiað,
wera wīestede; weallas beofiað
stēape ofer stīwitum. Stille þynceð
lyft ofer londe ond lagu swīge,
oþþæt ic of enge ūp āþringe

7 *MS., Th., K., W.* stealc hleoþa; *Ettm.* stealchleoþu. *Gn.* hleoþu? *Compare* 58[2]. *Ettm.* sande. — 11 *Ettm.* ladteow.

4 *There is no sign of closing after Rid.* 3, *nor spacing in the MS. between* 3 *and* 4 (*perhaps because* 3 *ends the page*), *and* hwilum *begins with a small letter; but the preceding formula clearly marks the close of a riddle.* — 1 *Siev.* (*PBB.* x, 479) frea *resolved.* — 2 *MS., Gn., W.* salwonge; *Gn.* salwongas? *Th., Ettm.* sælwonge. — 3 *Herzf.* (p. 68) *for metrical reasons supplies* on; *Holthausen* (*Anglia* xiii, 358) þone. *MS.* onbid; *Th., Ettm.* on bed. — 5 *MS., Th., Gn., W.* hætst; *Cos.* hæste = þurh hæst. *MS., Gn., W.* heord; *Th. note, Spr.* ii, 68, *Cos.* heard. — 6 *Th., Ettm., Gn.* hwyrft weges; *Gn.*[2] hwyrft-weges. — 7 *MS.* aglaca. — 8 *MS.* hrera; *Th., Ettm.* hrere. — 10 *Ettm.* stigwicum? — 12 a *in* aþringe *is written above the line in another hand.*

efne swa mec wīsaþ sē mec wrǣde on
æt frumsceafte furþum legde
bende ond clomme, þæt ic onbūgan ne mōt
of þæs gewealde þe mē wegas tǣcneð.
Hwīlum ic sceal ufan ȳþa wrēgan,
[strēamas] stȳrgan ond tō staþe þȳwan
flintgrǣgne flōd: fāmig winneð
wǣg wið wealle; wonn ārīseð
dūn ofer dȳpe, hyre deorc on lāst,
eare geblonden, ōþer fēreð,
þæt hȳ gemittað mearclonde nēah
hēa hlincas. Þǣr bið hlūd wudu,
brimgiesta breahtm; bīdað stille
stealc stānhleoþu strēamgewinnes,
hōpgehnāstes, þonne hēah geþring
on cleofu crȳdeð: þǣr bið cēole wēn
slīþre sæcce, gif hine sǣ byreð
on þā grimman tīd, gǣsta fulne,
þæt hē scyle rīce birofen weorþan,
fēore bifohten fǣmig rīdan
ȳþa hrycgum: þǣr bið egsa sum
hæleþum geȳwed, þāra þe ic hȳran sceal
strong on stīðweg: hwā gestilleð þæt?
Hwīlum ic þurhrǣse þæt mē rideð on bæce,
won wǣgfatu, wīde tōþringe [102a]
lagustrēama full, hwīlum lǣte eft

13 *MS.*, *Th.* wræde; *Ettm.*, *Gn.*, *W.* wræðe. — 18 *MS. no gap*; *Th. supplies* streamas. *MS.*, *Th.* þyran; *Th. note* þywan? — 20 *Ettm.*, *Gn.* won. — 22 *Th. note* ear-geblonde? — 23 *Ettm.*, *Gn.* hi. *Th. note* gemetað? *Ettm.* gemetað. — 27 *Spr.* ii, 47 heahgeþring. — 29 *Ettm.* bireð. — 31 *MS.*, *Th.*, *Ettm.*, *W.* rice; *Th. note* ricene? *Gn.* rĭce (< ricu); *Klaeb.* (*M. P.* ii, 144) rince. — 32 *Klaeb.* fēre (*danger*). — 33 *Ettm.*, *Gn.* byð. — 34 *MS.*, *Th.*, *Gn.*, *W.* ældum; *Ettm.* ealdum; hæleþum? *Gn.* (*Spr.* ii, 774) yppan? — 36 *MS.*, *Th.*, *Gn.*, *W.* on bæce rideð; *Ettm.* ridað; *Gn. note* (*Herzf.* p. 45) rideð on bæce?

slūpan tōsomne. Se bið swēga mǣst,
breahtma ofer burgum, ond gebreca hlūdast,
þonne scearp cymeð scēor wiþ ōþrum,
ecg wið ecge: eorþan gesceafte
fūs ofer folcum fȳre swǣtað,
blācan lige, ond gebrecu fērað
deorc ofer dreohtum gedyne micle,
farað feohtende, feallan lǣtað
sweart sumsendu sēaw of bōsme,
wǣtan of wombe. Winnende fareð
atol ēoredþrēat, egsa āstīgeð,
micel mōdþrēa monna cynne,
brōgan on burgum, þonne blace scotiað
scrīþende scin scearpum wǣpnum.
Dol him ne ondrǣdeð ðā dēaðsperu,
swylteð hwæþre, gif him sōð meotud
on geryhtu þurh regn ufan
of gestune lǣteð strǣle flēogan,
fērende flān: fēa þæt gedȳgað
þāra þe gerǣceð rynegiestes wǣpen.
Ic þæs orleges ōr anstelle,
þonne gewīte wolcengehnāste
þurh geþræc þringan þrimme micle
ofer byrnan bōsm: biersteð hlūde
hēah hlōðgecrod; þonne hnīge eft
under lyfte helm londe nēar

41 *MS., Edd.* sceo; *Cos.* sceor. — 42 *MS., Th.* earpan; *Th. note* eorþan *or* earman? *Ett.* eorpan. *Ettm., Gn.* gesceafta. — 45 *MS., Edd.* dreontum; *Th. note, Spr.* i, 204 dreohtum (dryhtum)? *Gn.* dreongum = drengum? *Holth.* (*E. S.* xxxvii, 206) dreorgum ("*trauriger*"). — 47 *MS.* (*T.*) sweartsum sendu; *Th. note* sweartsum sendeð? — 50 *Siev.* (*PBB.* x, 479–480) *resolves* -þrea. — 51 *Th. note* broga? *Ettm.* breostum *instead of* burgum. — 54 *Ettm.* swilteð. — 55 *Ettm.* gerihtum. — 57 *MS., Edd.* farende. *Siev.* (*PBB.* x, 480), flanas? — 58 *MS., W.* gerǣceð; *Th., Ettm., Gn.* geræcað. *Th. note* regn-gastes? — 61 *MS., W.* þrimme. *Th., Ettm., Gn.* þrymme. — 62 *Gn.* burnan? — 64 *Siev.* (*PBB.* x, 478) *resolves* near.

ond mē [on] hryeg hlade þæt ic habban sceal,
meahtum gemanad mines frēan.
Swā ic, þrymful þēow, þrāgum winne
hwilum under eorþan, hwilum ȳþa sceal
hēan underbnigan, hwilum holm ufan
strēamas styrge, hwilum stige ūp,
wolcnfare wrēge, wide fēre
swift ond swiþfeorm. | Saga hwæt ic hātte, [102b]
oþþe hwā mec rǣre þonne ic restan ne mōt,
oþþe hwā mec stæðþe þonne ic stille bēom.

5

Ic sceal þrāgbysig þegne minum,
hringum hæfted, hȳran georne,
min bed brecan, breahtme cȳþan
þæt mē halswriþan hlāford sealde.
Oft mec slǣpwērigne seeg oðþe mēowle
grētan ēode; ic him gromheortum
winterceald onewęþe: [*þæt*] *wearm*[*e*] lim
gebundenne bēag bersteð hwilum,
sē þeah biþ on þonce þegne minum,
medwīsum men, mē þæt sylfe,
þǣr wiht wite ond wordum min
on spēd mæge spel geseegan.

65 *Gn.*, *W. add* on. *Th. note* hebban? — 66 *Siev.* (*PBB.* x, 470) *resolves* frean. — 69 *MS.*, *Gn.*, *Th.*, *Ettm.* heah; *Gn.*, *W.* hean. *MS.* (*T.*), *Ettm.* under hnigan. — 71 *Ettm.*, *Gn.* wolcenfare.

5 1 *MS.*, *Th.* þrag bysig; *Ettm.* þrage bysig; þragbysig? *or* þræcbysig? *Gn.*, *W.* þragbysig. — 2 *MS.*, *Th.* hringan. — 7 *MS.* wearm lim; *Th. note* wearme limu? *Ettm.* wearmum limum; *Holth.* (*J. E.* iv, 386) wearm lim[wædum]. — 8 *MS.*, *Edd.* gebundenne; *Ettm.* gebunden. *MS.*, *Th.* bæg; *Th. note* beag. *MS.*, *Th.* hwilum bersteð; *Th. note* berstað. *After* l *in* hwilum, *an* o *is erased*. — 10 *Ettm.*, *Gn.* silfe. — 11 *Ettm.* se þær. — 11–12 *MS.* min onsped; *Th.* minon sped; *note* spede? *or* spedum? *Ettm.* minum spede.

6

Ic eom ānhaga īserne wund,
bille gebennad, beadoweorca sæd,
ecgum werig. Oft ic wig sēo,
frēcne feohtan, frōfre ne wēne,
þæt mē gēoc cyme güðgewinnes,
ǣr ic mid ǣldum eal forwurde;
ac mec hnossiað homera lafe,
heardecg heoroscearp hondweorc smiþa,
bītað in burgum; ic ābīdan sceal
lāþran gemōtes. Nǣfre lǣcecynn
on folcstede findan meahte,
þāra þe mid wyrtum wunde gehǣlde,
ac mē ecga dolg ēacen weorðað
þurh dēaðslege dagum ond nihtum.

7

Mec gesette sōð sigora waldend
Crist tō compe: oft ic cwice bærne,
unrimu cyn, eorþan getenge,
nǣte mid nīþe, swā ic him nō hrine,
þonne mec frēa mīn feohtan hāteþ.
Hwilum ic monigra mōd ārēte,
hwilum ic frefre þā ic ǣr winne|on [103a]
feorran swiþe; hī þæs félað þēah

6 3 *Sievers* (*PBB.* x, 476) *resolves* seo. — 5 *MS., M., Th.* mec. — 6 *Ettm.* ildum. *Gn.* eall. *Ettm.* forwurðe; *Gn.* forwurðe? — 7 *Ettm.* lafa. — 8 *MS., Th.* ꝑweorc; *Th. note* handweorc; *M., Ettm., Gn., R.* handweorc; *W.* hondweorc. — 9 *MS., Th., Ettm., R.* abidan; *Gn., W.* a bidan. — 10 *R.* laþra. — 13 *Spr.* i, 251, eaden? *Ettm.* weorðeð.

7 *W.* '*Nach* nihtum *ist die hälfte der zeile frei, auf ihr steht über* Crist *die rune* S.' — 4 *Th. note* swa-þeah? — 5 *Sievers* (*PBB.* x, 479) frea *resolved; MS., Edd.* min frea; *Holth.* (*Bb.* ix, 357) friga min. — 7 [wel] *before* frefre *added by Gn., W. Th. note* frefrige. *Th. note* þa þe?

swylce þæs ōþres, þonne ic eft hyra
ofer deop gedreag drohtað bēte.

8

Hrægl min swīgað þonne ic hrūsan trede
oþþe þā wic būge oþþe wado drēfe.
Hwīlum mec āhebbað ofer hæleþa byht
hyrste mīne ond þeos hēa lyft,
ond mec þonne wīde wolcna strengu
ofer folc byreð. Frætwe mīne
swōgað hlūde ond swinsiað,
torhte singað, þonne ic getenge ne bēom
flōde ond foldan, fērende gǣst.

9

Ic þurh mūþ sprece mongum reordum,
wrencum singe, wrixle geneahhe
hēafodwōþe, hlūde cirme,
healde mīne wīsan, hlēoþre ne mīþe,
eald ǣfensceop, eorlum bringe
blisse in burgum þonne ic būgendre
stefne styrme; stille on wīcum
sittað swīgende. Saga hwæt ic hātte
þe swā scirenige scēawendwīsan

10 *MS.*, *Th.* betan; *Gn.* bete; *Spr.* i. 99 betan [sceal]. *Rune* S *stands at close of the riddle.*

8 1 *Th. note* swogað? — 4 *Siev.* (*PBB.* x, 478) *resolves* hea; *Holth.* (*Bb.* ix, 357) hea[e]. — 6 *Ettm.* bireð. *Ettm.* frætwa. — 7 *Ettm.* swinsjað eac. — 9 *Gn.* gǣst; *Sw.* gāst.

9 *The rune* C *is over this riddle on line with* ferende gæst (8[9]). — 4 *Th. note* hleoþor; *Ettm.* hleoðor; *Gn.* hleoðres; *Gn.*[2] hleoðre (*inst.*). — 8 *MS.*, *Th.* siteð; *Ettm.* sitað; *Gn.*, *W.*, *Cos.* sittað. *MS.*, *Th.*, *Gn.*, *W.* nigende; *Gn.* hnigende? *Ettm.*, *Cos.* swigende. — 9 *MS* (*T.*) þa swa scirenige; *Th.* þa swa scire nige; *Th. note* þe; *Ettm.* scīrenige; *Gn.* 'scīrenige, *scurriliter? vgl. Graff* vi, 549–551'; *Spr.* ii, 296 scire nige (*1st pers. sg. of* nigan); *Bosworth-Toller*, p. 837, scire cige; *Cos.* (*PBB.* xxiii, 128) 'scirenige *is to be changed to* sciernicge — scericge, *mima*, *Shr.* 140: scearecge, *Lye.*'

hlūde onhyrge, hæleþum bodige
wilcumena fela wōþe mīnre.

10

Mec on dagum þissum dēadne ofgēafun
fæder ond mōdor, ne wæs mē feorh þā gēn,
ealdor in innan. Þā mec [ān] ongon,
wel hold mēge, wēdum þeccan,
hēold ond freoþode, hlēosceorþe wrāh
suē ārlice swā hire āgen bearn,
oþþæt ic under scēate, swā mīn gesceapu wǣron,
ungesibbum wearð ēacen gǣste.
Mec sēo friþe mǣg fēdde siþþan,
oþþæt ic āwēox[e], widdor meahte
sīþas āsettan; hēo hæfde swǣsra | þȳ lǣs [103b]
suna ond dohtra, þȳ hēo swā dyde.

11

Neb wæs mīn on nearwe, ond ic neoþan wætre,
flōde underflōwen, firgenstrēamum
swīþe besuncen; ond on sunde āwōx,
ufan ȳþum þeaht, ānum getenge
līþendum wuda līce mīne.
Hæfde feorh cwico þā ic of fæðmum cwōm

11 *Ettm.* welcumena.

10 1 *MS.*, *Edd.* on þissum dagum; *Holth.* (*E. S.* xxxvii, 206) dagum þissum *or* þissum dogrum. *MS.* ofgeafum. — 2 *Th.*, *Gn.* moder. — 3 *Gn.* ou; *Sw.* oninnan. *Gn.*, *Sw.* [ides]; *Gn.*² [an]. *Gn.*² ongan; *Sw.* ongonn. — 4 *MS* (*T.*) wel (*end of line*) hold mege wedum weccan. *Holth.* (*Bb.* ix, 357) wilhold. *Th.*, *Gn.*, *W.* gewedum; *Sw.* gewædum; *Cos.*, *Holth.* mege wedum. *Edd.* þeccan. — 6 *MS.*, *Th.* snearlice; *Th. note* searolice? *Gn.*, *W.* swa arlice; *Sw.* suæ arlice; *Cos.* sue arlice (*cf.* 16⁴). — 7 *Sw.* oþ þæt. *Th. note* mine. — 9 *MS.*, *Th.*, *Dietr.* (*ZfdA.* xii, 251) friþe mæg; *Gn.*, *W.* friþemæg. *Th. note* mægð. — 10 *MS.*, *Edd.* aweox; *Holth.* (*E. S.* xxxvii, 206) aweox[e]. *Gn.*, *W.* widor; *Cos. compares* 61¹⁷.

11 2 *Th. gives incorrectly MS. reading as* floren. — 3 *Tr.* (*BB.* xix, 169) on sande grof. — 6 *Gn.* feorh-cwico.

brimes ond bēames on blacum hrægle;
sume wǣron hwite hyrste mine,
þa mec lifgende lyft upp āhōf,
wind of wǣge, siþþan wide bær
ofer seolhbaþo. Saga hwæt ic hātte.

12

Hrægl is min hasofāg, hyrste beorhte
reade ond scire on rēafe [*sind*].
Ic dysge dwelle, ond dole hwette
unrǣdsiþas, oþrum stȳre
nyttre fore. Ic þæs nowiht wāt
þæt heo swa gemǣdde, mode bestolene,
dǣde gedwolene, deoraþ mine
won wisan gehwām. Wa him þæs þeawes,
siþþan heah þringeð horda dēorast,
gif hi unrǣdes ǣr ne geswicaþ!

13

Fotum ic fere, foldan sliþe,
grene wongas, þenden ic gǣst bere.
Gif me feorh losaþ, fæste binde
swearte Wēalas, hwilum sellan men.
Hwilum ic deorum drincan selle
beorne of bosme, hwilum mec brȳd triceð
felawlone fotum, hwilum feorran broht
wonfeax Wale wegeð ond þȳð,

7 *Tr.* bearmes. *MS., Th.* hrægl. — 8 *Ettm.* hyrsta.

12 2 *The second half line is obviously defective; Gn. adds* minum, *which Holth. rejects, proposing* min; *Tr.* (*BB.* xix, 173) [hafo]. — 3 *Tr. drops* Ic. — 4 *MS.* unræd siþas; *Edd.* unrædsiþas; *Herzf.* (p. 68) on unrædsiþas *or* unrædgesiþas; *Tr.* unrædsiþa. — 9 *Tr.* hearm *for* heah. *MS., Edd.* bringeð; *Cos.* þringeð.

13 6 *MS., Th.* beorn; *Ettm.* beornum. — 8 *Ettm. note* þyð = þyweð; *Sievers* (*PBB.* x, 477) *resolves* þyð; *Cos.* (*PBB.* xxiii, 120) þy[h]eð.

dol drunemennen deorcum nihtum,
wǣteð in wætre, wyrmeð hwilum
fǣgre to fȳre; me on fæðme sticaþ
hygegālan hond, hwyrfeð geneahhe,
swifeð mē geond sweartne. Saga|hwæt ic hātte [104a]
þe ic lifgende lond rēafige
ond æfter dēaþe dryhtum þēowige.

14

Ic seah turf tredan, tȳn wǣron ealra,
six gebroþor ond hyra sweostor mid,
hæfdon feorg cwico. Fell hongedon
sweotol ond gesȳne on seles wǣge
ānra gehwylces. Ne wæs hyra ǣngum þȳ wyrs
nē sīde þȳ sārre, þēah hȳ swā sceoldon
rēafe birofene, rodra weardes
meahtum āweahte, mūþum slītan
haswe blēde. Hrægl bið geniwad
þām þe ǣr forðcymene frætwe lēton
licgan on lāste, gewitan lond tredan.

15

Ic wæs wǣpenwiga. Nū mec wlonc þeceð
geong hagostealdmon golde ond sylfre,
wōum wirbogum. Hwilum weras cyssað;
hwilum ic tō hilde hlēoþre bonne
wilgehlēþan; hwilum wyeg byreþ
mec ofer mearce; hwilum merehengest

9 *Th.* dol-drunc mennen; *Gn.* 'dunc-mennen? *vgl. ahd.* tunc.' — 12 *Th., Ettm.* hygegal an hond. — 15 *Sievers* (*PBB.* x, 491) þēowige.

14 1 *MS., Edd. except Tr.* (*BB.* xix, 177) x. — 2 *MS., Edd. except Tr.* vi. — 3 *Gn.* feorgewico. — 5 *Tr.* Næs. — 6 *MS., Th.* sarra; *Cos.* ne sið þy sarra.

15 1 *R. note conjectures* wæpen wigan. — 2 *Sievers.* monn. *MS.* sylfore; *Ettm.* silfore; *Kl. note* sylofre? *Sievers* (*PBB.* x, 459) sylfre. — 5 *Ettm.* wieg. *Ettm., Kl.* bireð.

fereð ofer flodas, frætwum beorhtne;
hwilum mægða sum minne gefylleð
bosm beaghroden; hwilum ic [*on*] bordum sceal,
heard heafodleas, behlȳþed licgan;
hwilum hongige, hyrstum frætwed,
wlitig on wage þǣr weras drincað;
freolic fyrdsceorp hwilum folcwigan
wicge wegað, þonne ic winde sceal
sincfag swelgan of sumes bosme;
hwilum ic gereordum rincas laðige
wlonce to wine; hwilum wrāþum sceal
stefne minre forstolen hreddan,
flyman feondsceaþan. Frige hwæt ic hatte.

16

[Hals is min hwit, ond heafod fealo, [104b]
sidan swa some; swift ic eom on feþe,
beadowǣpen bere; me on bæce standað
her swylce swe on hleorum; hlifiað tū
earan ofer eagum; ordum ic steppe
in grene græs. Me bið gyrn witod,
gif mec onhǣle an onfindeð,
wælgrim wiga, þǣr ic wic buge,
bold mid bearnum, ond ic bide þǣr
mid geoguðcnosle hwonne gæst cume

[1] *MS.*, *Edd.* ic bordum. — 10 *Ettm.* behliðed; *Gn. note* behlywed? *Spr.* i. 87, behleþed? — 14 *Gn.* wecgað (*Gn.*[2] *marks as misprint*); *Kl.* wecgað. — 16 *Gn.*, *Sw.* ic [to]? — 17 *MS.*, *Th.*, *R.*, *Kl.*[2] wraþþum. — 19 *The sign after* hatte *seems to me no rune as W. conjectures, but part of a closing sign.*

16 2 *Th.*, *Ettm.*, *Gn.*, *give incorrectly MS. reading* swist. *Ettm.* in. — 4 *MS.*, *Th.* her swylce sweon leorum; *Th. note* hær swylce swyne; *Ettm.* hær swylce swine; *Gn.*, *W.* her swylce sue; *Cos.* her swylce suge; *Holth.* (*Bb.* ix. 357) 'her swylce sw[in]e, on hleorum tu *also mit streichung von* hlifiað'; *McL.* her swylce swe on hleorum; hlifiað tu. — *Th.*, *Ettm.*, *R. also close line with* tu, *Gn.*, *W. with* hlifiað. — 6 *MS.*, *Th.* grenne. — 7 *Ettm.* unhæle. — 9 *MS.* blod.

to durum mnum ; him biþ deaþ witod.
Forþon ic sceal of ēðle eaforan mine
forhtmod fergan, fleame nergan,
gif he me æfterweard ealles weorþeð ;
hine breost beraþ. Ic his bidan ne dear
repes on geruman (nele þæt rād̄ teale),
ac ic sceal fromlice feþemundum
þurh steapne beorg strāt̄e wyrcan.
Eaþe ic mæg freora feorh genergan,
gif ic māgburge mot mine gelād̄an
on degolne weg þurh dune þyrel
swās̄e ond gesibbe ; ic mē siþþan ne þearf
wælhwelpes wīg wiht onsittan.
Gif se niðsceaþa nearwe stige
mē on swaþe sēceþ, ne tosād̄leþ him
on þam gegnþaþe gūþgemōtes,
siþþan ic þurh hylles hrof gerās̄ce,
ond þurh hest hrino hildepilum
lāðgewinnum þām þe ic longe fleah.

17

Oft ic sceal wiþ wāt̄ge winnan ond wiþ winde feohtan,
somod wiþ þām sæcce, þonne ic secan gewite
eorþan ypum þeaht ; mē biþ se epel fremde.
Ic beom strong þæs ge|winnes, gif ic stille weorþe ; [105ᵃ]
gif mē þæs tōsād̄leð, hī bēoð swiþran þonne ic,
ond mec slitende sona flȳmaþ,
willaþ oðfergan þæt ic friþian sceal.

15 *MS.*, *Edd.* hine beraþ breost. *Th. note* hi ne bereþ? *Herzf.* (p. 68) *on metrical grounds* breost beraþ; *Cos.* '*entweder* hine breost beraþ — *oder etwas anderes; keinesfalls was der text bietet.*' — 16 *Ettm.* teala. — 21 *MS.*, *Th.* dum; *Th. note*, *Ettm.* dim; *Gollancz* (*McL.*) dumb. — 24 *MS.*, *Gn.* gifre; *Th. and other Edd.* gif se. — 27 *Ettm.* hilles. — 28 *Ettm.* hæst. *Th.*, *Ettm.* hrine. *MS.*, *Th.* hilde pilum.

Ic him þæt forstonde, gif min steort þolað
ond mec stiþne wiþ stanas moton
fæste gehabban. Frige hwæt ic hātte.

18

Ic eom mundbora minre heorde,
eodor wirum fæst, innan gefylled.
dryhtgestreona. Dægtidum oft
spǣte sperebrogan; sped biþ þȳ māre
fylle minre. Frea þæt bihealdeð,
hu me of hrife fleogað hyldepilas.
Hwilum ic sweartum swelgan onginne
brunum beadowǣpnum, bitrum ordum,
eglum attorsperum. Is min innað til,
wombhord wlitig, wloncum deore;
men gemunan þæt me þurh muþ fareð.

19

Ic eom wunderlicu wiht: ne mæg word sprecan,
mældan for monnum, þeah ic muþ hæbbe,
wide wombe . . . . . .
Ic wæs on ceole ond mīnes cnosles ma.

20

Ic seah [somod] ᛋ ᚱ ᚹ
ᚺ hygewloncne hēafodbeorhtne

17 10 *Th's reading of MS., Gn.* hætte; *MS., Th.* hatte.

18 *Over the riddle stands in the MS. the* B rune, *and over the* B, *the* L-rune. — 1 *Tr.* (*BB.* xix, 180) minra. — 2 *MS.* (*T.*), *Th., Tr.* eodor wirum; *Gn., W.* eodorwirum. — 5 *MS., Th.* freo. — 6 *MS., Th.* hylde pylas. — 8 *Gn.* beaduwæpnum.

11 *Cos. for metrical reasons* [oft] *or* [þæt] *after* men; *Tr.* gewilniað *instead of* gemunan.

19 3 *No gap in MS. after* wombe. — 4 *After* ma, *usual sign of closing* :–:7; *Th., Gn. suggest a lacuna.*

20 1 *The addition is Grein's; Hicketier* (*Anglia* x, 592) Somod ic seah. *Holth.* (*Bb.* ix, 357) ond *between runes* R *and* O.

swiftne ofer sǣlwong swīþe þrǣgan;
hæfde him on hrycge hildeþrȳþe,
ᚾ ᚠ ᛗ, nægledne rād
ᚠ X ᛖ ᚹ; widlāst ferede
rynestrong on rāde rōfne ᚾ ᚠ
ᚠ (ᚠ) ᚠ ᚺ; fōr wæs þȳ beorhtre,
swylcra siþfæt. Saga hwæt ic hātte.

21

Ic eom wunderlīcu wiht, on gewin sceapen,
frēan mīnum | lēof, fǣgre gegyrwed: [105b]
byrne is mīn blēofāg, swylce beorht seomað
wīr ymb þone wælgim þe mē waldend geaf,
sē mē widgalum wisað hwīlum
sylfum tō sace. Þonne ic sinc wege
þurh hlutterne dæg, hondweorc smiþa,
gold ofer geardas. Oft ic gǣstberend

3 *MS.* swistne (*not* swisne, *Gn.*). *Ettm.* þrægjan. — 4 *MS.*, *Th.* 'hilde þryþe ("*bold in war*").' — 5, 6 *MS.*, *Th.*, *Gn.*, *W.* rad AGEW. *Th. note*, *Ettm.*, *Dietr.* (xi, 465) rad — N. G. E. W; *Gn. note suggests*

N. O. M. nægledne R. A. G.
[wod R] E. W. widlast ferede.

Hicketier (*Anglia* x, 592) rand *for* rad; WOEþ (NGEþ) *for* AGEW. *Tr.* (*Bb.* v, 48)

N. O. [ond] M. Nægledne gar
W. O. E. þ. widlast ferede.

Cos. (*PBB.* xxiii, 129) rad (R), A. G = gar; E (eh), W (wynn) *should be changed to* W. E. (wynneh), '*weil damit das ross bezeichnet wird, der* widlast ferede.' *Holth.* (*Bb.* ix, 357) W. E. = wynne. *Ettm. note* nydlast? — 7–8 *Th.*, *Siev.* (*Anglia* xiii, 17), *Holth. l.c.* COFAH. — 8 *Holth.* F. A [ond] H. — 8 *No gap in MS.*; *Th. note* '*Here a line is wanting*'; *Ettm. indicates a gap before* for. *Gn.* beorhtra. — 9 *Gn. note* hwæt hio? *Ettm.* hate.

21 2 *Gn.* fægere. — 3 *MS.*, *Th.* seomad. — 4 *Th. note* 'were *or* wirum? wælgrimman? *or is* wæl-gim *a periphrasis for* byrne?' — 6 *Edd.*, *citing MS. incorrectly*, *read* rice; *Gn. note* sige? *Spr.* ii, 446 sige; *MS. reads plainly* sace; *so B. M.*

cwelle compwæþnum. Cyning mec gyrweð
since ond seolfre ond mec on sele weorþað;
ne wyrneð word lofes, wisan mæneð
mine for mengo, þær hȳ meodu drincað;
healdeð mec on heaþore, hwilum læteð eft
rādwērigne on gerūm sceacan,
orlegfromne. Oft ic ōþrum scōd
frēcne æt his frēonde; fāh eom ic wīde,
wæþnum āwyrged. Ic mē wēnan ne þearf
þæt mē bearn wræce on bonan fēore,
gif mē gromra hwylc gūþe genæġeð;
ne weorþeð sīo mæġburg gemicledu
eaforan mīnum þe ic æfter wōc,
nymþe ic hlāfordlēas hweorfan mōte
from þām healdende þe mē hringas geaf:
mē bið forð witod, gif ic frēan hȳre,
gūþe fremme, swā ic gīen dyde,
mīnum þēodne on þonc, þæt ic þolian sceal
bearngestrēona; ic wiþ brȳde ne mōt
hæmed habban, ac mē þæs hyhtplegan
gēno wyrneð sē mec gēara on
bende legde; forþon ic brūcan sceal
on hagostealde hæleþa gestrēona.
Oft ic wīrum dol wife ābelge,
wonie hyre willan; hēo mē wom spreceð,
flōceð hyre folmum, firenaþ mec wordum,
ungōd gæleð; ic ne gȳme þæs compes
. . . . . .

10 *Th.* feolfre (*misprint*). — 13 *Th.*, *Gn.* me. — 14 *Gn.* sceacen (*misprint*). — 17 *Gn. note* awyrded? — 19 *Gn. note* gehnæġeð? — 29 *MS.*, *Th.*, *Gn.*, *W.* gearo; *Siev.* (*PBB.* x, 519) gearwe; *Herzf.* (p. 44) gēara. — 35 *Th. note* '*Here a leaf of the MS. is evidently wanting*'; *W.* '*in der HS. ist nichts wahrzunehmen.*' *There is no closing sign in the MS. Holth.* (*Bb.* ix, 357) *for metrical reasons assigns* compes *to line* 36.

22

Neb is mīn niþerweard, neol ic fere [106a]
ond be grunde græfe, geonge swā mē wisað
hār holtes fēond, ond hlāford mīn
[sē] wōh færeð weard æt steorte,
wrigaþ on wonge, wegeð mec ond þȳð, 5
sāweþ on swæð mīn. Ic snyþige forð
brungen of bearwe, bunden cræfte,
wegen on wægne, hæbbe wundra fela;
mē biþ gongendre grēne on healfe
ond mīn swæð sweotol sweart on ōþre. 10
Mē þurh hrycg wrecen hongaþ under
ān orþoncpīl, ōþer on hēafde
fæst ond forðweard fealleþ on sīdan,
þæt ic tōþum tere, gif mē teala þēnað
hindeweardre þæt biþ hlāford mīn. 15

23

Ætsomne cwōm sixtig monna
tō wǣgstæþe wicgum rīdan;
hæfdon endleofon ēoredmæcgas
friðhengestas, fēower scēamas.
Ne meahton magorincas ofer mere fēolan, 5
swā hī fundedon, ac wæs flōd tō dēop,
atol ȳþa geþræc, ōfras hēa,

22 2 *Th. note* geong? — 3 *Th.* har-holtes. — 4 *Siev.* (*PBB.* x, 519) [on]; *Bright* [se]. — 5 *Siev.* (*PBB.* x, 477) *resolves* þȳð; *Cos.* (*PBB.* xxiii, 129) þy[h]eð. — 6 *Th. note* snyrige? — 7 *MS.* bearme; *Th.* beame. — 15 *Th. note* 'se þe *for* þæt?'

23 1 *MS.* ÆTsomne; *Th.* Etsomne; *Th. note* 'r. Ætsomne'; *Ettm.* Æt somne. *Th. note*, *Ettm.* cwomon. *MS.*, *Edd. except Ettm.* IX. — 2 *Ettm.* wægstaðe. — 3 *MS.*, *Edd. except Ettm.* XI. *Ettm.* eoredmecgas. — 4 *MS.* fridhengestas; *Th. note* fyrdhengestas? *Ettm.* frīdhengestas; *Dietr.* (xii, 251) 'frīð, *adj.* (*stattlich, schön; vgl.* 10[9])'; *Gn.* 'fridhengestas (*vgl. ahd.* parafrit)'; *Spr.* i, 349, *Gn.*[2] frīdhengestas. *MS.*, *Edd. except Ettm.* IIII. — 5 *Th. note* feran? — 7 *Siev.* (*PBB.* x, 478) *resolves* hea; *Holth.* (*Bb.* ix, 357) hea[e].

streamas stronge. Ongunnon stigan þa
on wægn weras ond hyra wieg somod
hlodan under hrunge; þa þa hors oðbær
eh ond eorlas æscum dealle
ofer wætres byht wægn to lande,
swa hine oxa ne teah ne esla mægen
ne fæthengest, ne on flode swom,
ne be grunde wod gestum under,
ne lagu drefde, ne on lyfte fleag,
ne under bæc cyrde; brohte hwæþre
beornas ofer burnan ond hyra bloncan mid
from stæðe heaum, þæt hy stopan up
on openne | ellenrofe, [106b]
weras of wæge ond hyra wieg gesund.

24

Agof is mm noma eft onhwyrfed.
Ic eom wræðlic wiht on gewin sceapen.
Þonne ic onbuge ond mē of bosme fareð
ātren onga, ic beom eallgearo,
þæt ic me þæt feorhbealo feor aswape.
Sippan me se waldend, se me þæt wite gescōp,
leopo forlāteð, ic beo lengre þonne ær,
oþþæt ic spǣte, spilde geblonden,
ealfelo attor þæt ic ār[or] gēap.
Ne togongeð þæs gumena hwylcum

10 *Ettm.* hlodun. — 11 *Ph. note* eohas? — 13 *MS*., *Ph*., *Gn*., *W.* esna; *Gn. note* esla? *Sp*. i, 228 esla *or* esola. *Ph*., *Ettm*., *Gn.* mægn. — 14 *MS*., *Ph*., *Gn*., *W.* fæt hengest; *Ettm.* fæt; *note* fæted? fæt? *Sp*. i, 274 fæthengest. — 16 *Ettm.* dræfde. *MS*., *Ph.* of; *Ph. note* on? — 17 *MS* onder. *Ettm.* cirde. — 18 *Ettm.* hina.
19 *Ettm.*, *Gn.* hi stopon.

24 4 *MS.* (*P*) æt renonga; *Ph.* ættren onga. *Gn.* com. *MS.* (*P*), *Ph*., *Gn.* call gearo; *Gn.*[2] eallgearo. 7 *Herzf.* (p. 05) com *for* beo. *Cos.* lengra. — 8 *Gn.* oð þæt. 9 *MS*., *Ph.* eal felo. *MS*., *Edd.* æt; *Sievers* (*PBB*. x, 510), *Cos.* æror. — 10 *Ph.* to gongeð.

ænigum cafe þæt ic þær ymb sprice,
gif hine hrineð þæt me of hrife fleogeð,
þæt þone mandrinc mægne geceapaþ
fullwer fæste feore sinc.
Nelle ic unbunden ænigum hyran
nymþe searosæled. Saga hwæt ic hatte.

25

Ic eom wunderheu wiht, wrāēsne mine stefne:
hwilum beorce swa hund, hwilum blæte swa gāt,
hwilum græde swa gos, hwilum gielle swa hafoc;
hwilum ic onhyrge þone haswan earn,
guðfugles hleoþor; hwilum glidan reorde
muþe gemāēne, hwilum māēwes song,
þær ic glado sitte. X mec nemnað,
swylce ᚠ ond ᚱ, ᚹ fullesteð
[ond] ᚾ ond ᛁ. Nu ic haten eom
swā þa siex stafas sweotule becnaþ.

26

Ic eom wunderheu wiht, wifum on hyhte,
neahbundum nyt; nǣngum sceþþe
burgsittendra nymþe bonan anum.
Staþol min is steapheah, stonde ic on bedde,
neoþan ruh nathwǣr. Neþeð hwilum
ful cyrtenu | ceorles dohtor, [107a]
modwlonc meowle, þæt heo on mec gripeð,

11 *Th.* 'sprite (*spirt*).' — 14 *MS., Edd.* full wer; *Th. note* ful hwer? *Bright suggests* fullwer ('*complete* wer').

25 1 *Th. note* wrixle? *for* wræsne. 2 *Holth.* (*E. S.* xxxvii, 207) swa hund beorce *or* belle swa beorg *or* beorce swa bicce. — 9 *Cos.* '[ond] *at beginning or end of half line*'; *Holth.* H, I [samod].

26 2 *MS., Edd.* neahbuendum; *Sievers* (*PBB.* x, 480), *Mad.* (p. 63) neahbundum. — 4 *MS., Th., Gu., W.* steap heah; *Holth.* 'steapheah (*cf. Gen.* 2839, heahsteap)'; *Tr.* (*BB.* xix, 184) *omits* heah. — 5 *Tr.* nat hwær.

rǣseð mec on rēodne, rēafað min hēafod,
fegeð mec on fæsten: fēleþ sōna
mīnes gemōtes sēo þe mec nearwað,
wif wundenlocc: wǣt bið þæt ēage.

27

Mec fēonda sum fēore besnyþede,
woruldstrenga binom; wǣtte siþþan,
dȳfde on wætre; dyde eft þonan,
sette on sunnan, þǣr ic swiþe belēas
hērum þām þe ic hæfde. Heard mec siþþan
snāð seaxes ecg, sindrum begrunden:
fingras fēoldan, ond mec fugles wyn
geond[sprengde] spēddropum, spyrede geneahhe
ofer brūnne brerd, bēamtelge swealg
strēames dǣle, stōp eft on mec,
siþade sweartlāst. Mec siþþan wrāh
hæleð hlēobordum, hȳde beþenede,
gierede mec mid golde; forþon mē gliwedon
wrǣtlic weorc smiþa, wīre befongen.
Nū þā gerēno ond se rēada telg
ond þā wuldorgesteald wīde mǣre
dryhtfolca helm, nāles dolwite.
Gif mīn bearn wera brūcan willað,
hȳ bēoð þȳ gesundran ond þȳ sigefæstran,

8 *Gn. note* ræreð? *Gn. note* 'reoðne (*zur Rütteluug*)'; *Tr.* ræreð mec reodne? *Bright suggests* hreode ('*reed, stalk*'). — 10 *MS., Th.* se; *Th. note* seo?

27 1 *Ettm.* besniðede. — 3 *Ettm.* dide. — 5 *Ettm., Sze.* hærum. *R., Sze.* þa þe. — 6 *MS., M.* seaxses. *MS., M., Th., Ettm.* ecge. *Ettm. note* syndrum? — 7 *Th. note* foldan? *Ettm., Gn.* feoldon. *Ettm., Gn.* me. *Th. note* fule swyn; *Ettm.* cyn; *Sze.* wynn. — 8 *Gn., Sze. add* [sprengde]; *Holth.* (*J. F.* iv, 386) [spaw]. — 9 *Th. note* beamtelga? — 12 *M.* heo-bordum. *MS., M., Th., Ettm.* hyþe; *Gn., W.* hyde. — 13 *Gn. note* forð on me? — 14 *Sze.* wrættlic. — 15 *R.* hyþa *for* Nu þa. — 16 *Ettm., Gn. add* beoð *before* mære; *Gn.* (*Sp.* ii, 223) *follows MS.*; *Sze.* mæren. — 17 *Gn. note* help? *Th., Ettm., R., Sze.* dol wite. — 19 *Ettm., Gn.* hi.

heortum þȳ hwætran ond þȳ hygeblīþran,
ferþe þȳ frōdran, habbaþ frēonda þȳ mā,
swæsra ond gesibbra, sōþra ond gōdra,
tilra ond getrēowra, þā hyra tȳr ond ēad
ēstum ȳcaþ ond hȳ ārstafum
lissum bilecgaþ ond hī lufan fæþmum
fæste clyppaþ. Frige hwæt ic hātte,
niþum tō nytte: nama mīn is mære,
|hæleþum gifre ond hālig sylf. [107b]

28

Ic eom weorð werum, wīde funden,
brungen of bearwum ond of burghleoþum,
of denum ond of dūnum. Dæges mec wægun
feþre on lifte, feredon mid liste
under hrōfes hlēo. Hæleð mec siþþan
baþedan in bydene. Nū ic eom bindere
ond swingere, sōna weorþe
esne tō eorþan, hwīlum ealdne ceorl;
sōna þæt onfindeð sē þe mec fēhð ongēan,
ond wið mægenþisan mīnre genæsteð
þæt hē hrycge sceal hrūsan sēcan,
gif hē unrædes ær ne geswīceð,
strengo bistolen, strong on sprǣce,
mægene binumen, nāh his mōdes geweald,
fōta nē folma. Frige hwæt ic hātte,
ðe on eorþan swā esnas binde,
dole æfter dyntum, þe dæges lēohte.

24 *Ettm.*, *Gn.* hi. — 28 *Ettm.* gifræge; *K.* gifrege; *Sie.* gefræge. *Ettm.* silf.

28 2 *MS.*, *Th.*, *Gn.*, *W.* burghleoþum; *Th. note* beorghleoþum? *Ettm.* beorghleoþum. — 3 *Ettm.*, *Gn.* me. — 4 *Ettm.* feðru. *Ettm.*, *Gn.* lyfte. *Gn. note* lisse? — 7–8 *MS.*, *Edd.* weorpere | efne; *Holth.*(*E. S.* xxxvii, 207) *as in text.* — 10 *Ettm.* mægenþysan; *Holth. l.c.* mægenþissan. *Th. note* genægeð; *Ettm.* gehnæsteð. — 13 *Gn.*², *W.* strongan. — 14 *Ettm.* mægne. — 16–17 *Th.* '*These lines are in the*

29

Biþ foldan dæl fægre gegierwed
mid þȳ heardestan ond mid þȳ scearpestan
ond mid þȳ grymmestan gumena gestrēona,
corfen, sworfen, cyrred, þyrred,
bunden, wunden, blǣced, wǣced,
frætwed, geatwed, feorran lǣded
to durum dryhta, drēam biþ in innan
cwicra wihta, clengeþ, lengeþ,
þara þe ǣr lifgende longe hwile
wilna brūceþ ond nō wiþ spriceþ;
ond þonne æfter dēaþe deman onginneþ,
meldan mislice. Miceł is tō hycganne
wīsfæstum menn hwæt sēo wiht sȳ.

30

Ic wiht geseah wundorlice
hornum bitwēonum huþe lǣdan,
lyftfæt leohtlic listum gegierwed, [108a]
huþe to þam hām[e] of þām heresīþe:
wakle hyre on þǣre byrig bur ātimbran,
searwum āsettan, gif hit swā meahte.
Þa cwom wundorlicu wiht ofer wealles hrōf
(seo is eallum cūþ eorðbuendum),
ahredde þā þā huþe, ond tō hām bedrāf

MS. detached from the preceding part, begin with a capital, and appear altogether as a separate riddle.' W. 'nach hatte *steht als schlusszeichen :–, dann folgt auf derselben zeile* De.'

29 2 *Ettm.* hwæssestan *for* scearpestan; *Gn.* [heoru] scearpestan. — 3 *Ettm., Gn.* grimmestan. 8 *Th. note* glengeþ? — 12 *Siev.* (*PBB.* x, 482) hycgan. — 13 *Ettm.* sī; *Gn.* sēo; *Siev.* (*PBB.* x, 477) sy *resolved.*

30 2 *MS., Th.* horna abitweonu; *Th. note* hornum bitweonum? *Dietr.* (xi, 408) hornaa (= hornā); *K.* hornan. — 4 *MS., Edd. except Tr.* (*BB.* xix, 180) ham. — 5 *MS., Tr.* walde; *Th., Ettm., Gn., K., W.* wolde. *Ettm.* hire. *Herzf.* (p. 50) burge *for* byrig? *Holth.* (*E. S.* xxxvii, 208) on byrg þære *or* walde *after* byrg. *MS.* atimbram. — 7 *Ettm.* wunderlicu. — 9 *MS., Th., K.* bedræf.

wreccan ofer willan ; gewāt hyre west þonan
fǣhþum feran, forð onette ;
dūst stonc to heofonum, dēaw fēol on eorþan,
niht forð gewāt : nā̆nig siþþan
wera gewiste þǣre wihte sīð.

31

Ic eom lēgbysig, lā̆ce mid winde
bewunden mid wuldre, wedre gesomnad,
fūs forðweges, fȳre gebysgad,
bearu blōwende, byrnende glēd.
Ful oft mec gesīþas sendað æfter hondum
þæt mec weras ond wīf wlonce cyssað.
Þonne ic mec onhæbbe, hī onhnigaþ tō mē,
monige mid miltse, þǣr ic monnum sceal
ȳcan ūpcyme ēadignesse.

32

Is þēs middangeard missenlīcum
wīsum gewlitegad, wrǣttum gefrætwad.
Ic seah sellīc þing singan on ræcede ;
wiht wæs nō [hwæþre] werum on gemonge

10 *Ettm.* hire. — 11 *MS., Th., Tr.* onetteð. — 12 *Sw.* feoll.

31 *This riddle appears in two different forms in the Exeter Book* (108 *a*, 122 *b*). *The second of these is defective on account of injury to the MS. Gn., W., Bl., and Tr. distinguish these versions as* a *and* b ; *the first two making* a, *the third and fourth* b, *the basis of text.*

1 *a* leg bysig ; *b* lig bysig (*not* lic bysig, *Th., Gn., Tr.*) ; *Gn., Bl., Tr.* lic-bysig ; *W.* lic bysig. — 2 *b After* winde *some 17 letters are missing before* -dre (wedre), *the first being* w (*W.*) ; *W. suggests* wunden mit wuldre we-, *Tr.* wuldre bewunden we-, *B. M. reads the lower part of* wu. — 3 *b* gemylted *for* gebysgad. — 4 *b Instead of* bearu *a gap of five letters* (*W.*) ; *B. M. reads plainly* bear. — 6 *b* þær. *b* gecyssað. — 7 *a Th.* ond hi ; *b* hi. *a* onhingaþ ; *b* onhnigaþ. — 8 *b* modge miltsum swa ic mongum sceal.

32 2 *Ettm.* wrætwum. — 4 *Ettm.* sio wiht. *MS.* on werum on ; *Th., Ettm. omit first* on ; *Gn., W.* no ; *Herzf.* (p. 68) no[wer] ; *Cos.* (*PBB.* xxiii, 129) 'no [hwæðre] (*cf. line* 8).'

sio hæfde wæstum wundorlicran.
Niþerweard [*æt nytte*] wæs neb hyre,
fet ond folme fugele gelice;
no hwæþre fleogan mæg ne fela gongan,
hwæþre feþegeorn fremman onginneð,
gecoren cræftum cyrreð geneahhe;
oft ond gelome eorlum on gemonge
siteð æt symble, sāles bideþ,
hwonne ær|hēo cræft hyre cyþan mōte [108b]
werum on wonge. Ne heo þǣr wiht þigeð
þæs þe him æt blisse beornas habbað.
Deor domes georn, hio dumb wunað;
hwæþre hyre is on fōte fǣger hleoþor,
wynlicu wodgiefu: wrǣtlic me þinceð
hu seo wiht mæge wordum lacan
þurh fot neoþan. Frætwed hyrstum
hafað hyre on halse, þonne hio hord warað,
bær, bēagum deall, broþor sine,
mǣg mid mægne. Micel is to hycgenne
wisum wodboran hwæt [sio] wiht sie.

33

Is þes middangeard missenlicum
wisum gewlitegad, wrǣttum gefrætwad.
Siþum selle ic seah searo hweorfan,

5 *Ettm. omits* sio, *and adds* oðrum *after* wæstum; *Pz. note* 'r. wæstem.' *Pz. note* wundorlicne? 6 *MS.* niþerweard; *after this Herz.* (p. 68) *inserts* onhwyrfed *or* gongende; *Holth.* (*A. F.* iv, 387) geneahhe *or* genyded. *Ettm. suggests after* hire (hyre), neat his tela. 7 *Ettm.* folma. 8 *Ettm., Gn.* ne mæg ne. — 9 *Gn.* feðe georn. 12 *Ettm.* simble. 13 *Pz. note* 'æt *is apparently an error of the scribe.*'

14 *Pz. note* on gemonge? — 15 *MS.* habbad. 17 *Ettm.* hyre. — 18 *Ettm.* þynceð. — 21 *Dietr.* (xi, 100) 'hordwarað (*S. hat beatzo*).' 22 *Pz., Ettm.* 'bær-beagum (*with bearing-rings*).' *Ettm.* sinne. — 23 *Pz. note* mægðe *or* mægdne? *Ettm.* hycganne; *Sarr.* (*PBB.* x, 482) hycgan. 24 *Pz. inserts* [sio]; *Sarr.* (*PBB.* x, 477) *recalves* sie.

33 1 *Gn.* ðis. 2 *Ettm.* gewlitegod. *Gn.* wrætum; *W.* '*the second* t *in* wrættum *is above the line in another hand.*'

grindan wið greote, giellende faran;
næfde sellicu wiht syne ne folme,
exle ne earmas; sceal on anum fet
searoceap swifan, swiþe feran,
faran ofer feldas; hæfde fela ribba;
muð wæs on middan, moncynne nyt;
fere foddurwelan folcscipe dreogeð,
wist in wigeð, ond werum gieldeð
gaful geara gehwam þæs þe guman brucað,
rice ond heane. Rece, gif þu cunne,
wis, worda gleaw, hwæt sio wiht sie.

34

Wiht cwom æfter wege wrǣthcu liþan,
cȳmlic from ceole cleopode to londe,
hlinsade hlude; hleahtor wæs gryrelic,
egesful on earde, ecge wǣron scearpe.
|Wæs hio hetegrim, hilde to sǣne, [109ᵃ]
biter beadoweorca; bordweallas grof
heard ond hiþende. Heterune bond,
sægde searocræftig ymb hyre sylfre gesceaft:
"Is min mōdor mægða cynnes
þæs deorestan, þæt is dohtor mīn
ēacen up liden, swā þæt is ǣldum cuþ,

4 *Con.* greoto. *Ettm.* gellende. — 6 *Ettm.* eaxle. — 8 *MS.* fella. — 10 *Th. note* fære? *Gn. note* fela. *Con.*, *Ettm.* foddarwelan; *Gn.* foddorwelan. *Th. note* drægð? — 11 *Th. note* wegeð? *Th.*, *Ettm.*, *Gn.* inwigeð; *Gn.*², *W.* in wigeð. — 12 *Con.* beneað *for* brucað. — 13 *Con.* conne. — 14 *Siev.* (*PBB.* x, 477) *resolves* sie.

34 1 *MS.*, *Th.* wege; *Th. note* wæge? *Gn.*, *W.* wǣge. — 3 *MS.* leahtor. — 4 *Ettm.* ecga. — 5 *MS.*, *Herz f.* (p. 68), *Klaeber* (*M. P.* ii, 145) hio; *Th.*, *Ettm.*, *Gn.*, *W.* his; *Ettm. note* hire? *MS.*, *Th.*, *Gn.*, *W.* hete grim; *Ettm.*, *Herz f.*, *Klaeb.* hetegrim (*And.* 1395, 1562). *Th. note* to seonne? *Herz f.* to sæge; *Klaeb.* 'on wene (*cf.* on wenum)'; *Holth.* (*E. S.* xxxvii, 208) 'to cene (*nordh.* cæne).' — 7 *Sign of* ond *not in MS.*; *Edd. supply this.* *Ettm.* hyþende. *Cos.* (*PBB.* xxiii, 129), *Klaeb.* onband (*cf. Beow.* 501). — 8 *Ettm.* silfre. — 9 *MS.* mægda. — 10 *Ettm.* þæs *for* þæt. — 11 *MS.* (*T.*), *Th.*, *Ettm.* upliden. *Ettm.* eldum.

firum on folce, þæt sēo on foldan sceal
on ealra londa gehwām lissum stondan."

35

Ic wiht geseah in wera burgum
sēo þæt feoh fēdeð; hafað fela tōþa;
nebb biþ hyre æt nytte, niþerweard gongeð,
hiþeð holdlice ond tō hām tȳhð,
wæþeð geond weallas, wyrte sēceð;
aa hēo þā findeð þā þe fæst ne biþ;
lǣteð hio þā wlitigan, wyrtum fæste,
stille stondan on staþolwonge,
beorhte blican, blōwan ond grōwan.

36

Mec se wǣta wong, wundrum frēorig,
of his innaþe ǣrist cende.
Ne wāt ic mec beworhtne wulle flȳsum,
hǣrum þurh hēaheræft hygeþoncum mīn.
Wundene mē ne bēoð wefle, nē ic wearp hafu,
nē þurh þrēata geþræcu þrāēd mē ne hlimmeð,
nē æt mē hrūtende hrisil serīþeð,
nē mec ōhwonan sceal ām cnyssan.
Wyrmas mec ne āwǣfan wyrda cræftum
þā þe geolo godwebb geatwum frætwað.
Wile mec mon hwæþre sē þeah wīde ofer eorþan
hātan for hæleþum hyhtlīc gewǣde.
Saga sōðcwidum, searoþoncum glēaw,
wordum wis fæst, hwæt þis gewǣde sȳ. [109b]

35 3 *Gn.* neb. — 4 *Sievers* (*PBB.* x, 476) *resolves* tyhð; *Cos.* (*PBB.* xxiii, 129) tyheð. — 6 *Gn.* a.

36 5 *Ettm.* wefla. — 8 *MS., Gn.*[2], *W.* sceal amas cnyssan; *Th. note, Ettm., Gn.* uma; *Dietr.* ama; *Holth.* (*E.S.* xxxvii, 208) am sceal cnyssan (*Leid.* 8). — 9 *Ettm.* awæfon. — 11 *Gn.* mon mec. *Herzf.* (p. 69) *omits* se þeah. — 14 *MS., Th., Kl.* gewædu; *K.* gewæda. *Ettm.* si.

Leiden Riddle

Mec se nēta uong, uundrum frēorig,
ob his innaðæ ærest cænd[æ].
Ni uuāt ic mec biuorthæ uullan flīusum,
hērum ðerh hēhcræft higido[n]cum [mīn].
Uundnæ mē ni bīað ueflæ, nī ic uarp hefæ,
nī ðerih ðrēa[t]un giðræc ðrēt mē hlimmith,
nē mē hrūtendi hrisil sceelfæð,
nī mec ōu[ua]n[a] aam sceal cnyssa.
Uyrmas mec ni āuēfun uyrdi cræftum
ðā ði goelu godueb geatum frætuath.
Uil mec hudræ suæ ðēh udæ ofær eorðu
hātan mith hęliðum hyhtlīc giuēde.
Ni anēgu nā ic mē ærigfæræ egsan brōgum,
ðeh ði ni[mæn flānas frac]adlīcæ ob cocrum.

Leiden Riddle (*MS. Voss. Q. 106, fo.* 24 b, *in University Library of Leiden in Continental hand of ninth century*). *This was printed very inaccurately by Bethmann, Haupts Zeitschrift* v (1845), 199. *Dietrich* (*D.*) *published facsimile, transliteration, and critical text in the Marburg program, Commentatio de Kynewulfi poetae aetate, 1859–1860. His text was reprinted in Rieger's Alt- und angelsächsisches Lesebuch, Giessen, 1861* (*R.*), *with critical emendations. In 1885, Sweet* (*Sw.*) *printed in his Oldest English Texts a critical text based upon the MS. and also upon "the Leiden librarian's careful transcript of the Riddle by help of reagents in 1864"* (*L.*). *Sweet is followed closely by Kluge, Angelsächsisches Lesebuch, 1888, 1897* (*Kl.*), *and by Assmann, Grein-Wülker's Bibliothek* iii, 205 (*W.*).

1 *Two letters erased after* ueta. — 2 *D., R.* h(is). *D.* ær[est], *R.* ær[ist], *Sw., Kl., W.* ærest, *Sw.* '*may be* ærist?' — 3 *R.* biuorhtæ. — 4 *D., R.* b[i]h . . . . . *They conjecture* bi hiortan minre *or* bi hyge (*R.* hige) minum, *L.* b[i]gido[cumt], *Sw.* bigido[n]cum [minum], *possibly*, hygi-, *Kl., W. as in text.* — 6 *D., R.* ðrea[t]an. *D., R.* giðr[æce], *Sw.* 'giðræc, *it is impossible to tell whether last letter is followed by more letters or not.*' *D., R.* hlimmid, *L.* hlimmi(t)d. — 7 *D.* (*MS.*), *R.* hrutendi, *Sw., Kl., W.* hrutendum. *D., R.* scel[f]æð. — 8 *D., R.* o[hwanan] *or D.* o[hwær]; *Sw., Kl., W. as in text.* — 11 *D.* hu[e]dræ. *R.* ofer. — 12 *R.* hæliðum. *D., R.* hihtlic. *D.* giuæ[di] *or* giuæ[de], *L.* giu[æ]de, *Sw.* giuæde. — 13 *MS., Edd.* anægun, *B.-T.* (p. 750) *as in text* (*see Dan.* 607). — 14 *additions partly by D., partly by R. D. reads* m *for* ni; *R., Sw., Kl.* ni[man]. *R.* [frac]aðlice.

37

Ic wiht geseah on wege feran,
sceo wæs wrætlice wundrum gegierwed:
hæfde feowere fet under wombe
ond ehtuwe, monn *h f M* [*f*],
wiif *m x l k f r*,
f hors *q x x s*, ufon on hryege;
hæfde tu fiþru ond twelf eagan
ond siex heafdu. Saga hwæt hio wǣre.
For flodwegas; ne wæs þæt na fugul ana,
ac þær wæs æghwylces anra gelicnes,
horses ond monnes, hundes ond fugles,
ond eac wifes wlite. Þu wast gif þu const
to geseeganne, þæt we soð witan
hu þære wihte wise gonge.

38

Ic þa wihte geseah; womb wæs on hindan
þriþum aprunten; þegn folgade,
mægenrofa man, ond micel hæfde
gefered, þǣr his *fylle* fleah þurh his eage.
Ne swylteð he symle, þonne sylfan sceal
innað þam oþrum, ac him eft cymeð
bot in bosme, blæd biþ arǣred;
he sunu wyrceð, bið him sylfa fæder.

37 *At close of Bibl., Gn. gives facsimile of* 37, *after Hickes* (*Thesaurus*, ii, 5), *but in his edition of text he does not print the secret script, which he considers as 'runes.'*

1 *Vy.* ehtuþe; *Gn.*, *W.* ehtu we (= ehtum we). *MS.*, *W.* h w M; *Holth.* (*J. S.* xxxvii, 208) *as in text.* 5 *MS.*, *Vy.*, *W.* wiif; *Gn.* wif. *MS.*, *B. M.* m x l k f w; *W.* (*miscarding*) M x l R f w; *Holth. as in text.* — 9 *Gn. note* foldwegas?

38 1 *Vy.*, *Ettm.*, *Gn.* wiht. 2 *Ettm.*, *Gn.* þryðum. — 4 *MS.*, *Edd.* hit felde; *Vy. note* fyligde? *Gn. note* felde? *Dietr.* (xi, 472) his filled (*see, however*, xii, 238). 5 *Ettm.* swilteð.

39

Ic þa wiht geseah wæpnedcynnes;
geoguðmyrþe grædig him on gafol forlet
ferðfriþende feower wellan
scire sceotan, on gesceap þeotan.
Mon mapelade, se þe mē gesægde: 5
"Seo wiht, gif hio gedygeð, duna briceð;
gif he tobirsteð, bindeð ewice."

40

Gewritu secgað þæt seo wiht sȳ
mid moncynne miclum tidum
sweotol ond gesȳne; sundorcræft hafað
maran micle þonne hit men witen.
Heo wile gesēcan sundor|ā̄ghwylcne [110a] 5
feorhberendra, gewiteð eft fēran on weg;
ne bið hio nā̄fre niht þā̄r ōþre,
ac hio sceal wideferh wreccan laste
hāmlēas hweorfan, no þȳ heanre biþ.
Ne hafað hio fot ne folm, ne ā̄fre foldan hran, 10
ne eagena [hafað] ā̄gþer twega,
ne mūð hafaþ, ne wiþ monnum spræc,
ne gewit hafað; ac gewritu secgað
þæt seo sȳ earmost ealra wihta,
þara þe æfter gecyndum cenned wā̄re. 15
Ne hafað hio sawle ne feorh; ac hio siþas sceal
geond þas wundorwruld wide dreogan.
Ne hafað hio blod ne ban; hwæþre bearnum weard

39 1 *Th.*, *Gn.* wihte. — 2 *MS.*, *Edd.* myrwe; *Holth.* (*E. S.* xxxvii, 208) *as in text.* — 3 *MS.* (*T.*), *Th.* ferð friþende. — 4 *Th.* geotan *for* þeotan; *B. T.* (p. 1053) gesceapþeotan (*teats*').

40 1 *MS.*, *Edd.* sy; *Sievers* (*PBB.* x, 477) sie *resolved.* — 2 *MS.* ticlum *for* tidum. 4 *MS.* maram. 6 *Gn.* faran. 8 *Th.*, *Gn.* wide ferh; *Gn.*[2] wideferh. 10 *Gn.* no *before* hafað (*Gn.*[2] '*misprint*'). — 11 *MS.* eagene. *Gn. adds* hafað 12 *Th.* spræce

geond þisne middangeard mongum to frofre.
Nǣfre hio heofonum hran ne to helle mot;
ac hio sceal wideferh wuldorcyninges
lārum lifgan. Long is tō secganne
hu hyre ealdorgesceaft æfter gongeð,
wōh wyrda gesceapu; þæt [is] wrǣthe þing
to gesecganne; sōð is ǣghwylc
þāra þe ymb þās wiht[e] wordum beceð.
Ne hafað hēo *lim ānig*, leofaþ efne sē þēah.
Gif þū mæge reselan recene gesecgan
sōþum wordum, saga hwæt hio hātte.

41

Ēce is se scyppend, se þās eorþan nū
wreðstuþum [*wealdeþ*] ond þas world healdeð;
rice is se recend ond on ryht cyning,
ealra anwalda, eorþan ond heofones
healdeð ond wealdeð, swa he hweorfeð ymb þās ūtan.
Hē mec wrǣthce worhte æt frymðe [110b]
þa hē þisne ymbhwyrft ǣrest sette;
heht mec wæccende wunian longe,
þæt ic ne slepe siþþan ǣfre,
ond mec semninga slǣp ofergongeþ,
bēoð eagan mīn ofestum betyned.

21 *Th.*, *Gn.* wide ferh; *Gn.*² wideferh. *MS.* cyninge. — 22 *Siev.* (*PBB.* x, 482) secgan. — 24 *Th.* adds is. — 26 *MS.*, *Edd.* wiht; *Holth.* (*E. S.* xxxvii, 208) adds æfre *after* wiht, *or reads* þas wiht ymb[e]. — 27 *MS* he hænig lim; *W. notes that* he *is certainly written by another hand*; *Thorpe sees over the* e *of* he *an* a, *Sch. a scratched out* o; *W.* (*so T. and B. M.*) *nothing*; *Edd.* ænig lim.

41 *I notice a flaw* (*cut*) *in MS. after* scyppend (l. 1) *and* world (l. 2), *but no words seem to be missing there.*

2 *Siev.* (*PBB.* x, 520) *declares that* wreðstuþum *does not satisfy metrical requirements and that the sense also demands a 3d pers. sing., parallel to* healdeð; *Holth.* (*J. E.* iv, 387) *would read* wealdaþ *after* stuþum. — 3 *MS.*, *Th.* ric. — 5 *MS.* swa he ymb þas utan hweorfeð; *Gn. note* hweorfeð utan? *Siev.* (*PBB.* x, 520) '*perhaps* swa he hweorfeð ymb þas?' — 8 *Th.*, *Gn.* het. — 10 *Th. note* ac *for* ond-*sign?*

Þisne middangeard mealitig Dryhten
mid his onwalde ǣghwǣr stȳreð;
swa ic mid waldendes worde ealne
þisne ymbhwyrft ūtan ymbclyppe.
Ic eom bleað to þon þæt mec healdhice mæg
gearu gongende grima ābregan,
ond eofore eom ǣghwǣr cenra
þonne he gebolgen bidsteal giefeð;
ne mæg mec oferswiþan segnberendra
ǣnig ofer eorþan nymþe se āna God,
se þisne hēan heofon healdeþ ond wealdeþ.
Ic eom on stence strengre [micle]
þonne ricels oþþe rose sȳ,
[þe swa ǣnlice] on eorþan tyrf
wynlic weaxeð; ic eom wrāēstre þonne hēo:
þēah þe lilie sȳ leof moncynne,
beorht on blostman, ic eom betre þonne hēo;
swylce ic nardes stenc nȳde oferswiþe
mid minre swētnesse symle ǣghwǣr;
ond ic fulre eom þonne þis fen swearte,
þæt hēr yfle adelan stinceð.
Eal ic under heofones hwearfte reece,
swā mē lēof fæder lǣrde æt frymþe,
þæt ic þa mid ryhte reccan möste
þicce ond þynne; þinga gehwylces
onlicnesse ǣghwǣr healde.
Hȳrre ic eom heofone; hāteþ mec hēaheyning
his dēagol þing dȳre bihealdan:
ēac ic under eorþan eal sceawige
wom|wrāðscrafu wraþra gǣsta. [111ª]

16 *MS.*, *Edd.* to þon bleað; *Herzf.* (p. 51) *as in text.* — 17 *Spr.* i, 494 gearugongende. — 23, 25 *The additions are by Gn.; W. notes that there is no gap in the MS.* — 39 *Th. note* bihealden? — 41 *Gn.*² wonn? *MS.* wraðscrafu; *Th.* wom-wraðscrafu (*misprint*); *Gn.* wrac-scrafu; *Spr.* ii, 738, *Gn.*² wrað-scrafu. *MS.* gesta.

Ic eom micle yldra þonne ymbhwyrft þēs
oþþe þes middangeard meahte geweorþan,
ond ic giestron wæs geong acenned,
mǣre to monnum, þurh minre modor hrif.
Ic eom fǣgerre frætwum goldes,
þeah hit mon awerge wirum utan;
ic eom wyrslicre þonne þes wudu fula
oððe þis waroð þe her āworpen ligeð.
Ic eorþan eom ǣghwǣr brǣdre
ond widgielra þonne þes wong grena;
folm mec mæg bifon ond fingras þrȳ
utan eaþe ealle ymbclyppan.
Heardra ic eom ond caldra þonne se hearda forst,
hrim heorugrimma, þonne he to hrusan cymeð;
[ic eom] Ulcanus upirnendan
leohtan leoman lege hātra.
Ic eom on goman gēna swetra
þonne þu beobrēad blende mid hunige;
swylce ic eom wraþre þonne wermod sȳ
[þe] her on hyrstum heasewe stondeþ.
Ic mēsan mæg meahtelicor
ond efnetan ealdum þyrse;
ond ic gesǣlig mæg symle lifgan,
þeah ic ǣtes ne sȳ ǣfre to feore.
Ic mæg fromlicor flēogan þonne pernex
oþþe earn oþþe hafoc ǣfre meahte;
nis zefferus, se swifta wind,

42 *MS.* þæs; *Th.* þes; *Gn. note* wæs? — 47 *Th. note* (p. 528) awrige? — 50 *Th.* in *for* ic, *Gn.* [yfele] in eorþan; *S. h. notes that meter and sense require no addition.* — 52 *Siev.* (*PBB.* x, 476) *resolves* fon. — 55 *MS.*, *Th.* heoru grimma. — 56 *Gn. adds* ic eom. — 61 *Gn. adds* þe. — 63 *MS.*, *Th.* efn etan. *MS.*, *Th.* þyrre; *Th. note* þyrse? — 66 *MS.*, *Th.* p'nex; *S. h. reads* penex *and declares that the* ē *is scratched out, but may still be seen, while the accent is not erased; W. sees no* e, *and regards the accent as the abbreviation sign customary with* p. *I see no* e (*nor does B. M.*), *but the accent is certainly like the long sign.*

Þæt swa fromlice mæg feran ǣghwǣr:
me is snægl swiftra, snelra regnwyrm
ond fenȳce fore hrepre;
is þæs gores sunu gonge hrædra,
þone we wifel wordum | nemnaþ. [111b]
Hefigere ic eom micle þonne se hara stan
oþþe unlȳtel leades clympre;
leohtre ic eom micel þonne þes lȳtla wyrm
þe her on flode gǣð fotum drȳge.
Flinte ic eom heardra þe þis fyr drifeþ
of þissum strongan stȳle heardan;
hnescre ic eom micle halsrefepre
sēo her on winde wǣweð on lyfte.
Ic eorþan eom ǣghwǣr brādre
ond widgelra þonne þes wong grena;
ic uttor [eaþe] eal ymbwinde
wrǣtlice gewefen wundorcræfte.
Nis under me ǣnig ōþer
wiht waldendre on worldlife;
ic eom ufor ealra gesceafta,
þāra þe worhte waldend user,
se mec āna mæg ecan meahtum
gepeon þrymme þæt ic onþunian ne sceal.
Mara ic eom ond strengra þonne se micla hwæl,
se þe garsecges grund bihealdeð
sweartan sȳne; ic eom swiþra þonne he;
swylce ic eom on mægene muntum lǣsse

70 *MS.* snelro þon; *Th. note* snelra se? 72 *MS.* ic *for* is. — 77 *MS.*, *Th.* flonde; *Th. note* flode? — 78 *W. the second* a *in* heardra *is corrected from* e. *Gn.* se þis. *W. notes the erasure of a letter after* fyr. — 84 *Gn. reads* eall; *Holth.* (*Bb.* ix, 358) ana *before* eal; *Holth.* (*E. S.* xxxvii, 208) *supplies* eaþe; *compare line* 53. — 86 *Th. note* ofer *for* under? — 91 *MS.*, *Th.* onrinnan; *Th. note* onwinnan; *Gn.* onþinnan; *Gn.*², *Spr.* ii, 353, *E.-T.* onþunian (*see* 46² þunian). — 94 *MS.*, *Edd.* sweartan syne; *Herzf.* (p. 60) sweart ansyne. *MS.*, *Th.* swiþre. — 95 *Th.*, *Gn.* mægne.

þonne se hondwyrm sē þe hæleþa bearn,
secgas searoþoncle, seaxe delfað.
Ne hafu ic in hēafde hwīte loccas,
wrǣste gewundne, ac ic eom wide calu;
nē ic brēaga nē brūna brūcan mōste,
ac mec bescyrede scyppend eallum:
nū mē wrǣtlīce weaxað on hēafde
þæt mē on gescyldrum scīnan mōtan
ful wrǣtlīce wundne loccas.
Māra ic eom ond fǣttra þonne āmæsted swīn,
bearg bellende, [þe] on bōcwuda
won wrōtende wynnum lifde
þæt hē . . . . . .

42

. . . . . ednīwu [112a]
þæt is mōddor monigra cynna,
þæs sēlestan, þæs sweartestan,
þæs dēorestan, þæs þe dryhta bearn
ofer foldan scēat tō gefēan āgen.
Ne magon wē hēr in eorþan ōwiht lifgan,
nymðe wē brūcen þæs þā bearn dōð.
Þæt is tō gefrencanne þēoda gehwylcum,
wīsfæstum werum, hwæt sēo wiht sȳ.

43

Ic seah wyhte wrǣtlīce twā
undearnunga ūte plegan

103 *Gn.* moton. — 106 *Bright* [þe]. — 108 *Th.* '*here a leaf of the MS. is manifestly wanting containing the end of this and the beginning of the following enigma.*' *W. perceives no gap in the MS.* [þæt he *closes the page*], *but below, in another hand and in other ink, almost obliterated* hit is*; then about twelve letters which he is unable to decipher. These seem to me to be* sio creatura þr.

42 6 *Gn.* on. — 7 *Siev.* (*PBB.* x, 477) doð *resolved*: *Holth.* (*Bb.* ix, 358) do[a]ð. — 8 *Siev.* (*PBB.* x, 482) gefrencan. — 9 *Siev.* (*PBB.* x, 477) *resolves* sy.

43 2 *Siev.* (*PBB.* x, 520) '*perhaps* plegian.'

hǣmedlāces; hwītloc anfēng
wlanc under wǣdum, gif þæs weorces spēow,
fǣmne fyllo. Ic on flette mæg
þurh rūnstafas rincum secgan,
þām þe bēc witan, bēga ætsomne
naman þāra wihta. Þǣr sceal Nȳd wesan
twēga ōþer ond se torhta Æsc
ān an linan, Ācas twēgen,
Hægelas swā some. Hwylc þæs hordgates
cǣgan cræfte þā clamme onlēac
þe þā rǣdellan wið rȳnemenn
hygefæste hēold heortan bewrigene
orþoncbendum? Nū is undyrne
werum æt wīne hū þā wihte mid ūs,
hēanmōde twā, hātne sindon.

44

Ic wāt indryhtne æþelum dēorne
giest in geardum, þām se grimma ne mæg
hungor sceððan, nē se hāta þurst,
yldo nē ādle, gif him ārlīce
esne þēnað sē þe āgan sceal
on þām sīðfæte. Hȳ gesunde æt hām
findað witode him wiste ond blisse,
cnōsles unrīm; care, gif se esne
his hlāforde | hȳreð yfle, [112b]

3 *Gn.* onfeng. — 4 *MS.* speop. — 7 *MS.* Þā. — 10 *Th., Gn.* anan linan. — 11 *Spr.* i, 121 hwylc = '*ei qui*' *or* '*si quis.*' *MS.* wæs; *Th.* Þæs. — 12 *Th. note* clammas? — 13 *B.-T. s.v.* rædels *has* rædelsan? — 14 *Gn.* beheold. — 17 *Gn. note* heah-? *Spr.* ii, 48 heah mode. *As Sch. notes, there is no division between this riddle and the next;* hatne sindon *is followed on same line by* Ic wat (44[1]).

44 4 *Th. note, Cos.* (*PBB.* xxiii, 130) adl. — 4, 5 *Gn., W. add after* adle, ne se enga deaþ (*compare Ph.* 52), *and after* sceal, his geongorscipe. *Cos.* (*PBB.* xxiii, 130) *rejects these additions.* — 5 *Cos.* se þe = þone þe. *Gn.* āgān. — 6 *MS., Th.* sīðfate. *MS., Th.* hyge sunde; *Th. note* 'r. sundne (*a sound mind*).' — 8 *Th. note* '*before* care *a word, perhaps* butan, *is omitted.*'

frēan on fōre; ne wile forht wesan
brōþor ōþrum: him þæt bām sceðeð,
þonne hȳ from bearme bēgen hweorfaþ
ānre māgan ellorfūse
mōddor ond sweostor. Mon, sē þe wille,
cȳþe cynewordum hū se cuma hātte
eðþa se esne þe ic hēr ymb sprice.

45

Wrætlīc hongaþ bi weres þēo,
frēan under scēate; foran is þȳrel;
biþ stīþ ond heard, stede hafaþ gōdne,
þonne se esne his āgen hrægl
ofer cnēo hefeð, wile þæt cūþe hol
mid his hangellan hēafde grētan
þæt hē efenlang ǣr oft gefylde.

46

Ic on wincle gefrægn weaxan nāthwæt,
þindan ond þunian, þecene hebban.
On þæt bānlēase brȳd grāpode
hygewlonc hondum; hrægle þeahte
þrindende þing þēodnes dohtor.

47

Wer sæt æt wine mid his wīfum twām
ond his twēgen suno ond his twā dohtor,

10 *Klaeb.* (*M. P.* ii, 145) *regards the second half-line as parenthetical.* — 16 *Gn. note* oððe? *MS., Th.* sprice; *Gn., W.* sprece; *compare* 24[11].

45 1 *Sievers* (*PBB.* x, 478) *resolves* þeo; *Cos.* (*PBB.* xxiii, 129) þeo(h)e. — 7 *MS.* (*T.*), *Th., Gn.* efe lang; *Th. note* efne lang? *Gn.*[2], *W.* efelang; *Tr.* (*BB.* xix, 192) efen-lang.

46 1 *MS.* win cle. *MS., Th., Gn., W.* weax; *Dietr.* (xi, 474) 'wēax (*für* wēacs, *etwas weiches*)' *or* weaxan; *Herzf.* (p. 69) weascan; *Holth.* (*J. E.* iv, 367) weaxan; *Sievers* (*PBB.* x, 520) *suggests a genitive, i.e.* waces. — 2 *Dietr.* (xi, 474) þenian (*sich dehnen*). — 5 *Th.* þindende; *Gn. note* þrintende?

47 1 *MS., Con.* Wær. *Con.* wifa. *Con. omits* twam. — 2 *Con., Ettm., Gn.* suna.

swāse gesweostor ond hyra sunu twēgen,
frēolico frumbearn; fæder wæs þǣr inne
þāra æþelinga ǣghwæðres mid,
ēam ond nefa. Ealra wǣron fife
eorla ond idesa insittendra.

48

Moððe word fræt; mē þæt þūhte
wrǣtlicu wyrd, þā ic þæt wundor gefrægn,
þæt se wyrm forswealg wera gied sumes,
þēof in þȳstro, þrymfæstne cwide
ond þæs strangan staþol. Stælgiest ne wæs
wihte þȳ glēawra | þe hē þām wordum swealg. [113a]

49

Ic gefrægn for hæleþum hring [ǣr]endean
torhtne butan tungan, tila þēah hē hlūde
stefne ne cirmde strongum wordum.
Sinc for secgum swīgende cwæð:
"Gehǣle mec, helpend gǣsta!"
Rȳne ongietan rēadan goldes
guman galdorcwide, glēawe beþencan
hyra hǣlo tō Gode, swā se hring gecwæð.

50

Ic wāt eardfæstne ānne standan
dēafne dumban, sē oft dæges swilgeð

3 *Ettm.* gesweoster. *MS., Con., Th.* hyre; *Ettm.* hira; *Gn., W.* hyra. *Con., Ettm.* suna. — 4 *Con., Ettm.* freolicu. — 5 *Con. Ettm.* æghwæðeres.

48 2 *Sw.* wrættlicu. — 3 *Sw.* giedd. — 4 *Sw.* þrymmfæstne. — 6 *Between* 48 *and* 49 *there is no spacing in the MS., not even a closing sign;* swealg (6) *is followed on the same line by* Ic gefrægn (49[1]).

49 1 *MS.* fer; *Edd.* for. *MS., Th.* hringende an; *Gn., W.* hring [ær]endean; *Klaeb.* (*M. P.* ii, 145) hring ændean (*or* endean) = ærndean < ærendian. — 2 *After* tila *no gap in MS.; Gn., W. supply* reordian *and thus complete hemistich; Sievers* (*PBB.* xii, 479) *begins a new verse with* stefne; *as does Klaeb.* (*M. P.* ii, 145), *who reads as in text,* tila þeah he hlude|stefne ne cirmde. 7 *MS., Edd.* beþuncan; *Gn. note* beþencan?

þurh gopes bond gifrum laetum.
Hwilum on þam wicum se womma þegn,
sweart ond salonet, sendeð oþre
under gomum hum golde dyrran,
þa æþelingas oft wilniað,
cyninges ond cwene. Ic þæt cyn nu gen
nemnan ne wille, þe him to nytte swa
ond to dugeþum dop þæt se dumba het,
corp unwita, æt forswilgeð.

51

Wiga is on corþan wundrum acenned
dryhtum to nytte, of dumbum twam
torht atyhted, þone on teon wigeð
feond his feonde. Forstrangne oft
wif hine wriþ; he him wel hereð,
þeowaþ him geþwære, gif him þegniað
mægeð ond mægas mid gemete tyhte,
fedaþ hine fægre, he him fremum steped
lifre on lissum. Ic canað grimme
þe hine wlonene weorþan læted.

52

Ic seah wræthice wuhte teowet
samed siþian; sweartewæran lastas, [115b]
swaþu swiþe blacu. Swift wæs on lore
[illegible], fleag on lyfte,

50 3 *MS.* geapes; *Gr.* gôpes (*Sedgefield* hergopa *Trautmann*) 4 *MS., Ex.* hwilû mon 6 *Gr., Ex.* him. 10 *Gr.*, *H.* deþ 11 *MS.* ter swilgeð, *Ex.* torswilgeð.

51 4 *MS* ter strangne, *Ex.* torstrangne 5 *MS.* (*Grein* x, 470) wræcþæs wriþ, *Sedgefield* stepeð, *Trautmann* he hi fremum stepeð? *MS.* (*Grein* x, 450), steped.

52 4 *MS*, *Gr.* tuglum trumma (*Gr.* u *MS* trumma *with* þa *written* a *and* þæs *erased*), *Ex.* troma, *Gr.*, *H.* tramma, *Trautmann* (*Grein* xix, 103) fugla fultum. *MS*, *H.*, *Sedgefield* (p. 121) fleotgan lyfte, *Ex.* fleogan, *Gr.* fleotga (*MS* u *with* o) on lyfte (*Sedgefield* ? *Ex.*, *MS* x, 304 ? *Trautmann*) æsc fleat geond lyfte; *Gr.* (*Grein* xviii, 136) fleog (fleag) an lyfte (*Grein* 23[6]); *Ex.* fleag geond lyfte.

deaf under yþe. Dreag unstille
winnende wiga se him wegas tæcneþ
ofer fæted gold, fcower eallum.

53

Ic seah ræpingas in ræced fergan
under hrof sales hearde twegen,
þa wæron genamnan nearwum bendum
gefeterade fæste togædre.
Þara oþrum wæs an getenge
wonfah Wale, seo weold hyra
bega siþe bendum fæstra.

54

Ic seah on bearwe beam hlifian
tanum torhtne; þæt treow wæs on wynne,
wudu weaxende; wæter hine ond eorþe
feddan fægre, oþþæt he frod dagum
on oþrum wearð aglachade
deope gedolgod, dumb in bendum,
wriþen ofer wunda, wonnum hyrstum
foran gefrætwed. Nu he fæcnum weg
þurh his heafdes mægen hildegieste
oþrum rȳmeð. Oft hȳ *on yste* strudon
hord ætgædre; hræd wæs ond unlæt

6 *MS.*, *Th.* wægas; *Th. note* wegas?

53 3 *MS.*, *Th.*, *Gn.*, *Dietr.* (xi, 476) genamne; *Th. note*, *Tr.* (*BB.* xix, 198) genumne; *Holth.* (*E. S.* xxxvii, 209) genamnan. 4 *Tr.* to gædere. 6 *Gn. note* wonfeax? *Cos.* (*PBB.* xxiii, 130) 'wonf(e)ahs (*cf. Rid.* 13[8], wonfeax).'

54 2 *Holth.* (*Bb.* ix, 358) *omits* þæt. 8 *MS.*, *Th.* fæcnum wæg; *Th. note* frecnum weg? 9 *MS.*, *Th.* mæg; *Th. note* mægen? 10 *MS.* (*W.*) hy an yst (*not* he an yst, *Th.*, *Gn.*); *Th. note* 'hi on yst (*they furiously*)'; *Dietr.* (xii, 251–252) 'oft hea (*für* heo, hi) nyst strudon (*oft raubten sie mundvorrath*)'; *Gn.*, *W.* hi earyst; *Gn. note* earyst = earust, *alacerrime*; *Klaeb.* (*M. P.* ii, 145) oft hy anys (anes). 11 *Th. note* heard?

se æftera, gif se ǣrra fǣr,
genamna in nearowe, nēþan mōste.

55

Hyse cwōm gangan, þǣr hē hīe wisse
stondan in wincle; stōp feorran tō
hrōr hægstealdmon, hōf his āgen
hrægl hondum ūp, hrand under gyrdels
hyre stondendre stīþes nāthwæt,
worhte his willan, wagedan būta;
þegn ōnnette, wæs þrāgum nyt
tillīc esne; tēorode hwæþre
æt stunda|gehwām strong ǣr þonne hīo, [114ᵃ]
wērig þæs weorces. Hyre weaxan ongon
under gyrdelse þæt oft gōde men
ferðþum frēogað ond mid fēo bicgað.

56

Ic seah in healle, þǣr hæleð druncon,
on flet beran fēower cynna:
wrǣtlīc wudutrēow ond wunden gold,
sinc searobunden, ond seolfres dǣl,
ond rōde tācn þæs ūs tō roderum ūp
hlǣdre rærde, ǣr hē helwara
burg ābrǣce. Ic þæs bēames mæg
ēaþe for eorlum æþelu secgan:
þǣr wæs hlin ond āc, ond se hearda īw,

12 *MS.* fǽr genamnan; *Th.*, *Gn.*, *W.* fær genam|nan; *Holth.* (*Bb.* ix, 358) *closes the line with* fær *and regards* genam *as the beginning of a lost line*; *Holth.* (*E. S.* xxxvii, 208) *reads* [on] fǣr|genamnan, *and compares* 53³, genamne; *Bright suggests* genamna, *but prefers* genumne (*so also* 53³).

55 1 *Th.*, *Gn.* þar. — 2 *MS.* winc sele; *Th.*, *W.* win-sele; *Gn.* wincle (*wrongly citing this as Thorpe's suggestion for supposed MS. reading* winc, *not* winc sele). *Holth.* (*E.S.* xxxvii, 209) 'on staþole (*cf. Rid.* 88⁷).' — 4 *MS.*, *Th.* rand. — 5 *Th.* stondenre. — 7 *Th.* onette. — 9 *MS.*, *Th.* ær þon hie (*not* hi, *Gn.*) ó; *Gn.*, *W. as in text.* — 12 *Gn.* ferðum.

56 1 *MS.*, *Edd.* heall; *Th. note*, *Holth.* (*Bb.* ix, 358) healle? *Cf.* 56¹³, 60¹. — 9 *Th. note* 'hlind *for* lind?' *MS.* acc.

ond se fealwa holen ; frēan sindon ealle
nyt ætgædre, naman habbaþ ānne,
wulfhēafedtrēo, þæt oft wæpen ābæd
his mondryhtne, māðm in healle,
goldhilted sweord. Nū mē gieddes þisses
ondsware ȳwe, sē hine onmēde
wordum secgan hū se wudu hātte.

57

Ic wæs þǣr inne, þǣr ic āne geseah
winnende wiht wido bennegean,
holt hweorfende ; heaþoglemma fēng,
dēopra dolga ; daroþas wǣron
wēo þǣre wihte ond se wudu searwum
fæste gebunden. Hyre fōta wæs
biidfæst ōþer, ōþer bisgo drēag,
leolc on lyfte, hwīlum londe nēah.
Trēow wæs getenge þām þǣr torhtan stōd
lēafum bihongen. Ic lāfe geseah
mīnum hlāforde, þǣr hæleð druncon,
þāra *flān*[*a*] on flet beran.

58

Ðēos lyft byreð lȳtle wihte
ofer beorghleoþa, þā sind|blace swīþe, [114ᵇ]

12 *Th., Gn.* wulfheafed treo. *Th. note* 'abad (*awaited*)?' — 14 *MS., Edd.* þisses gieddes; *Herzf.* (pp. 43–44), *on metrical grounds*, gieddes þysses; *Holth.* (*E. S.* xxxvii, 209) *adds* mon *after* þisses gieddes. — 15 *MS., Th., Cos.* (*PBB.* xxiii, 130). *Holth.* (*E. S.* xxxvii, 209) onmede; *Gn., W., Liebermann* (*Archiv* cxiv, 163) on mede.

57 2 *MS., Th.* wido benne gean; *Th. note* wide benna (*against wide wounds*)? 3 *Gn.* hwearfende. — 5 *Th. note* wea? *Dietrich* (xii, 238, N.) wea; *Lange* (*ib.*) wiþ. — 7 *Gn.* bidfæst. — 9 *MS., Th.* torht anstod; *Gn., W. as in text.* — 12 *MS., Th.* ðan; *Th. note* 'some lines are here apparently wanting'; *Gn. adds* geweorca; *so W.*; *cf., however, El.* 285, þæra leoda.

58 1 *Tr.* (*BB.* xix, 189) lihte. — 2 *MS., Th., Sie., W.* hleoþa (*see* 3⁷); *Gn., Tr.* hleoþu.

swearte, salopāde. Sanges rōfe
hēapum fēraþ, hlūde cirmaþ;
tredaþ bearonæssas, hwilum burgsalo
niþþa bearna. Nemnaþ hȳ sylfe.

59

Ic wāt ānfēte ellen drēogan
wiht on wonge. Wīde ne fēreþ,
nē fela rīdeþ, nē flēogan mæg
þurh scīrne dæg, nē hīe scip fereþ,
naca nægledbord; nyt bið hwæþre
hyre [mon]dryhtne monegum tīdum.
Hafaþ hefigne steort, hēafod lȳtel,
tungan lange, tōþ nænigne,
isernes dæl; eorðgræf pæþeþ.
Wætan ne swelgeþ, nē wiht iteþ,
fōdres ne gitsaþ, fereþ oft swā þēah
lagoflōd on lyfte; life ne gielpeþ,
hlāfordes gifum, hȳreþ swā þēana
þēodne sinum. Þrȳ sind in naman
ryhte rūnstafas, þāra is Rād fultum.

60

Ic seah in healle hring gyldenne
men scēawian, mōdum glēawe,
ferþþum frōde. Friþospē[de] bæd
God nergende gæste sīnum
sē þe wende wriþan, word æfter cwæð,
hring on hȳrede Hælend nemde

3 *MS.*, *Th.* rope; *Th. note*, *Gn.*, *Sie.*, *Brooke* (*E. E. L.* p. 149), *Cos.* (*PBB.* xxiii, 130) rowe; *Gn. note*, *W.*, *Tr.* rofe. — 5 *Th.*, *Gn.* trædaþ.

59 3 *Gn.* ne *before* mæg. — 6 *Th.*, *Gn.*, *W.* [mon]. — 11 *MS.*, *Th.* foþres. — 15 *MS.*, *Th.*, *Gn.* furum; *Th. note* feorþa? *Gn. note* fruma *or* forma; *Dietr.* (xi, 477) furðum; *Gn.*², *Spr.* i, 356, *W.* fultum; *Holth.* (*I. F.* iv, 387) furma.

60 1 *MS.* gylddenne. — 3 *Gn.* ferðum. *MS.* friþo spe (*end of line*) bæd; *Th. as in text.*

tillfremmendra. Him torhte in gemynd
his Dryhtnes naman dumba brohte
ond in eagna gesihð, gif þæs æþel[est]an
goldes tacen ongietan cūþe
ond Dryhtnes dolg, dōn swā þæs bēages
benne cwǣdon. *Ne þǣre bone mæg*
ǣniges monnes ungefullodre
Godes ealdorburg gǣst gesēcan,
rodera ceastre. Rǣde sē þe wille
hu ðæs wrǣtlican wunda cwǣden
|hringes tō hæleþum, þā hē in healle wæs [115a]
wylted ond wended wloncra folmum.

61

Ic wæs be sonde, sǣwealle nēah,
æt merefaroþe, mīnum gewunade
frumstaþole fæst; fēa ǣnig wæs
monna cynnes, þæt mīnne þǣr
on ānǣde eard behēolde,
ac mec ūhtna gehwām ȳð sio brūne
lagufæðme beleolc. Lȳt ic wende
þæt ic ǣr oþþe sið | ǣfre sceolde [123a]
ofer meodu[bence] mūðlēas sprecan,
wordum wrixlan. Þæt is wundres dǣl

9 *MS., Edd.* æþelan; *R., Holth.* (*Bb.* ix, 358) æþel[est]an. — 11 *MS.* (*T.*) dryht dolg don; *Th. notes that 'this is apparently corrupt and without an alliterating line* — dryht-dolg dōn?' *Gn., W.* dryht dolgdon; *Dietr.* (xii, 235) þone dysige dryht dolgdon furðum. — 12 *MS., Edd.* ne mæg þære bene; *Gn., W.* [to þæs bēages dolgum]; *Holth.* (*Bb.* ix, 358) *notes that this is metrically false.* — 13 *MS., Th.* ungafullodre; *Th. note* ungefyllodre? *Gn., W.* ungefullodre; *Cos.* (*PBB.* xxiii, 130) ungefullodra (*gen. pl.*).

61 *This riddle begins upon leaf* 122b, *five lines from the bottom; it is immediately preceded by* 31 *b and is followed by The Husband's Message and The Ruin* (123a–124b).

1 *MS.* a *of* sande *is changed to* o; *Th., Ettm., Gn.* sande. *MS., Th.* sæ wealle. — 5 *Ettm.* anede. — 7 *Th. note* beleac? — 9 *Gn. adds* bence, *Gn.*2 drincende, *accepted by W., Bl. No gap in MS.*

on sefan searolic þām þe swilc ne conn,
hū mec seaxes ord ond sēo swīþre hond,
eorles ingeþonc ond ord somod,
þingum geþȳdan, þæt ic wiþ þē sceolde
for unc ānum twām ærendspræce
ābēodan bealdlice, swā hit beorna mā
uncre wordcwidas widdor ne mænden.

62

Oft mec fæste bilēac frēolicu mēowle [124b mid]
ides on earce, hwīlum ūp ātēah
folmum sīnum ond frēan sealde,
holdum þēodne, swā hio hāten wæs.
Siðþan mē on hreþre hēafod sticade,
niopan ūpweardne on nearo fēgde.
Gif þæs ondfengan ellen dohte,
mec frætwedne fyllan sceolde
rūwes nāthwæt. Ræd hwæt ic mæne.

63

Ic eom heard ond scearp, hingonges strong,
forðsiþes from, frēan unforcūð;
wade under wambe ond mē weg sylfa
ryhtne gerȳme. Rinc bið on|ofeste [125a]
sē mec on þȳð æftanweardne
hæleð mid hrægle, hwīlum ūt tȳhð
of hole hātne, hwīlum eft fareð

12 *MS.* seaxeð; *Edd.* seaxes. — 13 *Herzf.* (p. 60) ecg *for* ord, *on account of stichwardness of repetition.* — 14 *Ettm.* geþydon. — 15 *MS.* twan; *Edd.* twam. — 17 *Ettm.* widor. *Gn.* mændon.

62 1 *MS.* oft, *not* of *as Th., Gn. state.* — 8 *MS., Edd.* þe *before* mec. *MS., Holth.* (*Bb.* ix, 358) frætwedne; *Edd.* frætwede.

63 1 *MS., Th., Gn.* ingonges; *Gn. note* hingonges? *so Gn.*², *W.* — 4 *Th.* geryne. — 5 *Siev.* (*PBB.* x, 477) *resolves* þyð; *Holth.* (*Bb.* ix, 358) þy[e]ð. — 6 *Siev.* (*PBB.* x, 476) *resolves* tyhð; *Cos.* (*PBB.* xxiii, 120) tyheð. — 7 *Th.* eft-fareð; *Gn. note* fegeð?

on nearo nathwǣr, nȳdeþ swiþe
suþerne secg. Saga hwæt ic hātte.

64

Oft ic secga seledrēame sceal
fǣgre onþeon þonne ic eom forð boren,
glæd mid golde, þǣr guman drincað.
Hwilum mec on cofan cysseð mūþe
tilhe esne þǣr wit tu beoþ,
fæðme on folm[e] [fin]grum þȳð,
wyrceð his willan . . ð lu . .
. . . . fulre þonne ic forð cyme
. . . . . .
Ne mæg ic þȳ miþan . . . . .
. . . . . [si]þþan on leohte
. . . . . .
swylce eac bið sona . . . . . .
. . . . . te getacnad,
hwæt mē to . . . . . .
. . . leas rinc, þā unc geryde wæs.

64 1 *MS.* seegan; *Edd.* secga. — 2 *Siev.* (*PBB.* x, 476) *resolves* -þeon. — 5 *Siev.* (*PBB.* x, 477) *resolves* beoð. — 6 *Th.* fæðv › . . . . . grum; *Gn. supplies* [beclyppeð, fin]grum; *Dietr.* (xi, 479) *adds* [bifeheð and fin]grum; *Sch.* [on folm] . . . . . grum; *W.* (*so T.*) *reads the upper half of* on folm, *then a gap of about four letters* (*Sch. five*). *Holth.* (*Bb.* ix, 358) þy[e]ð. — 7 *Th.* willan; *W. the* n *is no longer visible. Sch. about twenty-one letters missing; W. the fifth appears to have been* ð, *the sixth* l? *I read clearly* l; *B. M. gives* ð *and the top of* lu; *Dietr.* [ne weorðe ic swa þeah]. — 8 *Dietr.* [on fæðme þy]. — 9 *Th., Gn., gap in MS.; Dietr. no gap; Sch. about twenty-three letters missing after* forð-cyme. — 10, 11 *Dietr. adds* [þæt me se mon dyde| þær min sweora(?) bið gese]wen; *Sch. after* miþan *about twenty letters are missing, then* þan (*not* wan, *Th., Gn.*); *W. sees still the lower part of* þ *before* þan; *so do I.* — 12 *Th. gap in MS.; Gn. no gap; Sch. about twenty-four letters missing after* leohte. — 13, 14 *Sch. between* sona *and* getacnad *about seventeen letters are lacking; Th., Gn. read* te *before* getacnad; *W. sees before* te *some marks, perhaps* m; *Dietr. supplies* [sweotol on eorle|fela tealtriendum on fo]te; *Gn., Dietr.* getacnod. — 15 *Sch. after* to *about nine letters are missing; Dietr. inserts* [bysmere se bealda teode]. — 16 *Dietr.* [rad]leas; *Holth.* (*J. E.* iv, 387) [sum ræd-]; (*Bb.* ix, 358) *perhaps* [rece-]. *I see the bottom curves of two letters, perhaps* ee; *so B. M.*

65

Ic seah ᚹ ond ofer wong faran,
beran ᛒ ᛖ; bǣm wæs on siþþe
hæbbendes hyht, ᚺ ond ᚨ,
swylce þrȳþa dǣl, ᚦ ond ᛖ;
gefeah ᚠ ond ᚨ, flēah ofer ᛉ,
ᛋ ond ᛊ sylfes þæs folces.

66

Cwico wæs ic, ne cwæð ic wiht; cwele ic efne sē þēah;
ǣr ic wæs, eft ic cwom; ǣghwā mec rēafað,
hafað mec on headre ond min heafod scireþ,
biteð mec on bær lic, briceð mine wisan.
Monnan ic ne bite, nymþe he mē bite;
sindan þara monige þe mec bitað.

67

Ic eom māre þonne þēs middangeard,
lǣsse þonne hond wyrm, lēohtre þonne mōna, [125b]
swiftre þonne sunne. Sǣs me sind ealle
flodas on fæðmum ond þēs foldan bearm,
grene wongas; grundum ic hrine,
helle underhnīge, heofonas oferstīge,
wuldres eþel; wide rǣce
ofer engla eard; eorþan gefylle,

65 2 *MS.*, *Edd.* siþþe; *Holth.* (*Bb.* ix, 358) siþe. — 3 *Holth.* H. A [samod], *with omission of* ond. *Gn.* A (*misprint for* A). — 4 *MS.*, *Th.*, *Gn.*, *Hick.* (*Anglia* x, 507) Þ. *W.* Þ. *Holth.* W E [samod]. — 5 *Tr.* (*Bb.* v, 50) H *for* F. — 5, 6 *Holth. supplies* and *before* fleah *and* swylce *before* S *rune.*

66 3 *Th. note* heaðre? — 4 *MS.*, *Th.* onbærlic ('*secretly*'). — 5 *MS.* nympþe (*not* nymhe, *Th.*, *Gn.*; *not* nymppe, *Sch.*); *Holth.* (*Bb.* ix, 358) *sustains phonetically the MS. form*; *Edd.* nymþe.

67 1 *Con.* ðon Ðæs. *MS.* mindangeard. — 4 *MS.*, *Con.*, *Th.*, *Ettm.*, *Gn.* þas: *Gn. note*, *Gn.*² þes. *Ettm. note* bearmas? — 6 *Con.* heofenes.

ealne middangeard ond merestreamas
side mid me sylfum. Saga hwæt ic hatte.

68

Ic on þinge gefrægn þēodcyninges
wrǣtlice wiht word galdra . . . .
. . . . . *snytt[ro]*
hio symle deð fira *gehw[am]* . . . . .
. . . . . .
wisdome wundor me þæt w . . . .
. . . . . .
. . . . . nǣnne muð hafað,
fēt ne f[olme] . . . . . .
. . . . . welan oft sacað,
cwiþeð cynn . . . . . .
. . . . . wearð
lēoda lārēow, forþon nū longe mag[on]
[āwa to] ealdre ece lifgan
missenlīce þenden menn būgað
eorþan scēatas. Ic þæt oft geseah
golde gegierwed, þǣr guman druncon,

9 *MS., Con., Ettm.* ealdne. — 10 *Con.* mec. *Con., Ettm.* selfum.

68 *Omitted by Th., Gn.* 1 *In MS.* I *is no longer visible; B.M. gives top of this. Sch.* þin . . . þeodcyninges; *W. sees still the upper part of a* g, *then a gap of two letters, then* efrægn; *B.M. reads* þing(*top of* e) *and* (*top of* g)efræ·rn (*sic*). — 2 *B.M. incorrectly* rætlice. *Holth.* (*Bb.* ix, 358) wordgaldra. *Sch. after* galdra *some twenty-four letters are missing.* — 3 *Seven letters before* hio, *B.M. reads* snytt, *not seen by Sch., W.* — 4 *Sch. after* gel, *a gap of perhaps twenty-six letters; instead of* gel (*Sch., W.*), *B.M. reads* gehw? — 6 wi, *added by Sch., is still seen by W. and by me. Sch., W.* þa . . . w? *B.M.* þæt w . . .; *W. sees of* w *only the lower part; after this some twenty-eight letters are missing* (*Sch.*). — 8, 9 *MS.* (*Sch., W.*) enne; *B.M.* nænne. *Holth.* (*Bb.* ix, 358) *suggests* [n]ęnne *and* f[olme]. — 9 *Sch.* fet in? [f]? *W. reads* fet. ne, *then under the line a long stroke* (*seen by B.M. and by me*); *then about twenty seven letters are lacking* (*Sch.*). — 11 *W. reads* cynn (*I see lower part*), *not seen by Sch.; then a gap of some eighteen letters* (*Sch. twenty-two*). — 13 *W.* (*so I*) *reads* mag, *not seen by Sch.; then about seven missing letters* (*Sch. ten*). — 13, 14 *Holth.* (*Anglia* xxiv, 264) *proposes* mag[on] [awa to] ealdre.

since ond seolfre. Secge se þe cunne,
wisfæstra hwylc, hwæt seo wiht sȳ.

69 (Gn. 68)

Ic þa wiht geseah on weg feran;
heo wæs wrǣtlice wundrum gegierwed.
Wundor wearð on wege: wæter wearð to bane.

70 (Gn. 69)

Wiht is wrǣtlic þam þe hyre wisan ne conn:
singeð þurh sidan; is se sweora woh
orþoncum geworht; hafaþ eaxle twa
scearp on gescyldrum. His gesceapo [dreogeð],
[þe swa wrǣtlice be wege stonde, [126a]
heah ond hleortorht, hæleþum to nytte.

71 (Gn. 70)

Ic eom rices ǣht rēade bewǣfed.
Stið ond steap wong, staþol wæs iu þa
wyrta wlitetorhtra: nū eom wraþra laf,
fȳres ond feole, fæste genearwad,
wire geweorþad. Wepeð hwilum
for gripe minum se þe gold wigeð,
þonne ic ȳþan sceal . . . . . fe

19 *Holth.* (*Bb.* ix, 358) sie *for* sy.

69 1 *Gn.* wihte. *Gn. note* on wæg? *Gn.* faran. — 2 *MS. sign of closing after* gegierwed (*W.*), *and* Wundor *begins new line with capital* (*T.*); *so Th. prints l.* 3 *as a separate riddle. This is Tr.'s view. Cf.* 37[2 3] — 3 *Gn. note* wæge?

70 1 *MS.* hyra. — 3 *MS.*, *Th.* tua. — 4 *Th. note* hyre? *No gap in MS.; Gn. supplies* [dreogeð]. — 5 *Th. note* stondað? *Gn. note* be wæge stondeð?

71 2 *Holth.* (*Bb.* ix, 358) steapwong. *Th.* wong staþol. *Th.* iu þa. — 3 *MS.*, *Th.* wlite torhtra. — 5 *Th. note* gewreoþad (gewriþod). — 6 *MS.*, *Edd.* minum gripe; *Holth.* (*F. S.* xxxvii, 209) gripe minum. *Th. note* wegeð? — 7 *Gn. note* ywan? *Th.*, *Gn. close the riddle with* sceal, *and take* bete (l. 10) *with the next riddle, at end of first full line. After* sceal *some nine letters are missing* (*Sch.*). *Before* hringum *I see at end of line the upper stroke of a letter, then a missing letter, then* se (*B. M.* fe).

hringum gehyrsted me bil . . . .
. . . dryhtne min . . . . . .
. . . . . wlite bete

72 (Gn. 71)

Ic wæs lȳtel . . . . . some . . .
. . ante geaf . . . . . .
. . . . . we þe unc gemǣne
. . . . . sweostor min
fedde mec [fǣgre]; oft ic feower teah
swǣse brodor, þara onsundran gehwylc
dægtidum me drincan sealde
þurh þyrel þearle. Ic þǣh on lust,
oþþæt ic wæs yldra ond þæt ānforlet

8 *Sch.* gehy[rsted] [me], *and then twenty-three missing letters; W.* (*so B. M. and I*) *reads the upper half of* rsted me, *then* bil (?), *then some twenty missing letters; Holth.* (*Anglia* xxiv, 264) bil *for* bil (*W.*). — 9 *Sch. after* min, *a gap of some twenty-one letters. Above* wlite *B. M. reads* go. — 10 *Sch.* wlite *is the last word of the line; under it is* bete: 7 *On account of the closing sign Sch., unlike Th., regards* bete *as belonging to this riddle, and as a part of a perhaps shorter end-line. W. believes that there is no gap before* bete, *but that as last word it is written, as is common, at the right end of the next line* [*see* **38, 46, 54, 86**]. *Before* bete *is also a sign* [*very common in Riddles*] *that refers it to the preceding line* (*W.*). *I agree with Sch. and W.*

72 1, 2 *Th., Gn.* Ic wæs . . . . . bete; *Sch.* Ic wæs . . . (*about twenty letters*) . . . geaf; *W. reads after* wæs *the upper part of* lyt *and before* geaf, ante (*the lower part of* an); *Holth.* (*Anglia* xxiv, 264) *proposes* [br]ante geaf[las]. *I read after* lyt *clearly* e *and upper part of* l (*not seen by B. M.*), *and at beginning of line, half way between* lytel *and* ante, so *clearly and then* m (?). *B. M. reads* so *and the greater part of* me. *After* geaf, *Th., Gn. gave no gap; Sch., W. a gap of some thirty-two letters.* — 3 *MS.* (*W., T.*) we þe unc gemæne; *Th., Gn., Sch.* we unc gemæne. *After* gemæne *some nineteen letters are missing. Dietr.* (xi, 481) *proposes* (1–3):

Ic wæs [of hame adrifen, hearm minne] bete,
se þe me gemæccean geaf, we unc gemæne [oft]
[swiðas asetton; ic ond] sweostor min.

— 5 e *in* mec *is worn away* (*W.*); *after* mec *Sch. sees a gap of some eleven letters; Gn.*[2] *supplies* fægre; *Dietr. supplies* frodra sum; *Herz.* (p. 70) ful fægre and (*cf.* **51**[b], **54**[4]). *B. M. reads* oft ic, *not seen by Sch., W., or by me.* — 6 *Th., Gn., Dietr.* þara þe. — 8 *Holth.* (*Bb.* ix, 358) þah. — 9 *Th. note* þonne *for* þæt? *Th.* an-forlet; *Gn., W.* an forlet.

sweartum hyrde, sīpade widdor,
mearepaþas Walas træd, mōras pæðde
bunden under beame, bēag hæfde on healse,
wēan on lāste weore þrōwade,
earfoða dǣl. Oft mec isern scōd
sāre on sidan; ic swigade,
nǣfre meldade monna ænigum,
gif mē ordstæpe egle wǣron.

73 (Gn. 72)

Ic on wonge āweox, wunode þǣr mec fēddon
hruse|ond heofonwolcn, oþþæt onhwyrfdon mē [126b]
gēarum frodne, þā mē grome wurdon,
of þǣre geeynde þe ic ǣr ewic behēold,
onwendan mīne wisan, wegedon mec of earde,
gedydon þæt ic sceolde wiþ gesceape minum
on bonan willan būgan hwilum.
Nu eom *frean mines* folme bysigo[d]
. . . . . dlan dǣl, gif his ellen deag,
oþþe æfter dome ri . . . . . .
. . . . . dan mǣrþa fremman,
wyrcan we . . . . . .
. . ec on þeode ūtan we . . . . .
. . . . . þe ond tō wrohtstaf[um]
. . . . . .
. . . . . n eorp, eaxle gegyrde
wo . . . . . .
ond swiora smæl, sīdan fealwe
. . . . . þonne mec heaþosigel
scir besmeð ond mec . . . . .

11 *Gn. note* Wala? — 12 *Th. note* bearme? *Gn.* beah. — 14 c *in* mec *appears effaced* (*W.*); *I read it easily.* — 17 *MS., Th.* ord stæpe.

73 1 *MS.* wonode; *Edd.* wunode. — 2 *MS., Gn.* heofon wlonc; *Th.* heofonwlonc; *Gn.*², *W.* heofonwolcn. *MS., Edd.* me onhwyrfdon; *Herzf.* (p. 44) onhwyrfdon me. — 5 *Gn.* wise. — 8 *MS., Edd.* mines frean.

8–20 *Gn. supplies, on basis of Th's text of MS.:*

Nu com mines freán folme by . . .
. . . . . lan dæl, gif his ellen deag,
oÞÞe he *(not in MS., Th.)* æfter dome [dædum wille]
mærÞa fremman . . . . . .
wyr[cean] on þeode utan wrohtst[afas]
. . . . . .
eaxle gegyrde . . . . . .
and swiora smæl, sidan fealwe
. . . . . þonne mec heaÞosigel
scir bescineÞ and mec

Dietr. (xi, 481–482) *supplies as follows:*

Nu com mines freán folme by[sig],
[ætle him eorÞwe]lan dæl, gif his ellen deag,
oÞÞe he æfter dome [dædum wille]
mærÞa fremman, [mægenspede]
[wyr]cean on þeode utan [wrohtst]afas.
[Sindon me on healde hyrste beorhte],
eaxle gegyrde [isernes dæle],
and swiora smæl, sidan fealwe.
[Hædre mec ahebbe], þonne mec heaÞosigel
scir bescineÞ and mec [scyldwiga]

Sch.: folme by . g . . . (*five letters*) . . . lan dæl gif – dome ri . . . (*fourteen letters*) . . . dan mærþa fremman wyrcan w . . . (*about twenty letters*) . . . ec non þeode utan w . . . (*about twenty-three letters*) . . . þe and to wroht stap . . . (*about twenty-five letters*) . . . n eorp eaxle gegyrde wo : . . . (*about twenty-eight letters*) . . . ond swiora — fealwe . . . (*about eighteen letters*) . . . þoñ — ond mec . . . (*seven letters*) . . . fægre.

W.: S by . go. — 11 *Of* dan mærþa *only the upper part.* — 13 *Not* ec non (*Sch.*), *but after* c *stands a perpendicular stroke, going below the line* (w? þ?), *then* on; *in the same line with* stan, we.

In the MS. is not the slightest trace of the stroke seen by W. (*T.*). *Like B. M. I read* ec on þeode u tan we.

Holth. (*Bb.* ix, 358) *reads* by[s]go[d]; (*Anglia* xxiv, 264):

8–9 Nu com mines fre[g]an folme bysgo
[eadwe]lan dæl, *etc.*

11–12 [Men ofer mol]dan mærþa fremman,
wyrcan w[eldædum]

13 wrohtstaf[um] – *Holth. here rejects* stap *of MS.* (*B. M., Sch., W.*) *as 'nothing can be made out of it.'*

16 [eatan] *or* [eagan]?
17 wo[mb] *or* wo[ngan]?

B. M. reads clearly bysigo (8), *the upper curve of* d *before* lan (9), tti *instead of* d *before* an (11), we (12), *and* stap (14).

fǣgre feormað ond on fyrd wigeð
cræfte on hæfte. Cūð is wide
þæt ic þristra sum þēofes cræfte
under brægnlocan . . . . . .
hwilum ēawunga ēþelfæsten
forðweard brece þæt ǣr frið hæfde.
Feringe from, hē fūs þonan
wendeð of þām wicum. Wiga sē þe mīne wīsan
[*sōþe*] cunne, saga hwæt ic hātte.

74 (Gn. 73)

Ic wæs fǣmne geong, feaxhār cwene
ond ǣnlic rinc on āne tīd;
fleah mid fuglum ond on flōde swom,
dēaf under ȳþe dēad mid fiscum,
ond on foldan stōp, hæfde ferð cwicu.

75 (Gn. 74)

Ic swiftne geseah on swaþe fēran [127ᵃ]
⋈ ᛉ ∩ ⋈.

76 (Gn. 75)

Ic āne geseah idese sittan.

77 (Gn. 76)

Sǣ mec fedde, sundhelm þeahte,
ond mec ȳþa wrugon eorþan getenge,
feþelēase. Oft ic flōde ongēan

21 *MS.* wigeð, *not as Gn. states*, wegeð; *Th. note* wegeð? — 23 *MS.*, *Th.* þrista. — 24 *MS.*, *Th.*, *Gn.*, *Dietr.*, *W.* hrægnlocan; *Th. note* hrægl-locan? *Spr.* ii, 137, *Gn.*² brægnlocan. *No gap in MS.*, *Th.*; *Dietr.* (xi, 482) *supplies* hwilum neðe; *Gn.*² bealde neðe. — 27 *Gn. note* færinga. — 28 *No gap in MS.*, *Edd.*; *Herzf.* (p. 70) *assumes, on account of absence of alliteration, a gap of at least two half-lines after* cunne.

74 5 *MS.*, *Gn.*, *W.* forð; *Th.*, *Spr.* i, 281, *Cos.*, *Tr.* (*BB.* xix, 201) ferð.

75 2 *MS.* D N. L. H; *Th.*, *Gn.* D. N. U. H; *W.* ⋈ *for* ⋈ (*Holth.*, *Bb.* ix, 358).

77 1 *MS.*, *Th.* se; *Gn.*, *W.* sæ.

mūð ontȳnde ; nu wile monna sum
mm flǣsc fretan, felles ne receð,
siþþan hē me of sidan seaxes orde
hȳd arȳpeð [ond m]ec hr[a]þe siþþan
iteð unsodene eac . . . . . .

78

Oft ic flōdas . . . . . .
. . as cynn minum ond . . . . . .
. . . [d]rde mē tō mos[e] . . . . . .
. . . . swā ic him . . . . . .
. . . . . an ne æt hām gesæt . . .
. . . . . flote cwealde
þurh orþonc . . . ȳþum bewrigene.

5 *MS.*, *Th.*, *Mad.* (p. 48) receð; *Gn.*, *W.* receð. — 7, 8 *Th.*, *Gn.* arypeð . . . . . þe ; *Sch.* arypeð . . . (*four letters*) . . . [ec] h[w?] . . . (*two letters*) . . . þe ; *W. sees of* ec *only the upper part, of* w(?) *only two strokes. From fragment in MS. this doubtful letter* w(?) *may well be an* r (*see Holthausen's emendation*). *Dietr.* (xi, 483) *supplies after* arypeð [hord him ofanimð]; *Holth.* (*Anglia* xxiv, 265) [ond hnæceð m]ec ær [oþ]þe siþþan, *reading* ær *for Sch., W.* h[w?]. *Th.* ileð; *Th. note* æleð. *Th. marks gap after* unsodene; *Gn. assumes no gap ; Sch.* eac . . ., *the rest of the line is missing ; W.* (*so I*) *sees after* c *an* l(?)*-stroke ; B. M. gives nearly all of* l; *Holth. l.c. regards* iteð unsodene *as second hemistich ; but Holth.* (*E. S.* xxxvii, 210) *reads :*

[ond m]ec hr[a]þe siþþan
iteð unsodene eac [swa some]

I prefer this placing of words to W.'s

ec h[w] . . .
þe siþþan iteð unsodene eac . . .

but the l *fragment in MS. rules out* swa some.

78 *Omitted by Th., Gn.* 1 *MS. not* Oft (*W.*), *but clearly* Oft (*T.*). *Sch. about twenty-four letters are missing after* flodas. — 2 *Holth.* (*Anglia* xxiv, 265) *supplies* [le]as, *perhaps* ar-, eðel-, ellen-leas. *MS.* (*W.*) cyn; *clearly* cynn (*T.*). *After* ond *Sch. notes a gap of some twenty-six letters ; Holth. supplies* [sacan]. — 3 *Holth. conjectures* [h]yde me to mos[e]. *With my reading compare And.* 27. *After* mos *about twenty-six letters are lacking* (*Sch.*). — 4 *After* him *a gap of some twenty-four letters* (*Sch.*). — 5 *W. states that* al *is very indistinct. Instead of* al *I read faintly* an (*B. M.* m *or* n). *Sch. records after* gesæt *a lacuna of some sixteen letters.* — 6 *Sch. reads* rote ; *W.* flote, *and rightly notes that of* f *the upper cross-stroke is lacking, and that of* l *only the lower part is visible. Holth. supplies* [on] flote. — 7 *Sch. states that after* orþonc *some five letters are missing ; W. reads of* yþ *only the lower part* (*so B. M. and I*)

79 (Gn. 77)

Ic eom æþelinges ǣht ond willa.

80 (Gn. 78)

Ic eom æþelinges eaxlgestealla,
fyrdrinces gefara, frēan mīnum lēof,
cyninges geselda. Cwēn mec hwīlum
hwītloccedu hond on legeð,
eorles dohtor, þeah hīo æþelu sȳ.
Hæbbe mē on bōsme þæt on bearwe geweox.
Hwīlum ic on wloncum wicge rīde
herges on ende; heard is mīn tunge.
Oft ic woðboran wordleana sum
āgyfe æfter giedde. Good is mīn wīse
ond ic sylfa salo. Saga hwæt ic hātte.

81 (Gn. 79)

Ic eom *bylgedbreost*, belcedswēora, [127b]
hēafod hæbbe ond hēane steort,
ēagan ond earan ond ǣnne foot,
hrycg ond heard nebb, hneccan steapne
ond sīdan twā, *sāg[ol]* on middum,
eard ofer ǣldum. Āglāc dreoge
þǣr mec wegeð sē þe wudu hrēreð,
ond mec stondende strēamas bēatað,
hægl se hearda ond hrīm þeceð
[ond f]orst [*hr*]*ēoseð* ond fealleð snāw

80 2 *Ettm.* gefera. — 4 *Ettm.* lecgeð. — 5 *Ettm.*, *Gn.* si. — 10 *Ettm.*, *Gn.* agiefe. *Gn.*, *Tr.* God. — 11 *Ettm.* silfa.

81 1 *MS.*, *Edd.* byledbreost. — 3 *Gn.* fot. — 5 *MS.*, *Edd.* sag; *Th. note* sac (*'a sack'*)? *Gn.* middan. — 7 *Siev.* (*PBB.* x, 520) wageð. *MS.* hrereð; *Th.*, *Gn.* hrepeð; *Gn. note* hrēreð? — 10 *Th.* þeceð . . . ond fealleð; *Gn. gives no gap after* þeceð, *but supplies after* snaw [forð ofer mec]; *Sch. reads* þeceð . . . (*nine letters*) . . . eð; *W. reads as third and fourth letters*, rs, *and as the last*, s; *Holth.* (*Bb.* ix, 358) *supplies as first hemistich* [fo]rs[t] [geræ]seð. *I read after* rs *the top of* t *very clearly and* eo *quite distinctly before* seð. *B. M. reads* orst . . . eoseð.

[on] þyrelwombne ond ic þæt . . . .
. . . . . n mæt [won]sceaft mine.

82

Wiht is . . . . . .
. . . [g]ongende grēate swilgeð
. . . . . .
. . . [f]ell ne flǣsc, fotum gong . .
. 5
. eð sceal mǣla gehwām . . . . . .

83 (Gn. 80)

Frod wæs mīn fromcynn, [hæfde fela wintra]
biden in burgum, siþþan bǣles weard
. . . . . wera lige bewunden,

11 *Holth. l.c. supplies* on *before* þyrel. *After* þæt *Sch. notes twenty-eight or twenty-nine missing letters.* — 12 *Th.* . . . eaft; *Gn.* [sc]eaft; *Sch.* ceaft; *W.* [s]ceaft. *Before* sceaft *I read very clearly* mæt — *followed by three very faint letters, perhaps* won (?) *B. M. reads* n mæt . . . sceaft. *Dietr.* (xi, 483) *supplies*

[þolige eall],
[ne wepe ic æfre wonnsc]eaft mine.

82 *Omitted by Th.* (*Gn.*). 1 *Sch.* T(?). nd; *W.* Wiht. *Only tail of* w *and* ht *are visible to me. B. M. reads a part of the lower curve of* w, *then* iht, *followed by* is, *not seen by Sch., W., or by me. Then a gap of some twenty-two letters* (*Sch.*). — 2 *Sch.* o(?)ngende; *W.* (*so I*) o *is still clearly visible; Holth.* (*Anglia* xxiv, 265) [g]ongende. *After* swilgeð *some twenty-four letters are missing* (*Sch.*). — 4 *Sch., W., and I read* ll; *Holth. l.c.* [fe]ll; *B. M.* ell. *Sch.* g . . . g; *W. reads still* gong, *so do I; Holth. supplies* gong[eð]. *Then follows a lacuna of some thirty-six letters* (*Sch.*). — 6 *Before* sceal *and at end of line, B. M. reads* eð, *not visible to Sch., W., and to me. Sch. reads* gehwa; *W., T., and B. M.* gehwam. *The rest of this last line of the riddle is missing* (*Sch.*).

83 1 *Th.* from-cy[nn]; *Th. note* frum-cynn? *Gn.* fromc[ynn]; *Sch.* fromcy, *then a gap of eighteen letters; W.* (*so I*) *reads, after* y, n *and an* n-*stroke. Gn. supplies* hæfde fela wintra. — 2, 3 *Between* bæles *and* wera, *Th. gives a gap of over two half-lines, Gn. of more than a whole line, thus giving fifteen lines to the riddle. Sch.* 'bæles [weorc? *only the remnants of* w? e? o *or* a, *and* r *remain*], *between* bæles *and* wera *about ten letters are wanting'; W.* (*so B. M. and I*) *reads* bæles weard. *In MS. ten letters are missing after* weard. *Holth.* (*Anglia* xxiv, 265) *supplies*

siþþan [mec] bæles weard
[hæfde leod]wera lige bewunden

After weard, *B. M. reads the lower part of three letters, perhaps* on *and* d? *certainly not* hæfde. *MS., Edd.* life.

fȳre gefǣlsad. Nu mec fāh warað
eorþan broþor, sē mē ǣrest weard
gumena to gyrne. Ic ful gearwe gemon
hwā mīn fromcynn fruman āgette
eall of earde; ic him yfle ne mōt,
ac ic *hæfl[e]nyd* hwilum ārǣre
wide geond wongas. Hæbbe ic wundra fela,
middangeardes mægen unlȳtel,
ac ic mīþan sceal monna gehwylcum
degolfulne dom dȳran cræftes,
siðfæt minne. Saga hwæt ic hātte.

84 (Gn. 81)

Ān wiht is [on eorþan] wundrum ācenned,
hreoh ond reþe, hafað ryne|strongne, [128a]
grimme grymetað ond be grunde fareð.
Modor is monigra mǣrra wihta.
Fǣger ferende fundað ǣfre;
neol is nearograp. Nǣnig oþrum mæg
wlite ond wīsan wordum gecȳþan
hū mishe biþ mægen þara cynna,
fyrn forðgesceaft; fæder ealle bewāt,
ōr ond ende, swylce an sunu,
mǣre meotudes bearn, þurh [his meahta sp]ēd

4 d *in* gefælsad *is altered from* ð. *Th.* war . . .; *Gn.* war[að]; *Gn.*² war[nað], '*upon which the acc.* eorðan *depends*'; *Sch.* wara.; *W.* (*so B. M.*) *reads after* a *the lower part of a* d *or* ð. 6 *Gn.* Ne *for* Ic. — 7 *Th. note* frumcynn? — 9 *MS., Th.* on hæftnyd; *Gn., W.* hæftnyd. *Th. note* adræfe. — 10 *MS., Th.* wunda; *Gn., Dietr.* (xi, 484), *W.* wundra.

84 1 *MS., Edd.* An wiht is; *Herzf.* (p. 70) an wrætlicu wiht *or* Is an wiht, *etc.*; *Rückbrod* (*Litt.-Bl.* xii, 150) is [on eorðan] (*cf.* 51[1]). *MS.* acennedð. — 2 *Gn. note* reoh? — 3 *Th.* farað; *in MS.* a *is altered to* e (*W.*). — 6 *Gn.*² and *for* is. — 9 *Gn. note* frod fyrngesceaft? — 11 *After* þurh, *Sch. notes gap of some twelve letters. At end of line B. M. reads* ed, *not seen by Sch., W., or by me. This supports Grein's addition* [his mihta sped].

ond þæt hȳhste mǣst . . þes tæ . . .
. . . . . dȳre cræft . . .
. . . . . onne hȳ āweorþ . .
. . . . . oþe ǣnig þāra . . .
. . . . . far ne mæg . . .
. . . . . .
oþer cynn eorþan . . . . . þon ǣr wæs
wlitig ond wynsum . . . . . .
Biþ sio mōddor mægene ēacen,
wundrum bewreþed, wistum gehladen,
hordum gehroden, hæleþum dȳre.
Mægen biþ gemiclad, meaht gesweotlad;
wlite biþ geweorþad wuldornyttingum,
wynsum wuldorgimm wloncum getenge,
clǣngeorn biþ ond cystig, cræfte ēacen;
hio biþ ēadgum lēof, earmum getǣse,

12–19 *Between* mæ . . . *and* ær wæs (18) *Thorpe assumes a gap of three hemistiches and a part of a fourth; according to Th., what follows* mæ . . . *is apparently part of another enigma; Gn. supplies* mæ[gen haliges gæstes], *and gives, after a lacuna,* ær wæs *as close of next line* (13). *Gn. note* þær wæs wlitig? *For Gn.'s gap* (13), *Dietr.* (xi, 484) *supplies* [þe ofer hire hreone hryeg] ær wæs; *and after* wynsum, [wide boren]. *Sch.* and þæt hyhste mæ . . . (*five letters*) . . . þes? (*judging from fragments*) gæ . . . (*about eighteen letters*); . . . dyre cræft . . . (*about twenty-three letters*) . . . onne hy aweorp . . . (*about twenty-three letters*) . . . þe [*B. M.* oþe] ænig þara . . . (*about twenty-three letters*) . . . : f[o]r ne mæg . . . (*about twenty-seven letters*) . . . oþer cynn eorþan . . . (*about fifteen letters*) . . . [þ]on ær wæs wlitig ond wynsum . . . (*eight letters*). *Sch. declares that the absence of a beginning capital and of a closing-sign disprove Th.'s view of a new enigma. After* mæ (12) *I read the top of* st (*B. M.* s), *certainly not a* g *as Gn. suggests, then three missing letters, then the top of* þes, *followed by* tæ (*not* gæ, *Sch., W.*); *B. M. reads* es tæ. *W. reads of* þes (12) *only the upper part. Like W., I see between* f *and* r (16) *the bottom of an* a; *B. M. reads plainly* far. *W. and I see still the* þ *of* þon (18). — 20 *Th., Gn.* seo. *Th.* modor. — 21 *Th.* [ge]wreþed; *Gn.* wreðed; *Sch.* [be]greþed, *basing his conjecture on fragments of two letters in MS.; W.* (*so B. M. and I*) *reads the lower part of* be *and then* wreþed (w *quite clearly*). *Holth.* (*E. S.* xxxvii, 210)

bewreþed wundrum, wistum gehlæsted,
gehroden hordum.

— 24, 25 *Th. note* wundor? — 25 *Gn. note* wolcnum? — 27 *MS.* earmūge tæse; *Th.* earmunge tæse; *Gn., W. as in text.*

freolic, sellic, fromast ond swiþost,
gifrost ond grǣdgost grundbedd trideþ,
þæs þe under lyfte alioden wurde
ond ǣlda bearn eagum sawe
(swa þæt wuldor *tenfa*, worldbearna mǣge,)
þēah þe ferþum gleaw [gefrigen hæbbe]
mon mode|snottor mengo wundra. [128b]
Hrusan bið heardra, hæleþum frodra,
geofum bið gearora, gimmum dēorra,
worulde wlitigað, wæstmum tȳdreð,
firene dwǣsceð . . . . . .
oft utan beweorpeð anre þeowene,
wundrum gewlitegad, geond werþeode
þæt wafiað weras ofer eorþan,
þæt magon micle . . . . . sceafte
biþ stanum bestreþed, stormum . . .
. . . . len . . . . timbred weall
þrym . . . . . ed
hrusan hrineð h . . . . .
. . . . . e genge oft

28 *MS., Holth.* (*E.S.* xxxvii, 210) fromast; *Edd.* frommast. — 31 *Gn.* oððe *for* ond. — 32 *MS., Edd.* wifeð; *Tr.* wuldor-wifeð ('*glorious woman*'); *Gn. note* 'wundor? *cgl.* wafian, *anstaunen*' *Sper.* ii, 740 wuldor ('*deus*'); *cf. Dietr.* (xi, 485). *MS., Tr.* mæge; *Gn., W.* mægen. — 33 *No gap in MS.; Tr.* '*Here a line is wanting*'; *Gn. supplies as in text.* — 34 *Sievers* (*PBB.* x, 508) snotor. — 36 *MS.* (*W.*) biþ, *clearly* (*T.*) bið. *Gn. supplies* bið *after* gimmum. — 38 *No gap in MS.; Tr. states that a line is wanting; Dietr.* (xi, 480) *supplies* [hi frea drihten]. — 42 *Gn. note* mægen *for* magon? *Tr., Gn.* micle . . . biþ; *S.h.* micle . . . (*thirteen to fourteen letters*) . . . [ste] biþ; *W.* (*so T.*) *reads before* biþ, eafte; *B.M.* sceafte; *Holth.* (*Anglia* xxiv, 205) *supplies* [ma meotudgesc]eafte. — 43 *Tr. note* bestrewed(?). *After* stormum, *Tr. indicates lacuna to close of riddle; Gn. supplies* [bedhifen], *then gap to close; S.h.* stormum . . . (*thirty to thirty-one letters*) . . . timbred weall. *Eight letters before* timbred (44) *I read* len (*B.M.* les). — 44–46 *After* weall, *S.h.* marks *thirty missing letters, then* d hrusan; *Holth. l.c. assigns* . . . ed *to end of line* 45; *W. to l.* 46; *W. reads* þrym *and* ed hrusan; *so do I clearly.* — 46 47 *S.h.* hrineþ þ (*W.* h) . . . (*about twenty-seven letters*) . . . [n]ge oft searwu[m]; *W.* genge; *B.M.* e genge.

searwum . . . . . .
. . . . . deaðe ne fēleð,
þeah þe 50
. . . du hreren hrif wundigen
. . . . . risse hord.
Word onhlid hæleþum g . . . .
. . . . wreoh, wordum geopena
hu mishe sȳ mægen þara cy[nna]. 55

85 (Gn. 82)

Nis min sele swige nē ic sylfa hlūd;
ymb une [*dōmas dyde, unc*] Driht[en] scōp
siþ ætsomne. Ic com swiftre þonne he,
þrāgum strengra, hē þreohtigra;
hwilum ic me reste, hē sceal *rinnan* forð. 5
Ic him in wunige ā þenden ic lifge;
gif wit une gedǣlað, me bið deað witod.

48 *After* searwu[m], *about twenty-eight letters are missing* (*Sch.*). *B. M. reads after* searwum *the bottom of three letters*, biþ(?) *or* dis(?) — 49 *Sch.* [d]eaðe; *W.* deaðe; *I see top of* d. — 50–51 *Sch. reads* þeah . . . (*about twenty-six letters*) . . . du (ðu?); *W. reads* þeah þe *and* du; *so do B. M. and I clearly.* — 51–52 *After* wun . . g (*W.* wundig, *B. M.* wundigen þ? *or* w?) *about twenty-one letters are missing* (*Sch.*). — 53 *Sch.* hæ[leþum?]; *W. and B. M.* (*clearly*) hæleþum g . . .; *I see lower part of* leþum, *then bottom of* g. — 54 *Before* wreoh *about fifteen letters are missing* (*Sch.*). *Sch.* ge opena. — 51–54 *Holth.* (*Anglia* xxiv, 265) *supplies as follows:*

[heaf]du hreren, hrif wundig[en]
. . . . . [cneo]risse.
Hord word[a] onhlid, hæleþum g[eswutela],
[wisdom on]wreoh.

For wisdom, *Holth. conjectures also* wærfæst *or* word-hord. — 55 *Only some two or three letters can be missing in this line* (*Sch.*); *Holth. l.c. supplies* [cynna] *by aid of line* S. *Of* cynna *I see clearly* c *and end of tail of* y, *overlooked by Sch., W.; B. M.* cy.

85 1 *Th. note* sel *for* gesel ('*comrade*')? — 2 *No gap in MS. after* ymb (*Th.*); *Gn., W. note omission in sense, but fail to mark gap in text; Holth.* (*I. F.* iv, 388) *supplies* [droht minne]. *After* une, *I mark in the MS. a gap of nine or more letters and supply as in text. The lacuna is duly recorded by B. M. MS.* driht; *Th.* dryht; *Gn.* dryhten; *W.* drihten. *Th. indicates gap after* scop. — 3 *MS.* swistre; *Th.* swiftra; *Gn., W.* swiftre. — 5 *MS., Edd.* yrnan.

86 (Gn. 83)

Wiht cwom gongan þǣr weras sǣton
monige on mæðle mode snottre;
hæfde ān ēage ond ēaran twā
ond twegen fēt, twelf hund hēafda,
hryc[g] ond wombe ond honda twā, 5
þearmas ond eaxle, ānne swēoran [129a]
ond siðan twa. Saga hwæt ic hātte.

87 (Gn. 84)

Ic seah wundorlice wiht, wombe hæfde micle
þrȳþum geþrungne; þegn folgade
mægenstrong ond mundrof; micel mē þuhte
gōdlic gumrinc, grāp on sōna
heofones toþe 5
bleow on ēage; hio borcade,
zeanode willum. Hio wolde se þēah
mol . . . . . .

86 4 *MS., Edd. except Ettm.* ii, xii. — 5 *MS., Th., Ettm.* hryc. *Ettm.* handa.
87 3 *MS.* megenstrong; *Th., Gn.* mægnstrong. — 4–5 *Holth.* (*E.S.* xxxvii, 210)

grapon (*dat. pl.*) sona
heof on his toþe.

— 5 *No gap in MS., Th.; Gn., W. indicate missing hemistich.* — 6 *MS., Edd.* bleowe; *Gn. note* bleow(?) bleaw(?) *MS.* boncade, *Edd. as in text.* — 7 *MS., W.* wancode; *Th., Gn.* þancode. — 8 *Sch., W.* mol; *B.M.* niol. *The word is not given by Th.* (*Gn.*). *After* mol *about fourteen letters are missing* (*Sch.*).

88 1–12 *Th., Gn. read* Ic weox þær ic . . . (*three missing hemistichs*) . . . (l. 3) ond sumor . . . (*a little more than one hemistich*) . . . (*Gn.* 4, *W.* 12) ac ip uplong. *Sch.:* Ic weox þær ic . . . (*about thirty-four letters*) . . . ond sumor mi . . . (*about thirty letters*) . . . me wæs min tin . . . (*about thirty-three letters*) . . . d ic on stað[ol] . . . (*about twenty-eight letters*) . . . um geong swa . . . (*about twenty-seven letters*) . . . se weana oft geond . . . (*about twenty letters*) . . . [f]geaf.
W. (*so I*) *reads* s (l. 1), *the upper part of* ol (l. 7), *and the lower part of* f (l. 11).
B.M. reads (l. 7) od *and* staðol, *and* se þeana (l. 10).
Holth. (*Anglia* xxiv, 266) *supplies* s[tod] (l. 1), [wintr]um geong (l. 8), *and* [o]fgeaf (l. 11); *Holth.* (*Bb.* ix, 358) *supplies* tin[trega] (l. 5); *Holth.* (*E.S.* xxxvii, 210) *supplies* [sto]d (l. 7).

88 (Gn. 85)

Ic weox þǣr ic s . . . . . .
. . . . . .
ond sumor mi . . . . . .
. . . . . .
mē wæs min tin 5
. . . . . .
[st]od ic on staðol[e] . . . . . .
. . . . . um geong swa . .
. . . . . .
sē þeana oft geond 10
. . . . . [o]fgeaf,
ac ic uplong stōd þǣr ic . . . .
ond brōþor min, begen wǣron hearde.
Eard wæs þȳ weorðra þe wit on stodan,
hyrstum þȳ hȳrra; ful oft unc holt wrugon, 15
wudubēama helm, wonnum nihtum,
scildon wiþ scūrum; unc gescōp meotud.
Nū unc mǣran twām māgas uncre
sculon æfter cuman, eard oðþringan
gingran brōþor. Eom ic gumcynnes 20
ānga ofer eorþan; is mīn [āgen] bæc
wonn ond wundorlīc. Ic on wuda stonde
bordes on ende; nis mīn brōþor hēr,
ac ic sceal brōþorleas bordes on ende
stapol weardian, stondan fæste; 25

12 *After* ic *about eight letters are missing* (*Sch.*). *B. M. reads before* ond *the tail of a* y. — 13 *MS., Th., B. M.* mine broþor; *Gn., W.* min broþor; *Holth.* (*Bb.* ix, 358) 'broþor min, *perhaps the* mine *of the MS. stands for* minne, *as in l.* 12 *a transitive verb may be missing.*' — 14 *W.* (*so I*) *sees only the lower part of* þy. *B. M. gives all but the upper stroke.* — 18 *Gn.* magas; *Gn.*² māgas. — 20 *Th. begins a new riddle with* Eom, *although in the MS. there is not even a period after* broþor (*W.*). — 21 *Gn.* ānga; *Gn. note* anga (?) *Sievers* (*PBB.* x, 520) *attacks* is mīn bæc *on metrical grounds; Holth.* (*I. F.* iv, 388) *supplies as in text.* — 25 *MS., Th.* stodan; *Th. note, Gn., W.* stondan.

ne wat hwǣr min brōþor on wera ǣhtum
eorþan sceata | eardian sceal, [129b]
se me ǣr be healfe heah eardade.
Wit wǣron gesome sæcce to fremmanne;
nǣfre uncer awþer his ellen cȳðde,
swa wit þǣre beadwe begen ne onþungan.
Nu mec unsceafta innan slitað,
wyrdaþ mec be wombe; ic gewendan ne mæg;
æt þam spore findeð sped se þe se[ceð]
. . . . . . sawle rǣdes.

89

. . . . . .
. . . . . e wiht wombe hæfd .
. . . . . tne leþre wæs
beg . . . . . on hindan
grette wea . . . . . worhte,
hwilum eft . . . . . þygan,
him þoncade siþþan . . . . . .
. . . swǣsendum swylce þrage.

26 *Herzf.* (p. 48) broþor min. — 29, 30 *MS.*, *W.* fremman ne næfre; *Th.*, *Gn.* fremmanne | ne næfre; *Th. note* 'ne *seems a repetition from the word preceding*'; *Siev.* (*PBB.* x, 482) fremmanne. — 31 *Th.* wære (*misprint*). *Th. note* onþrungon. — 32 *Th.* hu; *Th. note* nu. — 33 *Th.* '*after* wombe, *a gap of nearly two hemistichs*: *at end of second half line* ne mæg'; *Gn.* wombe [ic warnian] ne mæg; *W.* (*so B. M. and I clearly*) *reads after* wombe, ic gewendan ne mæg. — 34, 35 *Th. reads* sped se þe se, *then gap to close*; *Gn. supplies* se[ceð], *then no gap*; *W.* (*so B. M.*) *notes after* se (*which is at end of line*) *some twelve* (*T. fifteen*) *missing letters, on next line then* sawle rædes, *followed by closing sign* : 7

89 *Omitted by Th.* (*Gn.*), *and not given by Sch.* *W. thus reads the MS.*: 1, 2 *Before* wiht *some thirty letters are lacking.* wombe *is at end of line.* *After* hæfd *some twenty-five letters are lacking.* 3 *Only the right side of* r *in* re *is visible.* leþre *is at end of line.* 4 *After* beg *some twenty-three letters are missing.* hindan *is at end of line.* 5 *After* wea, *a lacuna of some twenty letters to end of line.* worhte *begins the new line.* 6 *After* ef, *a lacuna of some seventeen letters to end of line.* þygan *begins the new line.* 7 *After* siþþan, *a lacuna of some fifteen letters to end of line.* 8 swæsendum *begins the new line.* *After* þrage, *a closing-sign* : 7 *My readings agree with those of W., but B. M. notes these additional letters*: e *before* wiht (l. 2), tne *for* re (l. 3), on *before* hindan (l. 4), *lower part of* t (*so I*) *after* ef (l. 6).

90 (Gn. 86)

Mirum mihi videtur : lupus ab agno tenetur ;
obcurrit agnus [rupi] et capit viscera lupi.
Dum starem et mirarem, vidi gloriam parem :
duo lupi stantes et tertium tribul[antes]
quattuor pedes habebant, cum septem oculis videbant.

91 (Gn. 87)

Min heafod is homere geþruen,
searopila wund, sworfen feole.
Oft ic begine þæt me ongean sticað,
þonne ic hnitan sceal hringum gyrded
hearde wið heardum, hindan þyrel
forð ascufan þæt frean mines
modÞ freoþað middelnihtum.
Hwilum ic under bæc bregde|nebbe [130a]
hyrde þæs hordes, þonne min hlaford wile
lāfe þicgan þara þe he of līfe het
wælcræfte awrecan willum sinum.

90 *MS., Th., Gn. have throughout* u *for* v. 1 *MS., Gn., W.* videtur mihi ; *Th. note, Holth.* (*E. S.* xxxvii, 211), *as in text.* — 2 *W. states that* ir *in* obcurrit *is no longer visible ; Holth. supplies* rupi. — 3 *MS.* misarē (*Sch., W., T.*) ; *Edd.* mirarem. *MS., Th.* magnan ; *Gn., W.* magnam ; *Holth.* parem. — 4 *MS., Th., Holth.* dui ; *Con.* Dūi (= *diuersi*). *Con.* ex *for* et. *MS.* tribul, *no gap ; Th.* tribul[antes]. 5 *MS., Edd.* IIII. *Con.* occulis (*'Ita MS.'*).

91 1 *MS., Edd.* geþuren ; *Spr.* i, 474 geþrūen (?) *so also Siev.* (*PBB.* x, 265). — 2 *Th. note* pile ? 3 *Th. note* begrine. *Siev.* (*Anglia* xiii, 4) sticeð. — 6 *MS., Edd.* mines frean ; *Herzf.* (p. 46) frean mines. — 7 *Spr.* ii, 261, *Dietr.* (xi, 486) Þ wen ; *Siev.* (*Anglia* xiii, 4) Þ wynn. — 8 *Holth.* (*E. S.* xxxvii, 211)

Hwilum ic under bæc bregde [brunre *or* beorhtre *or* blacre] nebbe.

11 *MS.* wælcræf ; *Th. supplies* tum ; *Gn.* wælcræft ; *Sch.* 'wælcræft[e] *seems to have stood in the MS. ; there would be no room for* wælcræftum' ; *W. states that 'two or three letters are missing after* f ; *but cannot say whether they have become effaced by time or erased by a liquid'* (*obviously, by action of fluid on ink, T.*). '*Sch. to the contrary, these letters might have been* tū' (*W.*). *Siev.* (*Anglia* xiii, 4) wælcræfte ; *B. M. reads clearly* wælcræfte.

92

Ic wæs brunra beot, beam on holte,
freolic feorhbora ond foldan wæstm,
[*ond*] wynnstaþol ond wifes sond,
gold on geardum. Nu eom guðwigan
hyhtlic hildewǣpen, hringe bete
. . . wel . . . . . .
byreð on oþrum . . . . . .

93 (Gn. 88)

Frea min . . . . . .
. de willum sinum . . . . . .
heah ond hyht . . . . [sc]earpne
hwilum . . . . . .
[h]wilum sohte frea . . . as wod

92 *Omitted by Th.* (*Gn.*). 1 *Holth.* (*F. S.* xxxvii, 211) brunna. — 3 *MS.* wym staþol; *Holth.* (*Bb.* ix, 358) staþol weres; *Holth.* (*F. S.* xxxvii, 211) wynn on staþole. 4 *Holth. l. c.* god *for* gold. — 5 *W. reads only the upper part of* ilde; *so I; B. M. clearly* hilde. *MS.* (*S. h., W., and I*) bete; *MS.* (*B. M.*) bega. *Sch. states that after* bete *twenty-seven letters are missing.* — 6 *B. M. reads the top of* wel, *nine letters after* bega. — 7 *W. notes that* byreð *begins the new line. It is impossible to determine how many letters are missing after* oþrum; *on this line stand no longer any letters* (*W.*).

93 1–5 *Th. reads*

Frea min . . .
. . . . . .
. . . . . wod

Gn. note, conjectures

Frea min [mec tæste near]wod.

Dietr. (xi, 487)

Frea min [wæs tægre toran gefræt]wod.

S. h. Frea mi[n] . . . (*twenty-seven letters*) . . . de willum sinum (*B. M.* sinu) . . . (*twenty-six letters*) . . . heah ond [hyht] . . . (*twenty letters*) . . . [sce]arpne hwilum . . . (*twenty-two letters*) . . . [hw]ilum sohte frea . . . (*seventeen letters*) . . . as wod. *W. reads still the first stroke of* n (1), *so B. M. and I; the upper part of* hyht (3), *so B. M. and I; remnants of* sc (3); w *in* hwilum (5); *and the lower part of* as (5). *There is now in MS. no trace of* sc (3), *only the bottom of* e *and half of* a, *then, clearly,* rpne (*B. M.* earpne). *Holth.* (*Anglia* xxiv, 265) *supplies* (l. 3)

heah ond hyht[ful er lic^ hocum] sc[e]arpne.

(l. 5) [h]wilum sohte frea [min] . . . . . .
. . . . . as wod.

as *might be the remains of* siþas, widlastas, *or* wræclastas (*cf. Spr.* ii, 630).

dægrime frod deo[þe stre]amas,
hwilum stealc hliþo stigan sceolde
up in eþel, hwilum eft gewat
in deop dalu dugnþe secan
strong on stæpe; stanwongas grof
hrimigheardе, hwilum hara scoc
forst of feaxe. Ic *on* fusum rad,
oþþæt him þone gleowstol gingra broþor
min agnade ond mec of earde adraf.
Siþþan mec isern innanweardne
brun bennade; blod ut ne com,
heolfor of hreþre, þeah mec heard bite
stiðecg stȳle. No ic þa stunde bemearn,
ne for wunde weop, ne wrecan meahte
on wigan feore wonnsceaft mine,
ac ic|aglæca ealle þolige [130b]
þætte bord biton. Nu ic blace swelge
wuda ond wætre, womb[e] befæðme
þæt mec on fealleð ufan þær ic stonde,
eorp[e]s nathwæt, hæbbe anne fot.
Nu min hord warað hiþende feond,
se þe ær wide bær wulfes gehleþan;
oft me of wombe bewaden fereð,

6 *Th.*, *Gn.* deo . . . hwilum; *Sch. reads* deo[þe streamas?]; *W. reads the lower part of* amas; *so B. M. and I.* 7 *Th.* stealc hliþo. 9 *Th.* deop dalu. 11 *MS.* hara scoc; *Spr.* ii, 14 'har ascoc? (*vgl. Eng. hoar frost*).' 12 *MS.* feax. *MS.*, *Edd.* of. 13 *MS.*, *Th.* gleawstol. *MS.*, *Th.* gingran; *Th. note* gingra. 22 *Th.* þ . . . bord; *Gn.* þæt bord; *Sch.* þætte; *MS.* (*W.*) þte (*W. does not see the* t, *nor do I*); *B. M.* þine. *MS.* blace; *Gn.*, *Spr.* i, 124 blace; *Siev.* (*PBB.* x, 196) blæc. 23 *Th.* wætre . . . befæðme; *Gn. supplies* [wide]; *Sch. reads* womb[e?]; *W. reads only* w . . . befæðme; *I read* w . . . b *very easily* (*B. M.* womb). 25 *Th.*, *Gn.* eo . . .; *Dietr.* (xi, 487) eo[rþes]? *Sch. reads* eo . . . es? *W. only* eo . . . s. *The lower strokes of* r *and* p *are plainly visible to me. B. M. reads* eof wæs. 26 *Th. note* werað? *Dietr.* (xi, 487) hordwarað. 28 *Th.*, *Gn.* . . . of wombe; *Dietr. l.c. supplies* [wonsceaft]; *Sch.* (*six letters*) . . . of wombe; *Holth.* (*I. F.* iv, 388) *supplies* [wealic]. *Before* of wombe *I read faintly but unquestionably* me, *preceded by the top of* oft (*B. M.* oft me). *These letters are not seen by Sch.*, *W.*

steppeð on stið bord . . . . . .
. . . . de . . þonne dægcondel
sunne . . . . . .
[w]eorc eagum whiteð ond sp . . .

94

Smiþ . . . . . ad
hyrre þonne heofon . . . . . .
. . . . . dre þonne sunne,
. . . . . stȳle
smeare þonne sealt sy . . . . . .
leofre þonne þis leoht eall, leohtre þonne w . .

29 sp *Ex. reads*
steppeN on stiN bord
. . . . . .
. . . dæg condel
sunne . . . .
. . . . .
eagum whtaN
. . . . .

Cr. reads
steppeN on stiN bord . . . . .
. . . . . dægcondel sunne . .
eagum whtaN . . . . .

Dietr. (xi, pS⁻) *reads*
steppeN on stiNbord, [storme bedriten]
[stiNan he] dægcondel[le]. sun[nan ufeyme]
[æriest eaha] eagum whteN.

Sk. reads bord . . . (*some traces of seven letters*) . . . ñ dægcondel sunne . . . (*some traces of seven letters*) . . . eorc eagum whteN . (*two letters*) . þ . . . (*3 letters*).
B. W. reads (l. 30) de . . . (*six letters*) . . . *hys or* l (?). þoñ.
W. (*or B. W. and I*) *reads shall* þoñ (30) *and arise* whteN (*end of line*) ⁊ sp (*at beginning of the next line*). *Of the two lines are no longer any letters.*
Thork. (*Angl.* xxiv, 200) *Assmann is wrong in putting* sunne *after* dægcondel *as it is* 30 *that reads as in text.*

94 *Omitted in Th.* (*cf.* 1). 1, 2 *S. h.* Sm[i]þ . . . (*some traces of letters*) . . . hyrre þonne heo[f]; *W. and I reads* Smiþ *and* d (*B. W.* ad) *leaves* hyrre, *and* heofon. 2 *A. S.* heo[f]. 3 *seems to have traces of some letters after* sunne (*S. h.*). 3 *Hick.* (*Angl.* xxiv, 200) [bliceñ dre; (*A. S.* xxxvii, 211) [hra]dre. 4 *After* sunne *some traces which are missing* (*S. h.*). 5 *Hick.* (*Angl.* xxiv, 200) sy *so MS., W.* ty. *After* ty, *some traces of letters are missing* (*S. h.*). 6 *W. reads* (o 7):

leofre þonne þis leoht,
eall leohtre þonne w . . .

95 (Gn. 89)

Ic com indryhten ond corlum cuð
ond reste oft ricum ond heanum,
folcum getræge fere wide;
ond me fremdum æi freondum stondeð
hiþendra hyht, gif ic habban sceal
blæd in burgum oþþe beorhtne god.
Nu snottre men swiþast lufiaþ
midwist mine; ic monigum sceal
wisdom cyþan; no þær word sprecað
ænig ofer corðan. Þeah nu ælda bearn,
londbuendra, lastas mine
swiþe secað, ic swaþe hwilum
mine bemiþe monna gehwylcum.

Holth. (*Anglia* xxiv, 266) *regards W.'s verse division as obviously incorrect and reads as in text. Sch. does not read* w, *seen by W., B. M., and me. 'It is impossible to determine the number of missing letters after* w' (*W.*). *Holth. l.c.,* 'w[yrmas] (*f.* 41[16]).' *After* w, *I read in MS.* (*see also B. M.*), *the lower strokes of several letters, not* yrmas.

95. 3 *MS., Th., Gn., W.* fereð; *Gn.*[2], *Siev.* fereð; *Th. note* fere? *so also Tr.* (*BB.* xix, 206). 4 *MS., I dd.* fremdes; *Th. note* fremde? *Brooke* (*E. E. Lit.*, p. 8) fremdum; *Tr.* (*Anglia* vi, *An.* 168) *supplies* fremdes [getea] æi; *Tr.* (*Anglia* vii, *An.* 210) fremdes [fæðm] æi; *Tr.* (*BB.* xix, 206) fæi *for* æi. 5 *Th. note* hihtendra. 6 *Gn. note* beorhte god? *so also Dietr.* (xi, 488) *and Tr.* (*Anglia* vi, *An.* 168); *Tr.* (*BB.* xix, 208) gong; *Bright suggests* beorhte (*or* beorhtan) gold?

NOTES

['THE FIRST RIDDLE']

The part played by the so-called 'First Riddle' in the study of the authorship and history of this group of enigmas has already been discussed in the Introduction. Its grammatical forms will be included in the Glossary — in brackets, to set them apart from the vocabulary of the genuine riddles. More detailed treatment than this belongs properly to an edition of Old English Lyrics, and demands no place here.]

RIDDLE 2

Dietrich points out (XI, 461) that in 2, 3, 4, only a single subject is included, 'the Storm.' But, as he notes, the topic finds subdivision in two ways: by the closing formulas of Nos. 2 and 3, and by the summary of the four phases of the storm's activity in 4 67–72. There we are referred to its work under the earth (4 1–16), under the waves (3), above the waves (4 17–35), and in the air (4 36–66). According to Dietrich, No. 2 describes both the storm on land (2 1–8[a]) and that at sea (2 8[b]–13); No. 3 is limited to the Ocean Storm, which in No. 4 falls into three parts: 'In the first the storm pictures itself as confined under the earth and thus producing an earthquake (4 1–16); then, as driver of waves and assailant of ships (4 17–35); finally as cloud-farer and thunderstorm.' Grein had already (*Bibl. der ags. Poesie* II, 410) interpreted No. 3 as 'Anchor' (an impossible solution), and No. 4 as 'Hurricane.' Prehn (pp. 158–162) accepts Dietrich's answers; and seeks vainly — as I think with Edmund Erlemann (*Herrigs Archiv* CXI, 55) — to establish a relation between the Anglo-Saxon problems and the enigmas of Aldhelm, i, 2, and Eusebius, 21 and 23. Brooke (*E. E. Lit.*, p. 182) follows Dietrich: — 'The first describes the storm on land, the second at sea, and the third the universal tempest — the living Being who rises from his caverns under earth and does his great business, first on the sea, then on the cliffs and ships, then on the land and then among the clouds, till he sinks to rest again.' Trautmann classes the three riddles together and gives them one number.

In an elaborate article in *Herrigs Archiv* CXI, 49 f., Edmund Erlemann takes issue with Dietrich. He believes with the earlier scholar that 4 1–16 refers to an earthquake, and is indeed the scientific explanation of that phenomenon, popular with scholars of the time. He points to Bede's account 'De Terrae Motu' in his work *De Natura Rerum*, cap. 49 (Migne, *P. L.* XC, 275 f.): — 'Terrae motum vento fieri dicunt, ejus visceribus instar spongiae cavernosis incluso, qui hanc horribili tremore percurrens et evadere nitens, vario murmure concutit et se tremendo vel dehiscendo cogit effundere. Unde cava terrarum his motibus subjacent, utpote venti capacia; arenosa autem et solida carent. Neque enim fiunt, nisi caelo

marique tranquillo, et vento in venas terrae condito' (4 ll. 10). This wind theory of earthquakes was drawn, as Erlemann shows, from Isidore of Seville's famous text book *De Natura Rerum*, and is traceable to Plato. So No. 3 represents not a Sea Storm but a Submarine Earthquake (ll. 3–8), such as is described by Bede (l.c.: 'Fiunt autem cum terrae motu et mundationes maris, eodem videlicet spiritu infusi vel residentis sum recepti.' Erlemann further shows that No. 3 has nothing in common with 4 ll. 1–6, which is a description of a 'Storm at Sea,' as Dietrich and Brooke believe. As the storm is the scientific explanation of land and sea earthquakes, so is it felt to be of thunder and lightning by our poet (4 ll. 7–10). Here again, thinks Erlemann, we find a close parallel in Bede, *HE.* 5. 9: 'Contra dicunt ex tragore nubium generari, cum spiritus ventorum eorum sum concepti sese ibidem versando penetrantes et virtutis suae nobilitate in quamlibet partem violenter erumpentes, magno concrepant murmure instar exultantium de stabulis quadrigarum vel vesicae, quae, licet parva, magnum tamen sonitum displosa emittit, etc.' *Riddle* 2 is simply a general description of the Storm.

'Now in all this, there is no direct borrowing. Difference of language and the noble imagery of the poet both speak strongly against any servile indebtedness to the scientific works of his day. But these ideas were in the air at the time, and may have been imbibed by him in some cloister school in the North during his boyhood in the early eighth century.'

Erlemann, p. 54, thinks that *Riddles* 2–4 appear to be 'ein mit schartster Konsequenz aufgebautes Ganzes.' The present threefold division (Grein Wülker) rests upon the three repetitions of the riddle question at the end of these three parts. But, after all that I have said, weight can no longer be laid upon them as signs of division. The riddle query appears also within 4 at end of 35 [but this is not a formula]. Moreover, the MS. shows no gap between *Ric.* 3 and 4 [but *Ric.* 3 closes the page], and *Ric.* 4 in 4 a begins with a small letter. The space between 2 and 3 is easy to understand, in 2 the Storm in general, and in 3 and 4 its single phenomena, are described. But even this can be laid at the scribe's door. Misled by the riddle query into thinking that 2 closed with line 15, he could well begin a new riddle with *Hwilum* (3 a). In the case of the second *Hwilum* (4 a) he has come to realize the close connection of parts, and no longer makes a space.' This view does not lay due stress upon the closing formula of *Ric.* 3, and Erlemann fails to state that the lack of a gap after 3 is determined by the ending of a MS. page here. The same fact may explain the lack of closing sign, though this stands at end of page in 15, 74, and 80.

2 a. Cf. *Cri.* 941, Forbonnus æmig þas horse no þas hygecræftig.

2 b **wræccan.** Thorpe renders the MS. reading *wræcca*, 'I wander'; Grein in *Sprachsch.* 2. 'treibe,' Brooke (p. 187) 'tear along (in gusts)', but these translations would seem to demand a present form *wræcce*, rather than *wræcca*. To both these forms there is the strong objection that the meter demands a long vowel here (cf. *Sol.* 1. 8). Nor does Grein's interpretion of *wræcca* (*Sprachsch.* II. 3[2], so also B. T., p. 1078) as the inst. sg. of *wræcu*, 'hostility,' meet the difficulty. Sievers (*PBB.* X. 510; *Sv. Kvæd.*) writes *wræcan*, apparently deriving this from *wræcæ*, which he regards as long (cf. *Sv. Kvæd.* 10, n. 3 b). But the vowel is short everywhere else in the poetry (*Sprachsch.* II. 738). It is of course possible to regard the half line as one of several

examples of a shortened A type / ‿ x | / ‿ x (Herzfeld, p. 41), but it is perhaps better to read here *wraec(ba)*, 'exile,' 'wretch,' as Herzfeld suggests. The scribe may have been misled by *wraec* (l. 9), which is almost immediately above in the MS.

28 **wudu hrere.** See 81 *b*, where *wlitewudu hrerec* is a periphrasis for 'the wind.'

2 11 **wreccan.** The MS. *wrecan* is retained by all editors, and is regarded by Brooke as an intuitive, 'to range along,' and by Grein (*Dicht.*; *Sprd.* II, 730) as gen. sg. of *wrecca* 'on the wanderer's track.' As similar constructions are common in the poetry (wreccan laste, 40 8; cf. *Gen.* 1178, 2822, *Seaf.* 15), and as this meaning accords well with l. 4 b, I prefer the reading of the MS. to the suggestion of Cosijn (*PBB.* XXIII, 128) *wræcan*. The latter, however, has the support of 2 b, *on sid wræcan*; and would be acceptable, were any change necessary.

2 13 **flese ond gæstas.** Cf. *Chr.* 507, flæsc ond gæst.

RIDDLE 3

For parallels to the Anglo Saxon description of the *Seebeben*, Erlemann (p. 57) points to the MHG. illustrations in the articles by Ehrismann, *Germania* XXXV, 53 f., and Sievers, *PBB.* V, 541, which treat the words *grunttrelle* and *selpwege*. Cf. Hartmann, *L. Buchlein*, 352 f.:

> . . . und hebet sich ut von grunde ein wint
> das heizent si selpwege
> und machet groze undeslege
> und hat vil manne den tot gegeben.

3 9 **under yþa gebræc.** Cf. 33 *a*, atol yþa gebræc; *And.* 823, ofer ȳþa gebræc. See also the stronger expression, atol yþa gewealc, *Jud.* 155.

3 10 **garseeges grund.** Cf. 41 10.

3 11 ff. Erlemann (p. 51) points out the likeness of the phenomena here described to those that appear in submarine earthquakes: 'Finden diese Seebeben bei geringer Meerestiefe statt, also in der Nähe der Küste, so zeigen sich neben den gewöhnlichen Erscheinungen — Aufwallen und Trübung des Wassers, Emporschiessen von Schaum und Dampfsäulen — auch direkte Spuren submarinischer vulkanischer Eruptionen, Emporwerfen von Lava und Bimsstein, verbunden mit submarinem Donner.' So the other passages of our poem forbid the conception of a sea storm, and accord with that suggested by Erlemann. The contrast between the two phenomena is accentuated in 4 68 *a*.

3 14 Grein's addition [*flod ut rred*] is supported by *flodas ut rædon*, *Chr.* 980, and *flodas ut færan*, *Ps.* 1270. Cosijn's reading, *famige wadan* (*PBB.* XXIII, 128) parallels *And.* 1534, *famige wadan* (*PBB.* XXI, 19), and is supported by 4 68, *fämig wunnen*; but the MS. reading makes perfect sense and is in keeping with the context.

3 15 **hwælmere hlimmeð.** Cf. *And.* 370, onhreted hwælmere; 30 *a*, garsecg hlymmeð. For a discussion of rimes in the *Riddles*, see note to 29. Cf. 16 13, 29 3, 4, 5, 6, 7, 39 4, 42 3, 67 6, 73 22.

3 16 **streamas staþu bëatað.** Cf. *And.* 230, béoton brimstreamas; 441, eagorstreamas beoton bordstæðu, 495 f., streamwelm hwileð, beateþ brimstæðo;

see also *And.* 1544, *El.* 238 *Met.* 615. Herzfeld, who cites these parallels (p. 30), regards as characteristic of Cynewulf 'the constantly recurring mention of the striking of the waves on the cliffs or on the sides of the ship.' Herzfeld notes that this trait is lacking in other Anglo-Saxon descriptions of storms — *Gen.* 1371, *Exod.* 454 f., and *Beow.* 1374. But he finds similar expressions in *Seaf.* 23 and *Wand.* 101. Brooke notes (p. 182, n.) that a similar passage occurs in *Chr.* 979 f., describing the cliffs withstanding the waves. — With *strēamas bēatað* cf. **81** 8.

3 7 **on stealc hleoþa.** Cf. **4** 26, stealc stānhleoþu; **93** 7, stealc hliþo; *Beow.* 1410, stēap stānhliðo; *And.* 1577, stānhleoðu. For a discussion of such expressions, see Merbach, *Das Meer* etc., p. 21.

3 8 **wāre oud wǣge.** Dietrich (XII, 246) translates 'schlamm und woge,' and refers to *And.* 269, *wære bewrecene*, and *And.* 487, *wære bestēmdon*; but in these passages *wære* has the meaning 'sea.' Dietrich regards *ware* as a rare word, which here means neither 'sea' (*wer*) nor *alga* (**41** 49, *wāroð*), but 'schlamm und meeressand (cf. *Hpt. Gl.* 502, 76, sablonum, *wāra*; 449, 30, sablonibus, *wārum*).' Grein, *Dicht.*, renders 'Seetang,' and *Spr.* II, 640, 'alga' (reading *wāre*), and points to Dutch *wier* and Kent. *waure*; Brooke translates 'weed,' and is followed by Brougham (Cook and Tinker, p. 71). The word *wāre* receives adequate discussion from Hoops, *Altenglische Pflanzennamen*, pp. 24–25: 'Tang, Fucus und Seegras, Zostera Marina = *wār*, *wāroþ*, *sǣwār*. Sie machen sich ja an der Küste dem Schiffer wie dem Fischer durch Verunreinigen der Fahrzeuge und Netze oft genug in unangenehmer Weise bemerkbar und werden darum nicht nur im eigentlichen Sinne von Meerespflanzen sondern übertragend auch für Schlamm und Schmutz überhaupt gebraucht.' Hoops points out that the transition to the meaning of 'mud' or 'slime' is clearly seen in *Rid.* **41** 48–50, where *wāroþ* is used in rendering the Latin 'horridior rhamnis et spretis vilior algis.' A similar use is found in the *wārig hrægl* of *Gn. Ex.* 90 (see Merbach, *Das Meer*, pp. 28–29). See Schmid's discussion of 'algarum maris' (*Gesetze*, Glossar, p. 520).

3 9 **holmmægne biþeaht hrūsan.** Cf. **17** 3, eorðe ȳðum þeaht.

3 10 **sīde sǣgrundas.** Cf. *Exod.* 289, sǣlde sǣgrundas. — **sundhelme.** Only here and **77** 1, sundhelm þeahte. But cf. *wæterhelm*, *Gn. Ex.* ii, 3 (Merbach, p. 10).

3 12 **on sīþa gehwām.** Cf. *Ph.* 464, in sīþa gehwane.

3 13 **of brimes fæþmum.** Cf. **11** 6–7, of fæðmum cwōm brimes; *And.* 1616, þurh flōdes fæðm.

3 15 **ȳþa . . . þe mec ǣr wrugon.** Cf. **77** 2, mec ȳþa wrugon; **78** 7, ȳþum bewrigene.

RIDDLE 4

Of this Brooke says (*E. E. Lit.*, p. 183): 'The order and unity of this poem is admirable. The imaginative logic of its arrangement is like that which prevails in the "Ode to the West Wind," to which indeed it presents many points of resemblance, even to isolated phrases. Shelley tells us of his wind — which, as in Cynewulf's poem, is a living being — first as flying through the forests and the land, then of its work among the clouds, then on and in the sea, then on his own soul. Cynewulf tells of his storm-giant rising from his lair, rushing over the sea, then over the land, and then in the sky, but not of the storm in his own breast.

That is the one modern quality we do not find in this poem of Cynewulf. It was natural for him — being closer to Nature-worship than Shelley — to impersonate his hurricane, to make the clouds into stalking phantoms, to make them pour water from their womb and sweat forth fire; and his work in this is noble.'

4 1–6 Brooke translates (pp. 183–184):

> Oftenwhiles my Wielder weighs me firmly down,
> Then again he urges my immeasurable breast
> Underneath the fruitful fields, forces me to rest.
> Drives me down to darkness, me, the doughty warrior,
> Pins me down in prison, where upon my back
> Sits the Earth my jailer.

Brooke compares with these lines, and with 13–16, Shelley's 'Cloud':

> In a cavern under is fettered the thunder,
> It struggles and howls at fits.

He points also to *Aeneid*, i, 56 f.:

> Hic vasto rex Aeolus antro
> Luctantes ventos tempestatesque sonoras
> Imperio premit ac vinclis et carcere frenat, etc.

(So too the Greek earthquake-demon Typhos, progenitor of the storms, is held down in fetters by Sicily and Etna piled upon his breast, Pindar, *Pyth.* i, 33–35.) Dietrich believes (XII, 246) that the Anglo-Saxon lines are not suggested by Virgil but by Psalms cxxxiv, 7 (Vulgate). Erlemann also thinks (p. 54) that in his conception of God as the ruler of the winds the riddler is influenced by the Old Testament, Psalms cxxxiv, 7 (Deus) . . . qui producit ventos de thesauris suis, and Jeremiah x, 13. That such passages as these influenced mediæval science he shows by quotation from Beda, *De Natura Rerum*, cap. 26, and Isidore 36, § 3. Herzfeld (p. 31), on the contrary, believes that this conception is derived neither from classical nor scriptural sources, but from the older mythology.

The idea of the confinement of the violent storm in prison by a higher power appears in other Anglo-Saxon poems (Dietrich XII, 246; Herzfeld, p. 31), as *El.* 1271–1276:

> winde gelīcost,
> þonne hē for hæleðum hlūd āstīgeð,
> wā-ðeð le wolcnum, wēdende fareð,
> ond oft semninga swīge gewyrðeð,
> in nēdelēofan nearwe geheaðrod,
> þream forþrycced.

So *And.* 435–437:

> Wæteregesa sceal,
> geðȳd ond geðrēatod þurh þrȳðcining,
> lagu lācende, līðra wyrðan.

516–520:

> Flōdwylm ne mæg
> manna ānigne ofer Meotudes ēst
> hungre gelettan; āh him hlēs geweald,
> sē ðe brimu bindeð, brūne ȳða
> ðȳð ond þrēataþ.

4 3 **bearm [þone] brādan.** For such position of article and adjective, see **34** 9-10, **61** 6. Cf. Trautmann, *Anglia*, *Bb.* V, 90; Barnouw, p. 221. — **on bīd wriceð.** Here the reading adopted by recent editors is confirmed by *Beow.* 2963, on bīd wrecen.

4 5 **hǣste.** Cosijn's reading seems to me a *lectio certissima*. Grein, *Spr.* II, 24, doubtfully derives the MS. *hætst* from *hætsan*, 'impingere,' of which we have no trace elsewhere. *Hǣste*, which is found in our present sense *Gen.* 1396, is the equivalent of *þurh hǣst* (see **16** 28, þurh hēst). I accept also Cosijn's *heard* (so Thorpe translates) for MS. *heord*, which is not found elsewhere in the poetry in this sense, but which is rendered by Brooke 'jailer.'

4 8 **hornsalu.** Only here and *And.* 1158.

4 13-14 **sē mec wrǣðe on . . . legde.** The same idiom is found **21** 29-30, sē mec gēara on bende legde. Cf. also *And.* 1192, þǣr þe cyninga cining clamme belegde.

4 16 **þe mē wegas tǣcneð.** Cf. **52** 6, sē him wegas tǣcneþ.

4 18 **[strēamas] styrgan.** The addition is made by Thorpe in the light of **4** 70, strēamas styrge. Cf. also *And.* 374, strēamas styredon.

4 19 **flintgrǣgne flōd.** This is the only appearance of the epithet; *fealo* is of course the common adjective with *flōd* (*And.* 421, *Beow.* 1951, *Brun.* 36).

4 19b-20a Cf. *Met.* 28 57-58:

> ȳð wið lande ealneg winneð,
> wind wið wǣge.

4 21 **dūn ofer dȳpe.** Brooke compares *Aeneid*, i, 105, 'Insequitur cumulo praeruptus aquae mons.' Yet Herzfeld, p. 38, calls this 'ein modernes Bild.'

4 22 **eare geblonden.** The phrase suggests the compound *ear-(ar-)geblond*, which is discussed by Krapp, *Andreas*, note to 383.

4 23 **mearclonde.** This is the only appearance of the word in the sense of 'sea-coast.' As Merbach says (p. 19), '*mearclond* (*Rid.* **4** 23) und *landgemyrcu* (*Beow.* 209) sind als Strand, Gestade aufzufassen, sie bedeuten die Landgrenze gegen das Wasser hin.'

4 24-25 Brooke again compares *Aeneid*, i, 87, 'Insequitur clamorque virûm stridorque rudentum.'

4 27 **hōpgehnāstes.** Save in this case and in *wolcengehnāste*, **4** 60, *gehnāst*, both simplex and in compounds, is used only of the clash of battle (*Gen.* 2015, æfter þām gehnǣste; *Brun.* 49, cumbol-gehnāstes). The first member of the compound, *hōp*, is discussed at length by Dietrich, *Haupts Zs.* IX, 215, and Grein, *Spr.* II, 95-96. Cf. Scottish *hope*, 'a haven.'

4 28-29 **slīþre sæcce.** Brooke translates (p. 185, n.): 'with slippery . . ., with feeble striving' — and interprets 'with a hapless ill-fortuned and therefore a despairing strife against the elements. Some are paralyzed in expectation, some struggle.' This is finely poetical, but it disregards both grammar (as *sæcce* is a genitive dependent upon *wēn*) and word-meaning (*slīþe* and *slidor* must not be confused). Grein renders more accurately: 'Dem Kiele droht da schlimmer Kampf.'

4 30 **on þā grimman tīd.** The phrase is found twice in the *Christ*, 1081, 1334, where it means 'Judgment Day.' In our passage, Brooke (p. 185, n.) thinks that 'it alludes to the moment in which the ship would be driven on the cliffs.'

4 31 **rice.** Grein, *Spr.* II, 378, derives MS. *rice* from '*rīcu*, directio?' and points to **21** 6, *to rice*; but that is a misreading of the editors for *sace*. Brooke asks doubtfully: 'Is *rice* from *rīcu* ('direction')? Did Cynewulf see the steering oar whirled from the hands of the steersman, or does he mean that the ship was driven out of its true course?' Klaeber, *Mod. Phil.* II, 144, conjectures *rince* (cf. hereri[n]ce, *Beow.* 1176; swe[n]cte, 1510; dru[n]cen, *Mood.* 12, etc.), to be taken in a collective sense. This is not an unhappy suggestion; since (as Merbach shows, p. 38) the seaman is elsewhere called *sǣrinc* (*Mald.* 134; *Beow.* 691), and *fyrdrinc* (*El.* 201; *Mald.* 140), and since *rince berofen* corresponds to the *fēore bifohten*, 'deprived of life,' of the next line. But there is no need of departing from the MS. *Rīce berofen* may be rendered, 'bereft of a master' (i.e. 'a ruling or guiding hand').

4 32 **fēore bifohten.** Klaeber, *Mod. Phil.* II, 144, suggests *fēre bifohten*, i.e. 'attacked by danger,' 'since on the strength of *unbefohten*, "unopposed," "unattacked" (*Mald.* 57; *A.-S. Chron.* A.D. 911), the verb *befēohtan* is plausibly to be credited with the meaning of "attack."' But no change seems necessary, since the interpretation of Grein and Sweet, 'deprived (by fighting) of life,' is, as Klaeber admits, quite in keeping with the context.

4 34 **hæleþum gewyred.** For the sake of the alliteration, this suggestion of Ettmuller's for MS. *ǣldum* must be adopted. Grein, *Spr.* II, 774, meets the difficulty by proposing *yþþan* for *hȳran* in the second half-line.

4 35 **hwā gestilled þæt.** Erlemann, p. 55, thinks that these words refer to the stilling of the waves by Christ (Matthew viii, 23): 'Tunc surgens increpavit vento et mari et facta est tranquillitas magna, porro homines mirati sunt dicentes: qualis est hic quia et venti et mare oboediunt ei.' The theme is expanded at great length in the *Andreas*, with which poem the Storm riddles have much in common in both style and vocabulary. Erlemann concludes that the appearance of God as lord of the winds has therefore a Christian source, and is not, as Herzfeld thinks (p. 31), an indication of 'die strenge echt germanische Abfassung des Dienst- und Untertanenverhältnisses.' Are not both scholars right, and have we not here a Christian *motif* colored by the Germanic spirit?

4 36 **rīdeð on bæce.** On account of the meter, this reading of Grein's note and of Herzfeld (p. 45) is to be preferred to the MS. *on bæce rīdeþ*.

4 36 f. Erlemann, p. 52, declares that in these lines the ideas of Beda (*De Natura Rerum*, 28, 40) are developed into the loftiest poetry: 'Der Sturm sitzt in den Wolken, er zerrt sie weit auseinander und lässt sie dann wieder zusammenschnellen, er wirft die schwarzen Wasserfässer hierhin und dorthin; treffen sie aufeinander mit ihren Rändern, dann entsteht "der Getöse lautestes."'

4 38 **lagustrēama full.** This corresponds in meaning to *wolcnfatu* (l. 37), 'clouds,' and is rightly rendered by Grein, *Dicht.*, 'der Wasserströme Becher' (not, as Brooke translates, 'full of lakes of rain'). Cf. *Beow.* 1208, ofer ȳþa ful.

4 39 **swēga mǣst.** Cf. *Ph.* 618, swēga mǣste.

4 41 **cymeð sceo[r].** The MS. *scēo* is an interesting hapax, as it furnishes an Anglo-Saxon analogue to Old Saxon *skīo* and Icel. *skȳ*, 'cloud' (see Cleasby-

Vigfusson, s.v.); and as the word, *skye*, appears in M. E. with the meaning 'cloud' (Chaucer, *House of Fame*, 1600): 'That hit ne lefte not a skye | In al the welken.' Unfortunately, as Cosijn points out (*PBB.* XXIII, 128), a passage in the *Andreas*, 512, establishes the reading *scēor*, 'cloud,' 'shower': *þonne scēor cymeð*. *Scūr* is found with the lemma *nimbus*, WW. 175, 22; 316, 36.

4 44 **blācan līge.** Cf. *And.* 1541. In his note to the passage Krapp quotes from Mead's article (*P. M. L. A.* XIV, 177): '*Blāc* is merely an ablaut form of the stem *blican*, "to shine," and perhaps hardly means white at all. In a few cases it evidently means pale or ghastly. It is properly applied to the fire or the fire-light and even to the red flame or to the lightning or to the light of stars. Of the twenty-eight instances where the word occurs, — either alone or as part of a compound, — nearly all seem to lay emphasis on the brightness rather than the whiteness.'

4 45 **dreohtum.** For the MS. reading *dreontum*, Thorpe suggested *dreohtum* = *dryhtum* ('populis') and was followed doubtfully by Grein, *Spr.* I, 204. This is favored by 4 40, *ofer burgum*, and 4 43, *ofer folcum*. Grein, *Bibl.* II, 371, note, proposed *dreongum* = *drengum*, but Holthausen, *Engl. Stud.* XXXVII, 206, rightly rejected this as Scandinavian (*drengr*) rather than English, and proposed *drēorgum*. The 'dreary ones' are the terrified men of 4 33, 49. I prefer Thorpe's suggestion.

4 46-48 'The poet represents the thunder and lightning as arising from the violent meeting of the clouds, without expressly mentioning the *fragor*; but this bursting of the clouds is taken for granted by the author, who thus continues:

> feallan lætað
> sweart sumsendu sēaw of bōsme,
> wætan of wombe.

This is pictured as the result of the bursting' (Erlemann).

4 47 Brooke (p. 185) renders this finely and accurately, 'swarthy sap of showers sounding from their breast'; and adds: 'I should like to have in English the German word *summen*, which answers here to *sumsend*, and translate this *sūmming*. "Sounding" does not give the humming hiss of the rain.' For a discussion of the etymology of *sumsendu*, see Kogel, *Geschichte der deutschen Lit.*, 1894, I, 53-54 (Bright).

4 48 f. Erlemann says (p. 53): 'Von Vers 48 ab verlässt der Dichter dann diesen Vorstellungskreis: der Sturm die Ursache des Gewitters; seine Phantasie ist ganz erfüllt von dem Bilde des Kampfes der dahinfahrenden Wolken und kann noch nicht zur Ruhe kommen. Das Bild spinnt sich fort: *Winnende fareð atol coredþreat*; altheidnische mythische Vorstellungen mögen dabei wachgerufen sein und hier durchschatten, aber sie werden wieder zurückgedrängt durch christliche Empfindungen.'

4 52 **scin.** The nature of such demons is described, *Whale*, 31-34:

> Swā bið scinna þēaw,
> dēofla wīse þæt hī drohtende
> þurh dyrne meaht duguðe beswīcað
> ond on teosu tyhtað tilra dæda.

4 51–52 Cf. *Ps.* 63 4, hī hine . . . scearpum strǣlum on scotiaN.

4 53–58 As sources of these lines Erlemann (p. 53) suggests Ps. xvii, 15, 'Et misit sagittas suas et dissipavit eos: fulgura multiplicavit et conturbavit eos' (2 Sam. xxii, 15); Ps. cxliii, 6.

4 55 **ongeryhtu.** Cf. *Jud.* 202, *Met.* 31 17, *on gerihte*, which has also the meaning 'straight.'

4 58 **rynegiestes.** Thorpe and Brooke render 'the rain-spirit,' but Grein interprets in *Spr.* II, 386, 'profluvii hospes,' and in *Dicht.* he translates 'des Rinnengastes.' Bosworth-Toller translates 'a guest or foe that comes swiftly(?)' and Sweet, *Dict.*, 'a swift guest'—a rendering supported by such compounds as *rynestrong*, *rynesnoft*. But, as the simplex *ryne*, 'rain,' appears in apposition with *regn* (*Gen.* 1410), and as the interpretation 'rain-foe' seems suited to the context, I have adopted that.

4 59 Cf. *Beow.* 2408, se þæs orleges ōr onstealde.

4 59 ff. Herzfeld, p. 37, remarks, 'Der Sturm wird, 4 59, in einem prächtigen Bilde als Kriegserreger vorgeführt, die Krieger sind die Wolken (*hlōðgeerod*), die mit lautem Gekrach auf einander stossen; sie schwitzen Feuer aus (die Blitze, die mit Pfeilen verglichen werden), ein dunkler Saft fliesst ihnen aus dem Busen u.s.w.'

4 62 **ofer byrnan bōsm.** Cf. *And.* 441, of brimes bōsme; *Exod.* 493, fāmigbōsma. Cosijn (*PBB.* XXIII, 128) doubtfully compares *Pan.* 7, þisne beorhtan bōsm; but the reference is to the earth, not to the waters. Brooke says (p. 186): 'The word I here translate torrents is *byrnan* ("of burns or brooks"). Torrent is quite fair, for the word is connected with *byrnan* ("to burn"). The upsurging and boiling of fire is attributed to the fountain and stream. Cynewulf is not thinking of the quiet brooks of the land, but of the furious leaping rivers which he conceives as hidden in the storm clouds over which the storm giant passes on his way.'

4 63 **hēah hlōðgeerod.** Brooke, *E. E. Lit.*, p. 186, says: '*Hlōð* is the name given to "a band of robbers from seven to thirty-five" [*Laws of Ine* § 13, Schmid pp. 26–27], hence any troop or band of men [*And.* 42, 1391, etc.]. *Geerod* is "a crowd," "a multitude." Thus compounded, the word means, I think, a crowd made up of troops; of troops of clouds! Then the word "high" put with *hlōðgeerod* and the context prove sufficiently that Cynewulf was thinking of the piled-up clouds of the storm; and no doubt the notion of ravaging and slaughter connected with *Hlōð* pleased his imagination, for his tempest is a destroyer.' Brooke's translation 'the high congregated cloud band' is suggested by Shelley's lines (with which compare 4 12–48):

> Vaulted with all thy congregated might
> Of vapors, from whose solid atmosphere
> Black rain and fire and hail will burst. O, hear!

4 67–72 In these lines occurs a summary of the various manifestations of the Storm, but *Rid.* 2, which represents the Storm in general, finds no place in this review. It is interesting to note that the order of the single descriptions does not conform to the order in the summary. There the maritime eruption (*Sǣbeben*), *Rid.* 3, stands before the earthquake (4 1–16); here, after. Erlemann (pp. 53–54)

does not believe that any derangement of the text, any inversion of **3** and **4** 1–16, has taken place. 'In the summary a more convenient adjustment of the verse may have brought it about that no particular regard is paid to the accurate sequence of the several parts; it is also possible that the poet anticipated **4** 1–16 in order to place **3** and **4** 17–35 near together, so as to contrast them better: "Now I shall fight under the waves, now above the waves."'

4 (6) **hēan underhnīgan.** In *Dicht.* Grein translates 'Bald soll ich des Oceans Wogen | die hohen unterneigen,' and he is followed by Barnouw, p. 221, who regards *hēan* as acc. pl., weak, of *hēah*. In *Spr.* II, 55, Grein rightly gives the word under *hēan*, 'low'; cf. *Gn. Ex.* 118, hēan sceal gehnīgan.

4 7f **wīde fēre.** Cf. **59** 3, wīde ne fēreð; **95** 3, fēre (MS. fēreð) wīde.

4 73–74 Aldhelm iv, 1, 'Cernere me nulli possunt, nec prendere palmis,' which Prehn (p. 160) regards as one of the sources of the Anglo-Saxon, is derived, like the English riddle, from the Bible: Prov. xxx, 4, 'quis continuit spiritum in manibus suis,' and Ecclus. xxxiv, 2. So Erlemann, pp. 55–56 (but the connection is certainly not close). I have traced the history of this motive, *Mod. Phil.*, II, 563. It appears in Bede's *Flores*, No. V, in various 'dialogues' (*Haupts Zs.* XV, 167, 169), and in MS. Bern. 611, No. 41.

RIDDLE 5

Dietrich (XI, 461) suggested first the answer 'Bell,' but rejected it immediately in favor of 'Millstone,' believing that the latter fulfilled more closely all the conditions of the problem. Grein, *Spr.* II, 716, accepts the first solution; and Prehn, pp. 163, 165, the second, but he fails in his attempt to indicate a likeness between this riddle and the 'Millstone' enigmas of Symphosius (51, 52) and Aldhelm (iv, 12). In riddle-literature there are no analogues to aid one, the many 'Bell' and 'Millstone' problems (see Schleicher, p. 201; Symp. 80, *Tintinnabulum*; Tatwine 7, *De Tintinno*) being of a totally different type. Personally, I incline to the first answer. The *þegn* or servant may be the *ostiarius* or *durezward* (see *Canons of Ælfric*, 11), who is thus described by William of Malmesbury (*Gesta Pontificum*, 76, cited by Padelford, *Musical Terms in Old English*, p. 56): 'Reclusis enim a dormitorio in ecclesiam omnium parietum obstaculis vidit monachum, cujus id curae erat, a lecto egressum funem signi tenere quo monachos ammoneret surgere.' Not only monasteries, but Anglo-Saxon houses of better estate had each its *bellhūs* (Padelford, l.c.; *Be lēod-gehincðum* 2, Schmid p. 388); but, as Schmid points out (*Glossar* s.v.), the word may refer to the refectory, to which one was summoned by bells (cf. Du Cange s.v. *Tinellus*) or perhaps to the *cloccarium vel lucar* (the lemma of *bellhūs*, WW. 327, 16). Our riddle refers, I think, not to the hand bell, *lītel belle* or *tintinnabulum* (for a discussion of its use, see Westwood, *Facsimiles*, p. 152, Padelford, p. 58), but to the *micel belle* or *campana* (Ælfric, *Gloss.*, WW. 327, 18). This was well known in the England of the eighth century, for in Tatwine's *De Tintinno* enigma (No. 7) the bell is suspended high in air, 'versor superis suspensus in auris.'

Professor Trautmann brings nothing to support his 'Threshing-flail' solution of our enigma.

Andrews, *Old English Manor*, p. 259, discusses the Anglo-Saxon mill or quern, and thus translates the last lines of our Riddle: '"Sometimes a warm limb may break the bound fetter; this, however, is due to my servant, that moderately wise man who is like myself, so far as he knows anything and can by words convey my constructing message." We here accept Grein's translation almost without change, but of the last two lines can make no meaning. The iron-work of the mill is interesting, as is also the harsh grating sound with which it moves when started in the early morning. These features Cynewulf has added to the original of Symphosius (Prehn, pp. 103–165).' See also Heyne, *Halle Heorot*, p. 27; *Fünf Bücher* II, 257–266; and Klump, *Altenglische Handwerknamen*, pp. 13–15. They accept the 'Millstone' answer and discuss mills and mill-maid (*Laws of Æthelberht* § 11, Schmid p. 2).

5 1 **þrāgbysig.** Dietrich finds the source of this in Aldhelm's line (iv, 12 4), 'Altera nam currit, quod nunquam altera gessit,' while Prehn points to Symphosius 51:

> Ambo sumus lapides, una sumus, ambo jacemus.
> Quam piger est unus, tantum non est piger alter:
> Hic manet immotus, non desinit ille moveri.

But the parallel is far-fetched. The epithet might well apply to a bell, for this is surely 'periodically employed.' Dr. Bright suggests the meaning 'perpetually.'

5 2, 4 **hringum hæfted . . . halswriþan.** Wanley, *Catalogue* 109, 2, 16–20: '*Se bend* ðe se clipur ys mid *gezȳrðen*, ys swylce hit sȳ sum gemetegung ðæt ðǣre tungan clipur mæge styrian, and ðā lippan æthwega bēatan. Sōðlīce mid ðæs rāpes æt-hrīne se bend styraþ ðone clipur.' 'The band with which the clapper is tied, is, as it were, a method for moving the clapper of the tongue and beating more or less the lips. So, with the touch of the rope, the band moves the clapper' (B.-T. s.v. *Clipur*). The key in *Rid.* 91 4 is *hringum gyrded*; but such phrases are even better suited to the durance of the bell, as Wanley's account of the *bend* shows. With *hringum hæfted* compare *Gen.* 762, hæft mid hringa gespanne (*Satan*).

5 3 The line refers to the beating of the clapper against the sides (*mīn bed hreoan*), and to the sound of the bell (*breahtme cȳþan*).

5 7 **[þæt] wearm[e] lim.** ⁊ is perhaps omitted on account of preceding *þe* in *oncweþe*. Grein, *Spr.* II, 188, supposes *lim* to refer to *manus*. This accords well with the 'Bell' solution. See Techmer, 2, 118, 7 (cited by Padelford, pp. 56, 71): 'Ðæs diacones tācen is þæt mon mid hangiendre *hande* dō swilce hē gehwǣde bellan cnyllan wille.' Or if the large bell is meant, the warm limb may be the *clipur*, which bursts the ring with which it is bound (*supra*).

5 8 **berstеð.** This is the only appearance of the verb in a transitive sense in Anglo-Saxon; but the word is used so commonly with an active meaning in Middle English (see Matzner, or Bradley-Stratmann, s.v.) as to make such a rendering very plausible here.

5 9–12. The editors punctuate variously and thus give widely differing meanings to the last four lines of the riddle. Thorpe's rendering is utter nonsense. Ettmüller puts a period after *hrōðum* (l. 8), a semicolon after *men* (11), and no point after *syfre*. Grein and Assmann place a comma after *hrōðum* and a comma after *syfre*. I point as in text, and render 'It (the ring) is, however, acceptable

to my thane, a moderately wise man, and to me likewise, if I (an inanimate thing) can know anything and in words successfully tell my story.' For the happy rendering of the last clause I am indebted to Dr. Bright.

5 10 **þæt sylfe.** This accusative of specification is equivalent to the adverb 'likewise' (cf. *Chr.* 937; *Ps.* 81 3, 128 1; *Spr.* II, 429).

5 11-12 **mīn . . . spel.** For separation of possessive pronoun and substantive, see 7 9-10, hyra . . . drohtað. With the last line of our riddle compare *Beow.* 874, on sped wrecan spel.

RIDDLE 6

As early as 1835, L. C. Muller (*Collectanea Anglo-Saxonica*, pp. 63–64) suggested 'Scutum' as an answer; and Dietrich XI, 461, gives the same solution. He and his follower Prehn, p. 165, point to Aldhelm's 'Clypeus' enigma (iii, 13) as a source. The resemblance is very slight. Both shields have received many wounds (*infra*); but Aldhelm's is a glorious warrior, while that of our riddler is a broken fighter (Brooke, *E. E. Lit.*, p. 123, note). Unlike Aldhelm, the Anglo-Saxon poet does not dwell upon the relation of the shield to its lord. A literary analogue, as Dietrich pointed out, is the 26th riddle of the *Hervarar Saga*, where the Shield vaunts its wounds (see Heusler, *Zs. d. V. f. Vk.* XI, 139, 148). Trautmann's 'Hackeklotz' has nothing in its favor. The riddle is rich in conventional epithets, applied to the Shield's enemy, the Sword, not only elsewhere in the poetry but in other riddles.

Illuminated Anglo-Saxon MSS. usually represent the warrior as armed with no other defensive weapons than shield and helmet (Meyrick, *Antient Armour*, 1842, p. li; Keller, pp. 71 f.). The shield, circular or slightly oval in shape, is usually of linden-wood, sometimes covered with leather, with a metal-bound edge and in the center an iron umbo or boss, a small basin tapering at the top to a point and ending in a knob (*Gn. C.* 37, rand sceal on scylde fæst fingra gebeorh). Bosses are of various form and of different degrees of ornament (Roach Smith, *Collectanea Antiqua* I, 104; II, Plate 36; III, Plate 2). The grave-finds reveal a large number of shields of which boss and handle alone remain (Keller, pp. 74–79; Kemble, *Horae Ferales*, p. 82).

6 1 **īserne wund.** Cf. *Beow.* 565, mēcum wunde; 1076, gāre wunde. See Aldhelm iii, 13 2, 'patiens discrimina dura duelli.'

6 2 **beadoweorca sæd.** Cf. 34 6, biter beadoweorca; *Brun.* 20, wērig wīges sæd.

6 3 **ecgum wērig.** Cf. *And.* 1278, wundum wērig; *Mald.* 303, wundum wērige; *Beow.* 2938, wundum wērge. **Oft ic wīg seo,** etc. See Aldhelm iii, 13, 'Quis tantos casus . . . suscipit in bello . . . miles?'

6 4 **frecne feohtan.** So *And.* 1350. **frōfre ne wēne.** Cf. *Gu.* 479, frōfre ne wēnað; *Beow.* 185, frōfre ne wenan.

6 6 **eal forwurde.** Cf. *Ps.* 118 92, eall forwurde.

6 7 **homera lāfe.** Cf. *Beow.* 2830; *Brun.* 6, homera lāfum, — in both cases of swords. In *Rid.* 71 3 4, the Sword or Dagger calls itself *wrāþra lāf*,| *jȳres ond fēole.* For many examples of *lāf* as a synonym of sword in the poetry, see *Spr.* II, 152, and Cook, 'A Latin Poetical Idiom in Old English,' *American Journal of Philology*, VI, 476.

6 8 **heardecg heoroscearp.** Cf. *Beow.* 2830, hearde, heaðo-scearpe homera lāfe; *Jud.* 263, heardum heoruwǣpnum. *Heardecg* is found as an epithet of the sword, *Beow.* 1289, 1491, *Fl.* 758. — **hondweorc smiþa.** So of the Sword, 21 7. Cf. also 27 14, wrætlic weorc smiþa. For the position of the smith in Anglo-Saxon times, see notes to *Rid.* 38.

6 9 **bitað in burgum.** In 93 21–22, *calle þætte bord biton*, 'all that bit the shield,' is a circumlocution for 'swords' or 'knives.' Cf. 93 17–18, þēah mec heard bite | stīðecg stȳle. The sword bite is a commonplace of the poetry, *Jul.* 603, þurh sweordbite; *Ap.* 34, ðurh sweordes bite.

6 9–10 *Gu.* 207, *gif hē leng bide lāþran gemōtes*, seems to support the change of MS. *ābīdan* to *ā bidan*. But as *ābīdan* appears not infrequently in the desired sense (*Spr.* I, 12) I have retained it in the text.

6 10–12 For the use of worts in Anglo-Saxon leechcraft, see Cockayne's *Leechdoms*, passim. They were used particularly as *dolgsealfa wiðʼ eallum wundum* (*Lchd.* II, 8, 26). Among the common worts employed for wound-salves (*Lchd.* II, 90 f.) were groundsel, brooklime, lustmock, broad leaved brownwort, ribwort, meadow-wort, githrife, cockle, carline thistle, ashthroat.

6 14 **dagum ond nihtum.** So *Exod.* 97; *Met.* 20 213.

RIDDLE 7

The rune S (*Sigel*, 'the sun') precedes and follows the riddle in MS., thus putting the solution beyond doubt. The poem bears no resemblance to Aldhelm viii, 3, *De Sole et Luna*, save in the design of the Almighty, who in the Latin is the 'Lord of Olympus,' in the Anglo-Saxon is the Christ. It certainly owes nothing to Eusebius 10, *De Sole*. The problem is like in kind to the 31st riddle in Haug's collection from the *Rigveda* (p. 495): 'Einen rastlosen Hirten sah ich hin und her wandeln auf (seinen) Pfaden; sich kleidend in die zusammenlaufenden (und) auseinanderlaufenden (Strahlen) macht er (seine) Runde.' Cf. the Latin hymns in praise of the Sun (Meyer, *Anthologia Latina*, 1833, pp. 1024–1025).

7 1–2 Cf. Aldhelm viii, 3 5, 'Sed potius summi genuit regnator Olympi.' But the Anglo-Saxon has much in common with the well-known passage from Ps. (Vulgate) cxxxvi, 7–8: 'Qui fecit luminaria magna . . . solem in potestatem diei quoniam in æternum misericordia ejus.' So in the Anglo-Saxon poetical version of Ps. lxxiii, 16, þū *gesettest* sunnan and mōnan, *sigora waldend*. So *Gen.* 126, 1112, etc.

'The Father is thought of especially as the Creator (*Jul.* 111, *Chr.* 224, 472), though this function is sometimes attributed to the Son (*Jul.* 726, *Chr.* 14 f.), and is sometimes exercised by Him with the Father (*Chr.* 239–240).' Cook, *Christ*, p. lxxvi. So in the *Skaldskaparmál*, § 52 (*Snorra Edda* I, 446), Christ is called *skapara himins ok jarðar, engla ok sólar*.

7 2 **tō compe.** The Sun and Moon are portrayed as fierce fighters in *Rid.* 30. — **oft ic cwice bærne.** Cf. *Ps.* 120 6, ne þē sunne on dæg sōl ne gebærne.

7 3 **unrīmu cyn.** So *Pan.* 2. — **eorþan getenge.** So 77 2. Cf. 8 8–9, getenge . . . flōde ond foldan. Grein is wrong in regarding *getenge* as acc. pl. (*Spr.* I, 463); it obviously modifies the subject of the riddle.

7 6–9 Of the joy and comfort that the Sun brings to men, the *Wonders of Creation* gives glowing account (59–67):

ond þis lēohte beorht
cymeð morgna gehwām ofer misthleoþu,
wadan ofer wǣgas, wundrum gegierwed,
ond mid ārdæge ēastan snoweð,
wlitig ond wynsum wera cneorissum;
lifgendra gehwām lēoht forð biereð
bronda beorhtost, ond his brūcan mōt
āghwylc on eorþan þe him ēagna gesihð
sigora sōðcyning syllan wolde.

7 7ª I can see no reason for departing from the MS. here by inserting *wel* before *frēfre*. *Hie . . . w* alliteration is found **1** 12, **36** 11, *Beow.* 2209 (Heyne's note), *Gu.* 323, *Chr.* 188. Cf. Sievers, *Altgermanische Metrik*, p. 37, note.

7 10 **gedrēag.** The word *gedrēag*, elsewhere used in the sense of 'crowd,' 'troop,' 'tumult,' is here applied to the ocean, probably with reference to 'the multitudinous seas.'

RIDDLE 8

To this riddle there are no Latin analogues. All scholars accept, however, the solution 'Swan.' And the tradition of the musical plumage of this bird, occurring elsewhere in Anglo-Saxon poetry (*Phœnix*, 137), is admirably illustrated by a fable found by Dietrich XI, 462, in the letter of Gregory of Nazianzus to Celeusius (*Opera*, Caillau, Paris, 1842, II, 102). In this the swan explains to the swallows that sweetness and harmony are produced by the breath of the west wind against its wings. Neither Gessner, 'De Avibus' (*Historia Animalium*, 1554, III, 360), nor Paulus Cassel (*Der Schwan in Sage u. Leben*, Berlin, 1872), nor Swainston (*Folk-Lore of British Birds*, Folk-Lore Society, 1885, p. 151) mentions the legend of singing feathers, although each of them refers to the whistling swan of the North. Very much to the point is a passage from Carl Engel's *Musical Myths and Facts*, 1876, I, 89: 'Although our common swan does not produce sounds which might account for this tradition, it is a well-known fact that the wild swan (*Cygnus ferus*), also called the whistling swan, when on the wing, emits a shrill tone, which however harsh it may sound if heard near, produces a pleasant effect when, emanating from a large flock *high in the air* [cf. *Rid.* **8** 8–9], it is heard in a variety of pitches of sound, increasing or diminishing in loudness according to the movements of the birds and to the currents of air.' For the superstition of the swan singing at death, of which our riddler makes no mention, see Douce, *Illustrations of Shakspere*, 1839, p. 161; Dyer, *Folk-Lore of Shakspeare*, 1883, p. 147. Swainston, l.c., discusses in detail the place of the swan in mediæval laws and oaths (see also *Archæologia* XXXII, 1847, 423–428).

The riddle of the Swan, as I have pointed out in the Introduction, has much in common with two other bird riddles (**11** and **58**). The swan's song is mentioned *Seaf.* 19, *ylfete song*. For a late English analogue to this Swan riddle see *Pretty Riddles*, 1631, No. 35, Brandl, *Jahrb. der deutschen Sh. Gesell.* XLII (1906), 57.

Brooke says (p. 148): 'Once on a time Cynewulf, who may now have seen the Swan flying over the forest to some inland pool or fen, described it in one of the finest of his riddles — marking especially the old tradition of its song not before its death but when it left the village to fly over the great world. Nor did it sing with its throat. Its feathers sounded melodiously as the wind went through them. . . . It has the modern quality. Phrases like "the strength of the clouds," "the spirit that fares over flood and field," the melodious rustling of the fretted feather-robe, the sense of a conscious life and personality in the bird and its pleasure in its own beauty are all more like nineteenth century poetry in England than anything which follows Cynewulf for a thousand years.'

8 1 **Hræg1.** This word is again used of the plumage of a bird (Barnacle Goose) in the riddle's closest analogue, 11 7b. — **hrūsan trede.** So we are told of the Swallows, 58 5, *tredaþ hæronæssas* etc. Cf. *Gen.* 907.

8 2 **þā wīc būge.** Cf. 16 8, wīc būge; *Gu.* 274, þe þā wīc būgaþ. — **wado drēfe.** Cf. 23 10; *H. M.* 20, lagu drēfan; *Beow.* 1904, drēfan dēop wæter.

8 3–7 So in 11 9–11 the air and wind raise the Barnacle Goose and bear it far and wide (note the likeness of wording in the two passages). In 58 1 'this air bears little wights' (Swallows). The best explanation of these passages is found in the *Hexameron* of Ælfric (edited by Norman, 2d ed. 1849, p. 8): 'Dæt lyft is swā hēah swā swā nā heofonlīcan wolcnu and ēac ealswā brād swā swā ðǣre eorðan brādnyss. On ðǣre flēoð fugelas, ac heora fiðera ne mihton nāhwider hī āberan, gif hī ne ābǣre sēo lyft.'

8 3 **ofer hæleþa byht.** Cf *Gen.* 2213, folcmægða byht; 23 12, ofer wæteres byht.

8 4 **hyrste mīne.** So of the wings of the Goose, 11 8b. — **þēos hēa lyft.** Cf. 11 9, lyft; 58 1, þēos lyft.

8 6–9 For a reference to the singing of the Swan's feathers, compare the passage in the *Phœnix*, 134–137 (Bright's reading):

> Ne magon þām breahtme byman nē hornas,
> nē hearpan hlyn, nē hæleþa stefn
> ānges on eorþan, nē organan swēg,
> nē hlēoþres geswin, nē swanes feðre.

Lactantius mentions here (l. 49) 'olor moriens.'

That certain birds have the power, in flight, to make a sound with their feathers at will, is shown by the example of the kingbird, which swoops down silently till close above its enemy's head and then loudly rattles its feathers with alarming suddenness; and of the ruffed grouse or American partridge, which takes flight now in silence and now with the loud whir which is so disconcerting to some of its enemies. That this power is used by some birds as a sort of song appears by what Gilbert White of Selborne says of the 'bleating' or 'humming' of cock-snipes, Letter XXXIX (Pennant): 'Whether that bleating or humming is ventriloquous or proceeds from the motion of their wings, I cannot say; but this I know, that when this noise happens the bird is always descending, and his wings are violently agitated' (compare also Letter XVI). White's most recent editor notes that 'this noise made by the cocksnipe when *after rising to a great height* [*Kid.* 8 3–6] he casts

himself down through the air . . . seems to be produced by the air waves being driven by the powerful wing-beats through the expanded and rigid tail feathers.'

8 6 **Frætwe mīne.** *Frætwe* is again used of plumage *Ph.* 335, *frætwe flyhthwates.* As Brooke says (p. 148), '*Frætwe* is originally carved fretted things; hence an ornament — anything costly; here then my rich garment of feathers.'

8 7-8 **swinsiaþ, | torhte singaþ.** Cf. *Chr.* 884, singaþ ond swinsiaþ. The phrase appears twice in the very passage of the *Phœnix* in which 'the singing feathers' are introduced: 124, swinsaþ ond singeþ; 140, singeþ swā ond swinsaþ.

RIDDLE 9

To this riddle many solutions have been offered. In his first article (XI, 461–462) Dietrich wavered between A.-S. *Sangpīpe* and the *Nihtegale*, supporting the first by the C-rune (possibly for *Camena*, which is the lemma to *sangpīpe*, Prudentius Gl., *Germania*, N. S., XI, 389, 26) which precedes the riddle in the MS., and the second by reference to Aldhelm's *Luscinia* enigma (ii, 5). Later, XII, 239, he presented with confidence the answer 'Wood-pigeon,' defending this by three arguments: (1) the Anglo-Saxon name of this bird, *Cuscote* (WW. 37, 35, Palumbes, *cuscote*) meets the demand of the C-rune; (2) with its flexible voice it really imitates the song of jesters (*Rid.* 9 6, 9–10); and (3) it attains to a great age (*Rid.* 9 5, *eald æfenscop*). Each of these three solutions has been accepted, the first by Padelford, p. 52, the second by Brooke, *E. E. Lit.*, p. 149, the third by Prehn, p. 167. Yet another answer, 'Bell,' is given by Trautmann (*Anglia*, *Bb.* V, 48) and repeated by Padelford, p. 53; and this is accepted by Holthausen, who asserts stoutly, without a jot of proof (*Anglia*, *Bb.* IX, 357): 'Die C-rune über diesen rätsel bedeutet offenbar *clugge*, "glocke."' Of these solutions, 'Nightingale' seems to me distinctly the best, for its varied note is heard in so much poetry of the late Latin period; for instance, in the *Philomela* elegies of the mythical Albus Ovidius Juventinus and Julius Speratus (Wernsdorf, *Poetae Latini Minores*, VI, 388, 403; compare Schenkl, *Sitzber. der phil.-hist. Cl. der Wiener Akademie*, 1863, XLIII, 42 f.), and in the pretty *Luscinia* poem of Alcuin (Migne, *P. L.* CI, 803). Yet *Nihtegale* does not fit the rune, and is obviously the reverse of scurrilous; hence this answer, like the others, must be given up. The motive of the problem so closely resembles that of *Rid.* **25**, *Higora*, that I am inclined to accept that answer here. It caps the query at every point. The jay is a jester. Martial in his epigrams calls it 'pica loquax' (xiv, 76) and 'pica salutatrix' (vii, 87), and Ovidius Juventinus in his *Philomela* poem, 33–34, says:

> Pica loquax varias concinnat gutture voces.
> Scurrili strepitu quicquid et audit, ait.

Grein's citations (*Spr.* II, 72, s. v. *higora*) are apposite: 'Die Glosse "berna, higræ," gl. Epinal. 663 (156) and gl. Erf. (wo *berna* für *verna*, wie diese Glossen öfter in den lat. Wörtern *b* für *v* schreiben) zeigt [see also WW. 358, 5], dass der Name unsres spasshaften Vogels auch für Spassmacher, Hanswurst überhaupt galt.' See Notes to *Rid.* **25**. Like the 'Psittacus' of Alex. Neckam, *De Natura*

Rerum 36 (Rolls Series, 1863, p. 88) the 'Higora' may be thus described: 'In excitando risu praeferendus histrionibus.' See also Dietrich, XI, 405 f. The Latin names of the bird in Anglo-Saxon glosses (WW. 13, 18, cicuanus, *higra*; 132, 5, catanus, *higere*), 'Cicuanus' and 'Catanus,' may have suggested the C rune.

9 1–3 It is possible that these lines may have been suggested by Aldhelm's *Lusciniа* enigma (ii, 5): 'Vox mea diversis variatur pulchra figuris.' Yet the thought is closely paralleled by the undoubted *Higora* enigma, 25 1, *worāsne mīne stefne*.

9 4 **þurh mūþ.** This is decisive against the *Sangpīpe* solution. In 61 9, the Reed-pipe tells us explicitly that it is *muðlīas*. — **mongum reordum.** So *Gu.* 870.

9 5 **wrencum singe.** Cf. *Ph.* 131–133:

Bið þæs hlēoðres swēg
eallum songcræftum swētra ond wlitigra
ond wynsumra wrenca gehwylcum.

9 2–3 **wrixle . . . bēaſodwōþe.** Cf. *Ph.* 127, wrixleð wōðcræfte (*the bird*).

9 3 **hlūde cirme.** Cf. 58 4, hlūde cirmað (*swallows*); 49 2–3, hlūde | stefne ne cirmde; *Gu.* 872, hlūdne herecirm.

9 4 **hlēoþre ne mīþe.** In its present sense of 'refrain from' *mīþan* is found elsewhere in poetry only in 64 10, also with the instrumental: *ne mæg ic þȳ mīþan*.

9 5–6 **bringe | blisse.** Cf. *Chr.* 68, bringeð blisse.

9 7 **stefne styrme.** Cf. *Ps.* 76 1, mid stefne . . . styrman; 139 6, stefne . . . styrme; 141 1, stefn . . . styrmeð.

9 8 **swīgende.** The MS. *nigende* is regarded by all scholars as corrupt. There is little to choose between Grein's suggestion, *hnīgende* 'gesenkten Hauptes,' and the *swīgende* of Ettmüller and Cosijn. I prefer the second because it accords better with alliteration and context. Why listen with reverence (*hnīgan* is always used with that implication) to the scurrilous chatter of a jay? Grein, indeed, renders in *Dicht.* 'Stille in den Häusern sitzen sie und schweigen.'

9 9–10 These lines support my interpretation, 'Higora' or 'Jay.' As Müller says (*Cothener Programm*, pp. 16–17): 'Dort ist auch ausdrücklich von dem possirlichen Wesen desselben Vogels die Rede; so hatte bei den Angelsachsen vielleicht derselbe Veranlassung gegeben, den Spassmacher higora zu nennen, an dessen Namen sceawend-sceawere Dietrich zu IX erinnert, und Grein hat nicht Unrecht aus den gl. Epinal 156 higrae berna, d. i. verna scurra herbeizuziehen.' We are therefore told in these lines that the Jay is a mime and imitates the speech of buffoons — in other words, that the bird possesses the power of mimicry. *Rid.* 25 is but an elaborate illustration of this idea, and merely supplements with examples the earlier riddle.

9 9 The troublesome *scirenige* is changed by Cosijn (*PBB.* XXIII, 128) to *scernige*, which he rightly connects with *scerige*, 'mima,' *Shrine* 140. This is in a passage from the *Martyrologium*, Oct. 19 (Herzfeld, p. 190, 9): 'Sēo (St. Pelagia) wæs ǣrest mima in Antiochea þǣre ceastre — þæt is scericge (MS. C.C.C. 196, *scearecge*) on ūrum geþēode.' *Scerige* is considered by Sievers as an example of the feminine ending in *-ige* and is associated with the older *scernige* (*Anglia* VI,

178; VII, 222). — **scēawendwīsan.** The meaning of this word is established by WW. 533, 4, '*scēawendspræc*, scurrilitas' (MS. *scarilitas*), and WW. 510, 3, '*scēawera*, scurrarum.' Grein translates the line (*Dicht.*): 'der so scherzhaft ich der Schauenden Weisen laut nachahme.' Rather, 'in the manner of a mime, imitate the voices of jesters.'

RIDDLE 10

Dietrich's answer, 'Cuckoo' (XI, 463), has been accepted by all scholars. The Anglo-Saxon riddle displays some evidence of the use of Symphosius 100 (not in the best MSS.) in its description of the desertion of the cuckoo by its parents before birth and the adoption by another mother. But the chief *motif* of the English problem — ingratitude after fostering care — is such a departure from the Latin that the likenesses, such as they are, may lie simply in the nature of the subject. Symphosius' enigma is found in popular form in the *Strassburger Rätselbuch*, 103, in *Frankfurter Reterbüchlein* (1572), cited by Dietrich, and in Reusner's collection (I, 275). Here Lorichius Hadamarius develops the *Volksrätsel* into a ponderous Latin version, citing not only his German original but the problem of Symphosius, this last under the title 'Ex Vita Aesopi.'

If the ingratitude of the cuckoo is seldom treated in riddle-literature, it has been a favorite theme of natural history and folk-lore since the time of Aristotle. The words of the Stagirite in his *Historia Animalium* (ix, 20) are almost identical with those of our riddler: 'The cuckoo makes no nest, but lays its eggs in the nest of other birds. . . . It lays one egg, upon which it does not sit, but the bird in whose nest it lays hatches the egg and nurses the young bird; and, as they say, when the young cuckoo grows it ejects the other young birds, which thus perish.' Turner (*Avium Praecipuarum quarum apud Plinium et Aristotelem mentio est, brevis et succincta Historia*, Coloniae, 1544) gives at length Aristotle's account of the 'Cuculus,' and Gessner, 'De Avibus' (*Historia Animalium*, 1554, III, 350), cites not only this authority and the opinions of Theophrastus, Albertus, and Aelian, but a famous 'declamation' 'De Ingratitudine Cuculi,' by Philip Melanchthon (compare his *Declamationes*, Argentorati, 1560, pp. 87–95). Mannhardt, whose excellent article on 'Der Kukuk' (Wolf's *Zs. f. d. M.* III, 208–209) contains much valuable information, mentions a tract by Grönwall, *De Ingrato Cuculo*, Stockholm, 1631 (16 pages), which I have been unable to trace.

The Cuckoo's ill return for the hedge-sparrow's care is not unknown to the poets. It is true that no reference to this is found in the *Conflictus Veris et Hiemis in Laudem Cuculi* (Riese, *Anth. Lat.* II, 145, No. 687), nor in Alcuin's lines on his lost cuckoo (Migne, *P. L.* CI, 104). But Chaucer, in his *Parlement of Foules* 612–613, calls his cukkow

> Thou mordrer of the heysugge on the braunche
> That broghte the forth, thou rewthelees glotoun.

And Shakespeare's frequent references to 'that ungentle gull, the cuckoo's bird' (*Henry IV, Pt. I*, v, 1, 60) are well known. 'You know, nuncle, the Hedge-sparrow fed the Cuckoo so long that it had it head bit off by it young' (*Lear* i, 4,

235). Cf. *A. and C.* ii, 6, 28, and *Lucrece* 849. Harting, *Ornithology of Shakspere*, 1871, p. 147, and Dyer, *Folk-Lore of Shakspere*, 1883, p. 105, discuss this scrap of unnatural history; and Hardy, 'Popular History of the Cuckoo,' *Folk-Lore Record*, II (1879), 46, gives other poetic examples of the tradition. In France it has become proverbial, 'Ingrat comme un coucou.' White of Selborne, Letter IV (Barrington), discusses at length the cuckoo's habit of depositing its eggs in the nests of other birds.

Unlike Symphosius ('me vox mea prodit'), our riddler makes no reference to the cuckoo's note, which elsewhere in Anglo-Saxon poetry heralds the year. Cf. *Seaf.* 53, *Gu.* 716, *H. M.* 22.

10 1–3 Prehn, p. 169, finds in these lines a suggestion of Symphosius 14, *Pullus in Ovo*:

> Nondum natus eram nec eram jam matris in alvo,
> Jam posito partu, natum me nemo videbat.

10 1ᵃ Sievers, *PBB.* X, 454, regards MS. *mec on þissum dagum* as a form of A-type found elsewhere in the *Riddles* (⁄ × × × | ◡́ ×); but Holthausen, *Engl. Stud.* xxxvii, 206, would read *on dagum þissum* or *on þissum dōgrum*. The first reading is supported by *Ps.* 139 12, and I have adopted it.

10 2 **fæder ond mōdor.** So *Sal.* 445.

10 2ᵇ 3 Cf. *Gen.* 908, þenden þe feorh wunað, gāst on innan.

10 3–6 Cf. Symphosius (?), 100, 'hoc tamen educat altera mater.'

10 4 **wel hold.** Holth. *Anglia, Bb.* IX. 357, would read *wilhold*, but as the MS. phrase is here both grammatically and metrically possible (⁄ | ⁄ ⁀ ×) I retain that. — **mēge.** In proposing this (not knowing that it was the MS. reading) Cosijn says: 'The foster-mother is *mēge* (both belong to the bird-kind), but is not *gesibb* (l. 8).' Cf. 44 14, ānre māgan; 84 32, worldbearna mǣge. Dr. Bright proposes *wel hold [tō] mē gewēdum þeccan.* — **wēdum þeccan.** Cf. 46 4, hrægle þeahte.

10 5 **hēold ond freoþode.** Cf. *Hy.* 9 27, healdað ond freoðiað. — **hlēosceorpe.** See note to 15 13, *fyrdsceorp.*

10 6 **suē ārlīce.** This is Cosijn's reading for the MS. *snearlice*, and it is supported by the naturalness of the mistake of the scribe (who would not have thus misread *swā ārlīce*); and by 16 4, *swē*, and *Leid.* 11, *suǣ*. — **hire āgen bearn.** For examples of the phrase, see *Spr.* I, 20, s.v. *āgen.*

10 7ᵇ Cf. *Gen.* 1573, swā gesceapu wǣron werum ond wīfum.

10 8 **wearð ēacen gǣste.** Cf. *Gen.* 1000–1001, wearð . . . gāste ēacen.

10 9–10 Hardy, *Folk-Lore Record* II, 69, cites Gisborne:

> The nurse
> Deluded the voracious nestling feeds
> With toil unceasing: and amaz'd beholds
> The form gigantic and discordant hue.

10 9 **sēo frīþe mǣg.** Grein, *Spr.* I, 349, s.v. *friþ*, seems to prefer *friþemǣg*, rendering this by 'die Schutzende' or 'Pflegemutter' (so also *Dicht.*). Sweet accepts *friþemǣg*, which is in harmony with the context and with *freoþode* (l. 5). But the meter demands *frīþe*; so we are forced to accept Dietrich's reading

(XII, 251) *sēo friþe mǣg* ('die schöne Frau'). This is supported by O. N. *friðr* ('beautiful,' frequently of women); and by such common expressions as *Jul.* 175, seo æðele mæg; *Chr.* 87, seo ēadge mæg; *Gen.* 2226, freolīce mǣg.

10 10 **oþþæt ic āweox[e].** Although *oþþæt* is followed by the indicative elsewhere in the *Riddles* (cf. 10 7 8, oþþæt ic . . . wearð), the meter makes a strong plea for Holthausen's reading (*Engl. Stud.* XXXVII, 206), *āweox[e]*. Then we have an A type (/ × × × | / ×).

10 11 **sīþas āsettan.** For examples of this idiom, see Dietrich, *De Cyn. Aetate*, pp. 2–3; *Spr.* I, 41.

RIDDLE II

I can only repeat my discussion of this riddle in *M. L. N.* XVIII, 100–101. To the problem Stopford Brooke (*E. E. Lit.*, p. 179, note) offers the fitting answer 'Barnacle Goose'; and this solution is sustained by the first enigma in the collection of Pincier (*Aenigmatum Libri Tres*, Hagae, 1655), which has many points in common with the Anglo-Saxon:

> Sum volucris, nam plumosum mihi corpus et alae,
> Quarum remigio, quum libet, alta peto
> . . . . . .
> Sed mare me gignit bitoris sub tegmine conchae,
> Aut in ventre trabis quam tulit unda.

Solutio:

> Anseres Scotici quos incolae *Clak guyse* indigitant . . . in lignis longiore mora in mari putrefactis gignuntur.

The first literary account of this fable — which caps the query at every line — is found in the *Topographia Hiberniae* of Giraldus Cambrensis in the last half of the twelfth century (Dist. i, cap. 15, ed. Dymock, Rolls Series, 1867, V, 47–49). Giraldus, after a long description, which tallies remarkably with the Anglo-Saxon, declares that 'bishops and clergymen in some parts of Ireland do not scruple to dine off these birds at the time of fasting because they are not flesh nor born of flesh.' With such evidence as this, we must accept Max Muller's opinion (*Science of Language*, 2d Ser., 1865, pp. 552–571) that 'belief in the miraculous transformation of the Barnacle Shell into the Barnacle Goose was as firmly established in the twelfth as in the seventeenth century.'

Indeed, two strangely created goose-species are described by mediæval writers: (1) The Tree Goose; (2) The Barnacle Goose or Clack. The first of these is discussed at length by Gervase of Tilbury in his *Otia Imperialia* (1211) (ed. Liebrecht, Hannover, 1856, pp. cxxiii, 52), by William of Malmesbury in a story of King Edgar (*Gesta Regum Anglorum*, II, § 154, Rolls Series, 1887, I, 175), by Mandeville (chap. 36), and by other writers until the time of Hector Boethius (*Description of Scotland*, 1527, chap. 11, englished in Holinshed's *Chronicle*, vol. I), who declares this tree-procreation false, but affirms his belief in Barnacles or Bernakes. The second is treated by Giraldus Cambrensis, l.c., by his contemporary, Alexander Neckam, *De Naturis Rerum*, cap. 48 (Rolls Series, 1863, p. 99), by Hector

Boethius, l.c., by Turner, *Avium Praecip. Hist.*, 1544, s.v. 'Anser,' by Gerard, *Herbal*, 1597, p. 1391 (Brooke), and by many other authors quoted by Pincier and Liebrecht. Excellent reviews of the history of the superstition will be found in Max Müller, l.c., and in Harting's *Ornithology of Shakspere*, 1871, pp. 246–256.

Max Müller (*Science of Language*, 2d Ser., 1865, p. 564) thus translates the Latin of Giraldus Cambrensis: 'Bernicae are like marsh geese, but somewhat smaller. They are produced from fir timber tossed along the sea, and are at first like gum. Afterwards *they hang down by their beaks*, as if from a sea weed attached to the timber, surrounded by shells in order to grow more freely. Having thus in process of time been clothed with a strong coat of feathers, they either fall into the water or fly freely away into the air.' This reads like a close paraphrase of our Anglo-Saxon text. In my refutation (*M. L. N.* XXI, 99) of Trautmann's objections to this solution (*BB.* XIX, 170–171) I have pointed out that 'though our riddle is several centuries earlier than Giraldus' account of the superstition, this is just the sort of popular myth that might exist for hundreds of years among simple men before finding a scholar to record it; and, again, many accounts of the marvel may have perished.'

Dietrich, XI, 463, with Aldhelm's 'Famfaluca' (iv, 11) in mind, suggested 'Ocean-furrow' or 'Wake.' Now, while the Anglo-Saxon has little in common with Aldhelm, it bears, at least in part, a certain resemblance to the 'Wave' riddle of the *Hervarar Saga* (*Heiðreks Gátur*, 21, see Heusler, *Zs. d. V. f. Vk.* XI, 127), and to its derived form in modern Icelandic (Arnason, No. 684). But Brooke's solution seems in every way better, as this alone fits all the motives of the problem.

Trautmann, who had earlier accepted 'Wasserblase,' supported at length in his *BB.* articles (XVII, 142, XIX, 170 f.) a new solution, 'Anchor.' But I have shown (*M. L. N.* XXI, 98–99) that this is based by him upon violent changes in the text (**11** 3b, 7a) and perverted meanings (*infra*). Holthausen's unhappy interpretation 'Water-lily' (*Anglia, Bb.* XVI, 228) has been refuted by Trautmann (*BB.* XIX, 172–173).

11 1–3 Prehn, p. 171, compares with this Aldhelm, iv, 11 1–2:

> De madido nascor rorantibus aethere guttis
> Turgida, concrescens liquido de flumine lapsu.

This is the only resemblance between the Anglo-Saxon and Latin poems. Trautmann believes that *neb* (1–2) refers to 'the spike of the anchor,' as the word is used of the point of the plowshare (*Rid.* **22** 1). But the passage finds its true analogue in Giraldus' account of the Barnacle Goose: 'Dehinc tamquam ab alga ligno cohaerente, conchylibus testis ad liberiorem formationem inclusae, *per rostra dependent.*' Middendorf rejects Trautmann's solution (*Anglia, Bb.* XVII, 109).

11 3b **on sunde āwox.** In order to justify his 'Anchor' solution, Trautmann would change this phrase to *on sande grof.* He objects to the form *āwōx* because it differs from the usual West Saxon preterit, *āwōc* (*Rid.* **10** 10a, **73** 1b); but the reading is in perfect harmony with the context, and the survival of such a Northern form (Sievers, *Gr.*[3], § 392, n. 5) in the text of the *Riddles* gives no difficulty.

11 4a **ȳþum þeaht.** So we are told of the Anchor, *Rid.* **17** 3.

11 4–5 To say that an Anchor immersed in the water touches with its body the floating wood is nonsense; but the phrase exactly accords with the descriptions of the Barnacle Goose.

11 6 **Hæfde feorh cwico.** The phrase is used elsewhere in the *Riddles* of living things, the Fingers (14 3[a]) and the Siren (74 5[b]). — **of fæðmum . . . brimes.** Cf. 3 13, of brimes fæþmum.

11 6–11 With the two motives of the black and white aspect of the unknown thing, and of its journey with the wind, compare *Heiðreks Gátur*, 21:

Hadda bleika hata þar
Enar hvítföldnu,
Ok eigu í vindi at vaka.

11 7–8 **on blacum hrægle . . . hwīte hyrste.** *Hrægl* and *hyrste* are used of the plumage of the Swan (*Rid.* 8 1[a], 4[a]). The 'black' and 'white' coat of our subject recalls the account of the Barnacle in Gerarde's *Herball* (1597), p. 1391, as 'having blacke legs and bill or beake, and feathers blacke and white and spotted in such a manner as in our Magge-Pie.' In discussing this passage Brooke says (p. 179, note): 'The barnacle is almost altogether in black and white. The bill is black, the head as far as the crown, together with cheeks and throat, is white — the rest of the head and neck to the breast and shoulders black. The upper plumage is marbled with blue-gray, black and white. The feathers of back and wings are black edged with white, the underparts are white, the tail black.' This identification is better than, with Trautmann, to regard *hyrste* as referring to the rope of the anchor, and *blacum hrægle* to its tarry coat.

11 9–11 So in very similar riddles the air bears the Swan, 8 3–7, and the Swallows, 58 1 (compare *M. L. N.* XXI, 99). The lines certainly cannot refer to the weighing of an Anchor. Brooke renders happily (p. 179):

When the Lift upheaved me, me a living creature,
Wind from wave upblowing; and as wide as far
Bore me o'er the bath of seals — Say what is my name!

Trautmann wrongly regards *lifgende* as qualifying *lyft*.

RIDDLE 12

For his answer, 'Gold,' to *Rid.* 12, Walz has argued strongly (*Harvard Studies* V, 261); and for the solution 'Wine' Trautmann has made out a seemingly good case (*BB.* XIX, 173–176); but Dietrich's interpretation (XI, 463), 'Night,' fits better the various conditions of the query, as I have sought to show (*M. L. N.* XXI, 99–100), and is moreover supported by points of real likeness between our riddle and Aldhelm's enigma *De Nocte* (xii). That this problem is clearly a companion-piece to *Rid.* 28, 'Mead' (12 6[b], 28 13[a]; 12 7[a], 28 17[a]; 12 10, 28 12), is, at first sight, an argument for the 'Wine' interpretation, but the meaning 'Night debauch' is quite as well suited to the vinous lines that suggest the later riddle.

121 Walz cites Grein's *Spr.* II, 14, to show that *hasofāg* is a proper epithet of gold. Trautmann, in his note on *Hasu* (*BB.* XIX, 216–218), combats the hitherto received meanings of the word 'fulvo-cinereus, wolfgrau und adlergrau' (Dietrich, *Haupts Zs.* X, 340) and 'graubraun' (Sievers, *Gr.*^{3}, § 300), and seeks to prove that it can mean only 'glanzend' and that therefore *hasofāg* is inapplicable to Night. As I have said (*M. L. N.* XXI, 100), even if we grant that this is the exclusive meaning, we must not forget that 'Night's mantle' in poetry may be 'shining' or 'gleaming' (*Met.* 20 229) as well as 'azure' or 'sable.' But in the light of the words that this adjective qualifies — eagle, smoke, dove, etc. — we cannot grant this. *Hasu* seems to have the later connotation of *glaucus* 'grayish,' to which indeed it corresponds, *Rid.* 41 61. The Latin word is a synonym of *caesius* (*Harper's Latin Dictionary*, s.v. *glaucus*); and, as Dietrich has noted (XI, 403), *caesia* is the very adjective used by Aldhelm to describe *Nox* in his riddle upon that subject (xii, 6). Or again, *hasu* or *hasupād* is an epithet of the eagle, (*Rid.* 25 4, *Brun.* 62), elsewhere called *salowigpada* (*Jud.* 211), which Professor Trautmann could not define as 'shining.' The epithet 'gray' is eminently appropriate to smoke (*Rid.* 2 7) or to the dove (*Gen.* 1451).

Dietrich shows that *hasofāg* applies well to the raiment of Night, and that *fyrste* is used elsewhere in Old English poetry (*Gen.* 956, 2180) for stars. Trautmann believes that the first lines suggest the garment of the wine, whether that be 'der schlauch, das fass, der krug, der becher, der kelch.' The opening passage (1–2) seems to me to describe far better a starry night than a golden beaker. Compare Shelley's lines 'To Night':

> Wrap thy form in a mantle gray.
> Star-inwrought.

123–5 Dietrich, Grein, and Wülker close the first clause with *unrādsīþas*. Herzfeld, who follows their pointing, supplies (p. 68) [*on*] before the final word; and Klaeber (*Anglia, Bb.* XVII, 300) avoids emendation by regarding *unrādsīþas* as gen. sing. (Sievers, *Gr.*^{3}, § 237, n. 1), dependent upon *hwette* which seems to govern the accusative of person and genitive of thing, although the latter construction does not appear elsewhere. This reading accords with Dietrich's translation (XI, 403): '(Sie) reizt die thörichten zum unrathgang, andern aber wehrt (sie) nutzliche fahrt.' Trautmann closes the first clause with *hwette* for the sake of the antithesis in line 3 between *dysge dwelle* and *dole hwette*. Setting aside Herzfeld's conjecture as unmetrical, he suggests rather doubtfully *unrādsīþa* and renders lines 4–5^a thus, 'Andren wehr ich unratgänge durch nütze fahrt.'

123 **dole hwette.** Klaeber claims for *dol* the especial meaning of 'dummdreist, leichtsinnig, vorschnell, kopflos,' not as B.-T. renders, 'the dull.' According to Klaeber, the whole passage then carries this sense: 'Ich reize an zu törichtem beginnen und halte ab von nützlichem tun.' This interpretation, he believes, accords with Trautmann's answer, 'Wine,' which receives further support from *Mod.* 18 f., *þonne wīn hwetteþ | beornes brēostsefan*. I am not in agreement with any of these views. I close the clause with *unrādsīþas*, but I see no reason for regarding this as a genitive, or for assuming, what is nowhere found, an acc.-of-the-person-and-gen.-of-the-thing construction with *hwette*. *Dole unrādsīþas* is the direct object

of *dwelle* (see *Dict.*, 'toll erregen ich unrathwege'), and the passage may be rendered 'I mislead the foolish and instigate rash unprofitable courses.' See WW. 308, 4, *þa dolan rædas*, 'stolida consulta.'

12 4 **oþrum styre | uyttre fore.** This is wrongly rendered by Trautmann, who mistakenly includes *unradehas* in this clause, and by *Spr.* II, 491, s.v. *styr*. *Dict.* translates 'Andere führe ich zu nutzlicherem Laufe.' This exactly reverses the proper meaning (see Klaeber): 'I restrain others from a useful course.' As Shipley points out (p. 50), *stiran* 'to restrain' is followed by dat. of person and gen. of thing. Cf. *Cleft.* 105, he missenlice monna cynne gielpes styreð.

Lines 3–8 seem to me in perfect accord with Dietrich's solution. Night may well provoke fools to deeds of debauch and crime, and deter others from a useful course. By reason of its evil ways, it may well be praised by drunken revelers (5b–8a; cf. the next riddle, 13–6, *del drunemennen dioran nihtum*), and by rogues (Aldhelm xii, 9, Vet.: 'Diri latrones me semper amare solebant'). Walz finds here the maddening effect of gold (cf. 1 Tim. vi, 9–10).

12 5b **mode bestolene.** Cf. 28 13b, strengo bistolen; *Gen.* 1579, ferhðe forstolen (the drunken Noah).

12 7a **dæde gedwolene.** Trautmann (*BB.* XIX, 176) cites *Jul.* 113, *dǣdum gedwolene*; but, while he admits that the meaning in that place is 'die in ihrem tun irrenden,' he interprets the present passage as 'in ihrem tun gehemmt,' comparing 28 4, mægene benumen.

12 7–8 **dēoraþ mine | won wisan gehwām.** Translate 'They praise to every one my evil (crooked) ways.' Grein, *Spr.* II, 720, strangely combines *wisan* and *gehwam*, as the equivalent of *quovis modo*, 'auf jeder Weise'; but in *Dict.* he renders the phrase rightly.

12 8b Cf. *Hy.* 2 6, wa him þære mirigne!

12 9–10 I agree with Dietrich that 9b, *hwæla ðrowast*, refers to the sun, and that the line describes the coming of the day; and accept in this corrupt passage Cosijn's spirited reading *hwā bringeð* (*PBB.* XXIII, 128) instead of Trautmann's *hwæm bringeð*, which seems to me tame and prosaic. Trautmann's explanation of the closing lines of the poem is as unfortunate as his interpretation of the opening passage. It is hard to believe that *hwæla ðrowast* refers to the communion wine (why should that bring harm?) and that *uttre fore* (5a) is intended also to suggest the Eucharist (but that rendering was based on mistranslation). Walz suggests that *hwæla ðrowast* indicates 'the word of God'; Dr. Bright, 'the soul.' But let us remember that in the poetry *gim* 'gem' is a frequent metaphor for the sun, and that *hwæla ðrowast* carries much the same idea as *gimma gīmost* (sun), *Ps.* 58a.

12 9 **þringeð.** Klaeber, *Anglia, Bb.* XV, 347, notes that the verb *þringan*, 'press on,' 'force one's way,' is admirably fitted to *Gu.* 1255b, þrong niht ofer tiht, as also in *Gen.* 130, þrang þystre genip. It has likewise been applied to the coming of the morning: 'der Tag dringt eilends, unaufhaltsam vor,' M. H. G. der tac begunt herdringen (Grimm, *Deutsche Mythologie*⁴, 621, 626).

12 10 Cf. 28 12, gif he unrædes ær ne geswiceð; *Jul.* 120, gif þū unrædes ær ne geswicest; *Ps.* 510, ond þæs unrihtes eft geswīcað. See Herzfeld, p. 10.

RIDDLE 13

This problem of 'Oxhide' or 'Leather' (the answer accepted by all authorities) is the first of a cycle of Anglo-Saxon riddles of similar motives. *Rid.* 39, 'Young Bull,' is only a more pithy and epigrammatic expression of the 'living and dead' contrast in the first and last lines of *Rid.* 13. *Rid.* 27 describes in its earlier lines the tanning of the skin; while *Rid.* 72 presents in detail the life and labors of the ox. The Latin analogues are many. Symphosius, 36, *De Caliga*, indicates the contrast between the live animal and one use made of its skin; Aldhelm, *De Bove sive de Juvenco* (iii, 11), presents the themes of the four nourishing fountains, and the unlike fates of the living and dead ox, that compose *Rid.* 39; and the words of Eusebius, 37, are so similar to the Anglo-Saxon that both Ebert (p. 50) and Prehn (p. 213) have wrongly found the source of the close of *Rid.* 39 in the Latin:

> Si vixero, rumpere colles
> Incipiam, vivos moriens aut alligo multos.

Other Latin riddles of the Old English period furnish quite as close parallels (see *M. L. A.* XVIII, 99) to *Rid.* 13 1-4, 14-15, and *Rid.* 39. Bede, *Flores*, No. viii, gives the following (cf. *Mod. Phil.* II, 562): 'Vidi filium inter quattuor fontes nutritum; si vivus fuit, disrupit montes; si mortuus fuit, alligavit vivos.' The Lorsch collection of the ninth century (No. 11) presents the same motives with greater detail (*Mod. Phil.*, l.c.); and they appear later in Brit. Mus. MS. Burney 59 (eleventh century), fol. 11 b:

> Dum juvenis fui, quattuor fontes siccavi;
> Cum autem senui, montes et valles versavi;
> Post mortem meam, vivos homines ligavi.

As our riddler tells us (39 5), the motive came to him by word of mouth. Riddles very similar to these Anglo-Saxon and Latin versions appear in many modern collections. I note particularly the Mecklenburg riddle (Wossidlo 76):

> As ik lütt wier, künn ik vier dwingen [*Rid.* 39 3-4];
> As ik groot wier, künn ik hügel un barg umwringen [13 1-2, 39 6];
> As ik doot wier, musst ik vor fursten un herren up de tafel stahn [13 5-6],
> Un mit de bruut na'n danzsaal gahn [13 6-7].

Cf. Simrock[3], p. 33; Eckart (Low German), Nos. 585, 586; Renk (Tyrol), *Zs. d. T. f. Ld.* V, 115, No. 68; Schleicher (Lithuanian), pp. 205, 207, 'Als ich klein war, beherrschte ich viere [*Rid.* 39 3-4]; als ich erwachsen, warf ich Berge hin und her; als ich gestorben war, ging ich in die Kirche.' To all these I may add the English 'Cow' riddle (*Wit Newly Revived*, Newcastle, 1780, p. 20):

> While I did live, I food did give,
> Which many one did daily eat
> Now being dead, you see they tread
> Me under feet about the street.

All articles made of leather came within the province of the Anglo-Saxon shoewright (Ælfric's *Colloquy*, WW. 97): 'Ic biege hȳda and fell and gearkie hīg mid cræfte mīnon and wyrce of him gescȳ mistlīces cynnes swyftleras and scēos, leþerhosa (caligas) and butericas (utres), brīdelþwancgas and gerǣda, flaxan vel pinnan (flascones) and hīgdifatu, spurleþera (calcaria) and hælftra, pūsan and fǣtelsas, and nān ēower nele oferwintran būton mīnon cræfte.' The preparation of leather in Old English times is discussed by Heyne, *Fünf Bücher*, III, 207–212; and Klump, *Altenglische Handwerknamen*, pp. 20–22, 64–73. The *Oxanhyrde* (*Rectitudines Singularum Personarum*, 12, Thorpe, *A. L.* p. 188; Schmid, p. 380) is allowed to pasture two oxen or more with his lord's herd: 'Earnian mid ðām *scēos and glēfa* him sylfum.'

13 1–4 Cf. 39 6–7, and Aldhelm iii, 11 3–7:

> Vivens nam terrae glebas cum stirpibus imis
> Nisu virtutis validae disrumpo feraces:
> At vero linquit dum spiritus algida membra,
> Nexibus horrendis homines constringere possum.

The use of the hide for bonds is, however, a motive common to all riddle-poetry of the time (*supra*).

13 1 **foldan slīte.** For other references to plowing, see 13 14, 22 (Plow), 39 6, 72 12–15.

13 2ª **grēne wongas.** So 67 5, *Gen.* 1057; cf. *Men.* 206, wangas grēne. Cf. also 41 51, 83, þes wong grēna.

13 2ᵇ Cf. 21 8, gǣstberend.

13 3 Cf. *Seaf.* 94, þonne him þæt feorg losaþ. — **fæste binde.** Brooke (*E. E. Lit.*, p. 151, note) makes the strange mistake of supposing a reference to the binding power of the liquor in the leather jug or black-jack, instead of to the bonds mentioned in all such riddles (*supra*).

13 4ª **swearte Wēalas.** For a discussion of the dark hair of the servant-class, see note to 13 8 (*wonfeax Wale*). The meter indicates clearly a long vowel in *Wēalas* (see *Gen.* 2706, wēalandum), while it permits *ă* in 13 8, wonfeax Wale; 53 6, wonfāh Wale; 72 11, mearcþaþas Walas trǣd; *Wids.* 78, ond Wala rīces (cf. Sievers, *PBB.* X, 487; Herzfeld, pp. 50, 54, 58; Madert, p. 21). There thus seem to be, side by side, a long and a shortened form of the word, — a safer view than to regard, despite the evidence, all cases as short with Herzfeld, or as long with Madert (see Sievers, *Gr.*³ 218).

13 5–6 Cf. the mention of 'butericas (utres) . . . flaxan vel pinnan (flascones) and hīgdifatu' — all leather drinking vessels — in Ælfric's *Colloquy* (*supra*), and the brief description of the leather bottle in *Rid.* 20. For the employment of cups of hide, see the Mecklenburg riddle already cited. In 80 6, the drinking-horn bears mead in its *bosom*.

13 6–7 Symphosius (50) pictures the hard service of leather in shoes:

> Sed nunc exanimis lacerata, ligata, revulsa,
> Dedita sum terrae, tumulo sed condita non sum.

The likeness of the two riddles is in *motif*, not in treatment.

13 6b **hwīlum mec brȳd triehed.** Fairholt (*Costume in England*, 1885, II, 50) bases his account of the shoes of the Anglo-Saxons upon the illustrations in the Durham Book and MS. Cott. Tib. C. VI (see Strutt, *Horda Angelcynna*, pl. xxiii): 'They appear in general to have been made of leather and were usually fastened beneath the ankles with a thong. . . . The Saxon shoe took the form of the sandal, being cut across the front into a series of openings somewhat resembling the thongs which secured it.' On the same evidence Strutt asserts (*Horda*, p. 47): 'Both men and women wore shoes, or rather slippers [WW. 125, 27, Baxeae, *scēfes scōs*]. The legs of the men were covered half-way up with a kind of bandage or else a strait stocking reaching above the knee; they also wore a sort of boots which were curiously ornamented at the top.' Moritz Heyne, *Fünf Bücher* III, 262–268, notes that in the shoes of the early Germanic peoples the hair-side of the skin was turned outward.

13 8a **wonfeax Wale.** The dark coloring of the menial Welshwoman is mentioned elsewhere in the *Riddles* (53 6a, wonfāh Wale), and three times the swarthy complexion of the servant class is named as a distinguishing feature: 13 4, swearte Wealas (here opposed to *sēlran men*); 50 4–5, se wonna þegn, sweart ond salowed; 72 10a, sweartum hyrde (see Brooke, *E. E. Lit.*, p. 136). That *Wealh* is used in the meaning of 'servus' is naturally explained by the position which the old inhabitants of Britain held under the Anglo-Saxon rule (Schmid, *Gesetze*, p. 673, *Glossar*, s. v.). So, as the word *slave* was derived from the name of a people, *wealh* was applied, without regard to origin, to bondmen who were, however, largely of Celtic or pre-Celtic blood. 'In early times, the women-servants (*Wale*) and menials about the yeoman's or gentleman's house were absolute slaves and were bought and sold as cattle' (Powell in Traill's *Social England* I, 125). Grant Allen points out (*Anglo-Saxon Britain*, p. 50) that while 'the pure Anglo-Saxons were a round-skulled, fair-haired, blonde-complexioned race, the Celts had mixed largely in Britain with one or more long skulled, dark-haired, black-eyed and brown-complexioned races.' The coloring of the subject people was held in contempt:

> In the old age, black was not counted fair,
> Or, if it were, it bore not beauty's name.

Weinhold, *Altnordisches Leben*, p. 182, shows that the same attitude toward dark hair existed among the Scandinavians: 'Schwarzes Har achtete man dagegen für hässlich; denn es war fremd und dem Volksinne entgegen. Die dunkle Hautfarbe, die gewöhnlich dabei ist, das finstere Aussehn, der stärkere Bartwuchs gaben dem schwarzen nach dem herschenden Geschmack etwas widerliches. Wir haben schon früher gesagt, dass man sich die unfreien schwarz dachte.' This feeling, and the fact that there could be dark complexion in the best Scandinavian blood, are attested by the story of Geirmund Heljarskin's childhood (*Landnámabók* ii, 10; *Sturlunga Saga* i, 1–2). In his excellent discussion of the German dislike of dark and love of fair skins, Gummere, *Germanic Origins*, pp. 50 f., compares our names *Fairfax* (fair-hair) and its opposite, *Colfax*. I shall discuss the Anglo-Saxon regard for long blonde hair in my note to *Rid.* 41 *os* (43 3 *hwātlīc*, see 80 4).

13 8–11 Prehn, p. 176, thus explains these obscure lines: 'Vielleicht bezeichnet ersteres ein Wamms und deutet auf den Geliebten der schwarzlockigen Welschen

hin, u.s.w.' However that may be, he is certainly right in regarding the allusion as obscene. Unlike Frehn, I find only one, not two motives in this passage.

13 8b **wegeð ond þȳð.** Cf. 22 5, wegeð mec ond þȳð.

13 9 **dol drincmennen.** Budde, *Die Bedeutung der Trinksitten*, p. 86, regards the phrase as a mere 'Umschreibung durch Trinkwendungen,' since a drunken woman appears nowhere else in Anglo-Saxon literature. Budde finds a like periphrase in 61 9. — **deorcum nihtum.** So *Beow.* 275.

13 10a **wæteð in wætre.** Cf. 27 2–3, wǣtte sīþþan | dȳfde on wætre (*skin* or *hide*).

13 11a **fægre tō fȳre.** Cosijn (*PBB.* XXIII, 128) opposes *fǣgre* to *deorcum nihtum* (l. 9), and compares *fēgre*, 'diluculo,' *Luke* xxiv, 1 (Rushworth). But the sense of 'fitly,' 'properly,' is so commonly associated with the adverb (cf. 51 8, 54 4) that one can hardly accept Cosijn's suggestion. As the illustrated MSS. show (see particularly the calendar pictures of MS. Cott. Tib. B. V), the fire was in the middle of the Anglo-Saxon hall.

13 11b–13 For an interesting analogue to this 'glove' *motif*, see the coarse riddle of Puttenham's old nurse (*Arte of English Poesie*, 1587, Book iii, Arber reprint, p. 198). Notice the important part played by the glove in the next riddle, 14. Strutt, *Dress and Habits of the People of England*, 1842, p. 45, makes the mistake of declaring that 'there is not the faintest indication of gloves in the various drawings that have fallen under my inspection.' But, as Planchè (editor's note) points out, there is an instance in Harl. MS. 2908, engraved in his *History of British Costume*, p. 34, fig. b. See the description of the glove of Grendel (*Beow.* 2086 f.):

> Glōf hangode
> sīd ond syllīc, searobendum fæst,
> sīo wæs orþoncum ǣall gegyrwed
> dēofles crǣftum ond dracan fellum.

13 11b–12a Barnouw, p. 218, thus comments: 'Bemerkenswert is die stelle, 13 11b–12a, wo ein schwaches absolutes adj. ohne artikel, *hrǣgēalan*, vorliegt ("der kecken hand," ubers. Grein); wenn die lesart richtig ist, und ich sehe keinen grund sie zu beanstanden, beweist die stelle dass das dreizehnte ratsel sehr alt ist, aus einer zeit vor der abfassung der hauptmasse des Bēow, herrührend.' But, as Professor Kittredge says, 'the occasional retention of an old construction in poetry is no proof of antiquity.'

RIDDLE 14

This riddle I have already explained (*M. L. N.* XVIII, 101). Early scholars, Wright (*Biog. Brit. Lit.* I, 80), and Klipstein (*Analecta Anglo-Saxonica* II, 443) agree upon the solution 'Butterfly Cocoon'; and Grein (*Germania* X, 308) answers 'Raupe aus der Familie der Spanner (Palaenodea oder Geometrae).' In favor of these interpretations there is no evidence. Dietrich (XI, 404) suggests 'The 22 Letters of the Alphabet,' and points to Aldhelm iv, 1. But there are at least three strong objections to this solution: (1) Of the unknown creatures appear only 'ten in all — six brothers and their sisters with them'; and Dietrich, by his

reference to the vowels and their accompanying consonants in secret script, does not cope successfully with the numerical difficulty. (2) 'Their skins hung on the wall.' That the 'skin' is the parchment Dietrich tries to convince us by citing an Alphabet riddle of a Heidelberg MS. of the fifteenth century (Mone, *Quellen u. Forschungen*, p. 120): 'Es hat ein teil in leder genist,' — and by changing for his purpose 'teil' to 'tell.' But this sort of circular reasoning is seldom effective. (3) 'Bereft of their robe . . . they tear with their mouths the gray leaves' could hardly be said of letters. Indeed in many German *Volksrätsel* we are distinctly told (Wossidlo, No. 400): 'Sie (d. h. Buchstaben) essen nichts, sie trinken nichts.' Cf. Eckart, *Nd. Rätsel*, Nos. 387, 999; Renk (Tyrol), *Zs. d. V. f. Vk.* V, 157, No. 164. In a word, the solution is far-fetched.

The key to the problem is presented by *Flores*, No. 2: 'Vidi filium cum matre *manducantem* cujus pellis pendebat in pariete,' where the 'mother' is evidently the pen, the 'son' the hand, and the 'skin' the glove. Several near analogues to Bede's riddle have been discussed by me, *Mod. Phil.* II, 563. I note two riddles of the St. Gall MS. 196 (Schenkl, p. 18): 'Vidi hominem ambulantem cum matre sua et pellis ei pendebat in pariete,' and 'Vidi mulierem flentem et cum quinque filiis currentem cujus semita erat via et pergebat valde plana campestria' [*Rid.* 14 1, 11]. This second riddle points to the pen, the five fingers, and the leaves of parchment. The motive appears again in the Lorsch enigmas of English origin, No. 8 (Dümmler I, 20):

> En video subolem propria cum matre morantem
> Mandre cujus pellis in pariete pendet adhaerens.

So, in our riddle, the ten creatures are the fingers — the six brothers being the larger, the four sisters the little fingers and thumbs. Since both the Latin and Anglo-Saxon queries suggest stuff drawn from the people, it is not surprising that *Volksrätsel* are full of parallels. In popular riddles the fingers are always browsing animals. Note Frischbier (Prussia), *Zs. f. d. Ph.* XXIII, 248, No. 73, 'Fif Zege frete von einem Hupe' (Fingers of spinning hand); Simrock[3], p. 67, 'Dær gungen tein Tatern | Um einen Busek matern'; id., p. 103, 'Zehn Schäflein fressen an einen Heuhaufen' (see Petsch, p. 135). And the glove ever hangs on the wall. Compare Renk, *Zs. d. V. f. Vk.* V, 158, No. 170:

> Was hängt an der Wand
> Wie Totenhand?
> (Handschuh.)

And see Simrock[3], p. 70:

> Es hänget wott an der Wand
> Un lett otte'ne Daudemanns Hand.

Of Trautmann's solution, 'Ten Chickens' (*BE.* XIX, 177 f.), I can only repeat what I have said (*M. L. N.* XXI, 100): 'His arguments seem to me unconvincing. To claim that the "skin, which hangs on the wall" (3–4) is not the glove of folk-riddles of all times (*supra*), but "the film that clings to the inner surface of the egg-shell after the hatching," is to reason far too quaintly and totally without the

warrant of Eusebius, No. 38, who says nothing of "wall"; and to interpret *haswe blēde* (14 9a) as "eggs in an advanced state of incubation" is surely a curious conceit. Then, too, his treatment of the numbers "six" and "ten" (1–2) seems arbitrary. In my opinion he has failed throughout to prove his case in the light of either logic or tradition.'

14 1 **turf tredan.** See also 14 11b, lond tredan. This is paralleled by the Latin description of pen and parchment, 'pergebat plana campestria' (St. Gall MS. 196). In justice to Trautmann's solution, it must be noted that somewhat similar phrases are found in the Bird enigmas: 8 1, hrūsan trede; 58 5, tredaþ bearonæssas. — **ealra.** Cosijn (*PBB.* XXIII, 128) renders rightly 'im ganzen,' and adds 'die raife hat also 6 + 4 füsse.'

14 3 **hæfdon feorg cwico.** Cf. 11 6, hæfde feorh cwico; 74 5, hæfde ferþ cwicu. — **Fell.** It is easy to identify glove with skin, as in Bede's *Flores*, No. 2, and in the *Lorsch Riddle*, No. 8. Cf. *Beow.* 2088, glōf gegyrwed dracan fellum.

14 4 **sweotol ond gesȳne.** So 40 3. Cf. *Gen.* 2806, sweotol is ond gesēne; *Men.* 120, swutelra ond gesȳnra; *And.* 565, sweotulra ond gesȳnra. In his note to this last passage, Krapp, p. 111, points to the frequent appearance of the phrase in Wulfstan's *Hom.*, p. 159, l. 5; p. 163, l. 14. — **on seles wǣge.** Cf. *And.* 714, on seles wāge; 1493, under sælwāge. Cf. also 15 11–12, hongige . . . on wāge.

14 5 f. In these lines the riddler tells us that the fingers are none the worse for being deprived of their skins, the gloves, which are renewed, donned again, when the work of the hands is done. *Haswe blēde* (9a) certainly does not describe 'ein mehre wochen lang bebrütetes ei' (Trautmann, *BB.* XIX, 179–180), but refers clearly to the leaves of the manuscript on which the hands are browsing (*supra*).

14 7 **rēafe berofene.** Cf. *Hildebrandslied* 57, rauba birahanen.

14 11 Cf. *And.* 801–802, geweotan . . . mearcland tredan.

RIDDLE 15

Dietrich (XI, 464) gives an excellent summary of this riddle: 'Das *horn* redet in nr. 15 von sich als einstigem kämpfer (auf dem haupte des stiers oder auerochsen), dann beschreibt es sich als das kriegshorn, als trinkhorn, als jagdhorn, als schmuck des schiffes (*hornscip*), endlich als lärmhorn womit der dieb verfolgt wird.'

Prehn, pp. 258 f., regards this problem as the first of a cycle of Horn riddles (cf. *Rid.* 88, 93), and seeks to trace the indebtedness of these to Eusebius 30, *De Atramentario*. But *Rid.* 15 has absolutely nothing in common with these Anglo-Saxon enigmas; and from the nature of the theme and the exigencies of treatment its first half-line, *Ic wæs wǣpenwiga*, may well have originated independently of Eusebius 30 1–2:

> Armorum fueram vice, neque tenebat in armis
> Fortis, et armigeri gestabar vertice tauri.

Müller (*C. P.*, pp. 18–19) was the first to point out the likeness between this riddle and *Rid.* 80 in treatment and solution (see also Herzfeld, p. 5). The

parallel passages in the two were noted by Trautmann independently in his *BB.* article (XIX, 206). *Hwilum* clauses, the closing formula, and one or two motives are common to both. See notes to *Rid.* 80.

Padelford, *Old English Musical Terms*, pp. 54–56, cites many illustrations of blast-horns and trumpets from Strutt's and Westwood's plates. From these we infer that blast-horns were used for many purposes: to summon guests to a feast, as in the April illustration of the Saxon calendar (Tib. B. V, Strutt, *Horda*, pl. x; cf. *Rid.* 15 10–17[a]); in the harvest field (June); in the woods by swineherds (September); and to stir warriors to battle, as in the attack upon a walled town, MS. Harl. 603, f. 25 v. (cf. *Rid.* 15 4–6, 13–15) or to single combat (Cott. Cleop. C. VIII, Strutt, pl. iv, 2).

The war-horn, — *frēolīc fyrdscorp* (15 13; compare *fyrdrinces gefara*, 80 2), — which is called elsewhere *trūðhorn* or *gūðhorn* or *fyhtehorn*, is to be distinguished from the *bȳme* or *tuba*, which, if we may judge from the many drawings of battle-scenes, was often not a horn proper, but a long trumpet, either curved or straight (Cott. Cleop. C. VIII, f. 27 r.; Add. 24199, f. 29 r.): *Beow.* 2944, horn ond bȳman: *Ph.* 134, nē bȳman nē hornas; *Dōmesdæg* 109, horn nē bȳman.

Drinking-horns appear frequently in the illuminations. In the April feast of the calendar (Tib. B. V; Jul. A. VI), a servant is filling a horn from a pitcher. In Cotton Claudius B. IV are several pictures of banquets with drinking-horns (ff. 31 r., 35 r., 57 r., 63 r.); and in Cleopatra C. VIII, f. 20 v., are found many designs of these. On the Bayeux Tapestry figures drink from horns similar to those in the grave-finds. The Taplow Horn in the Anglo-Saxon room of the British Museum holds about three pints or a half-gallon; and, not being furnished with feet, could not be set down without spilling the liquor. Other noble horns of Anglo-Saxon date are those in York Cathedral and at Queen's College, Oxford, and the famous Pusey Horn, by which land was held (*Archæologia* XXIV, 217; Hodgetts, *Older England*, 1884, pp. 105 f.). Sharon Turner, VII, chap. vi, notes among many such bequests, that two buffalo horns appear in Wynfleda's will, and that the Mercian King Witlaf gave to Croyland the horn of his table 'that the elder monks may drink thereout at festivals and remember the soul of the donor.'

15 1–3, 7, 11 To the adornments of the horn the magnificent specimen in the British Museum from the Taplow excavations of 1883 gives ample evidence (Hodgetts, *Older England*, pp. 105 f., 'The Horn'). The mouthpiece is rich with silver gilt [15 2[b], *golde ond sylfre*], which is elaborately ornamented, and its other mountings are bronzed. I observe in the same case many silver tabs from drinking-horns, engraved with human heads. Sharon Turner, VII, chap. vi, notes the mention in Dugdale's *Monasticon* (1655), p. 40, of 'three horns worked with gold and silver.' Schultz, *Das höfische Leben*, 1879, I, 324, cites from *Horn et Rimenhild*, l. 4152, a description of a golden drinking-horn richly adorned with precious stones.

15 2 **golde ond sylfre.** Cf. *Gen.* 1769, golde ond seolfre; so *Ps.* 113 12.

15 3 **Hwīlum weras cyssað.** Cf. 31 6, mec weras ond wīf wlonce cyssað (*cup* or *cross*); 64 4 5 mec . . . cyssed . . . esne (*beaker*).

15 4–7 For the use of the horn in war, see the discussion above, and note such passages from the poetry as *Beow.* 1433, gūðhorn galan; 1424–1425, horn stundum

song | fūslīc f[yrd]-lēoŏ (cf. **15** 13, fyrdsceorp; **80** 2, fyrdrinces gefara). Our riddler in *Rid.* **15** 4–7 emphasizes the use of the war-horn, both on land and sea, for it is certainly not the *hornscip* of *Andreas*, 274, as Dietrich supposed, that he has in mind (ll. 6a–7). Horns were frequently blown at sea. In one of the pictures of the Bayeux Tapestry, a figure in the stern of a ship sounds upon a horn; and in the *Fornmanna Sögur* II, 300, King Olaf signals with a horn to his ships. The *on herges ende*, **80** 8, and the several references to the horse on which the horn is borne (**15** 5–6, 14, **80** 7), suggest that the poet is thinking not of the trumpeter but of the leader of the troop. Cf., however, *El.* 53 f.:

> Werod wæs on tyhte,
> hlēowon hornboran, hrēopan triccan,
> mearh moldan trad, etc.

15 6 **merehengest.** The word — indeed the whole passage, with its suggestion of fighting by land and sea — suggests the comment of Merbach, *Das Meer* etc., p. 33: 'Unter den Umschreibungen die aus dem Drange nach möglichst poetischer Bezeichnung des Schiffes hervorgegangen sind, fallen vor allem diejenigen ins Auge, die, kühn personifizierend, das Schiff als Flutenross darstellen. Es ist dies wieder ein Punkt, wo im Geiste der angelsächsischen Dichtung Kriegs- und Seeleben sich berühren: wie der Krieger auf ungestümem Streitrosse zum Kampf ausreitet, so der Seefahrer auf unbandigem Wogenrosse zum wilden Streit mit Wind und Wellen.' Merbach cites as synonyms *brimhengest* (*And.* 513, *Run.* 47, 66), *sundhengest* (*Chr.* 853, 863), *wāghengest* (*El.* 236, *Gu.* 1303), *faroðhengest* (*El.* 226), *merehengest* (*Met.* 26 26), *sāhengest* (*And.* 488), *ȳþmearh* (*Whale*, 49, *Chr.* 804), *sāmearh* (*El.* 245, *Whale*, 15, *And.* 267), and *lagumearh* (*Gu.* 1306).

15 8–9 See note to *Rid.* **80** 3–5, where this motive is treated. In MS. Harl. 603, f. 51 r., a maid fills a drinking-horn from a pitcher.

15 10 Dietrich says (XI, 464) of this line: 'Dunkel ist v. 10 ein gebrauch wonach es *bordum behlȳþed* ist; ich betrachte dies als denom. part. von *hlēoð* = *hleowoð* (schutz); von bretern beschützt könnte das horn auf dem gibel heissen [*Rid.* **88** 24], wenn *hēafodlēas* los vom haupte sein kann; möglich aber dass dies gestumpft bedeutet und dann an ein mit holz eingefasstes hörnernes geräth zu denken ist, vielleicht an hornerne figuren des bret- oder schachspiels, *gomen on borde*, e. Ex. 315, 6.' Thorpe, *Cod. Ex.*, p. 527, defines *behlȳþed* as 'deprived of comrades' (*gehlēpan*). Grein, *Spr.* I, 87, associates *behlȳþed* (*behlēðed*?) with *hlēða*, 'prædator' (Cot. 170), and translates 'spoliare,' 'privare.' In *Dicht.* he renders 'des Bortenschmuckes beraubt.' Brooke translates (p. 127) 'bereft of covers,' and thus comments: '*Bordum* I do not take to be "on the tables," but *bordum behlȳðed*, robbed of my covers, of the round tops like shields which shut down on the drinking horn, and were, because they were adorned with jewels and gold figures, wrenched away by the plunderers.' B.-T. s.v. renders 'deprived'; and so also Sweet; Brougham (Cook and Tinker, *Select Translations*, p. 72) 'solitary upon the board.' There seems to be no doubt that [*on*] *bordum . . . behlȳþed licgan* is an exact antithesis of *hongige hyrstum fraetwed . . . on wāge* (**15** 11–12). 'Sometimes' says the Horn, 'I shall lie stripped on the tables; sometimes I hang

adorned with ornaments on the wall.' Our riddle is full of such contrasts (ll. 5–7; 10–11). For *lond*, 'table,' see **88** 23, 24.

15 11 **hyrstum frætwed.** Cf. **54** 7–8, wonnum hyrstum | foran gefrætwed; **32** 20, frætwed hyrstum. See also **15** 2–3, 7.

15 12 **wlitig on wāge.** Cf. *Beow.* 1662, on wāge wlitig; *And.* 732, wlitig of wāge. Sarrazin says (*Beowulf-Studien*, p. 119): 'In dem Rätsel ist der Ausdruck sehr passend auf ein gold- und silbergeschmucktes Trinkhorn angewendet.' The *Beow.* passage is discussed by Wülker (*Anglia* XI, 537) and Kail (XII, 38). — **þēr weras drincaþ.** Cf. **21** 12, **56** 1, **57** 11, **64** 3, **68** 17.

15 13ª **fyrdsceorp.** '*Scorp* bezieht sich allgemein mehr auf die Kleidung: hilde-sceorp (*Beow.* 2156); wǣron hīe on gescirplan scipfērendum eorlas onlīce (*And.* 250); daher *gescyrpan* = "vestire," "ornare" (*Met.* 15 2); dann aber auch allgemein fur "Ausrüstung," "Schmuck," z. B. fyrd-sceorp (*Rid.* **15** 13); heoru-sceorp (*Har.* 7 3). [*Gn. Ex.* 127, sigesceorp]; sceorp tō frīðscipe (Schmid, *Gesetze*, Anhang III, 1); fugla cynn fiðerum gescyrped (*Ps.* 148 10)' (Lehmann, *Germania* XXXI, 494–495). *Fyrdscorp* is rendered by Grein, *Spr.* I, 362, 'ornatus bellicus.' Brooke (p. 127) translates 'a fair thing on wayfaring'; and adds in a note 'Literally, "a fair war-ornament." I have translated it as above, because I want to give, in this place, the force of "fyrd," which is the militia; and here, I think, the levy *en masse* of the population for a war expedition — the horn is part of the war-material, part of the ornamented things used in the Fyrd.' Cf. *Beow.* 1424, horn stundum song fūslīc fyrdlēoð; *Epistola Alexandri*, 252, Đā hēt ic blawan mīne bȳman ond ðā fyrd faran; *Rid.* **80** 2, fyðrinces gefara.

15 17–19 In the *Laws* the horn is the greatest enemy of the thief. See *Laws of Wihtred* § 28 (Schmid, p. 18): 'Gif feorran cumen man oððe fremde būton wege gange and hē þonne nāwþer ne hrȳme, nē hē horn ne blāwe, for þēof hē bið tō profianne oððe tō slēanne oððe tō ālȳsenne.' Our riddler has in mind the *hrēam* or 'hue-and-cry.' Penalties are pronounced against any one 'gif hwā hrēam gehȳre and hine forsitte,' etc. (Canute, II, 29, § 1, Schmid, p. 286). Cf. Canute, I, 26, Schmid, p. 268, 'wāc bið se hyrde funde tō heorde, þe nele þā heorde . . . mid hrēame bewerian . . . gyf þǣr hwylc *þēodsceaða sceaðian* onginneð' [**15** 19ª, fēondsceaþan]. The Anglo-Saxon laws for the recovery of stolen property [**15** 18] are discussed by Schmid, p. 636, s.v. 'Nachsuchung nach gestohlenem Gut.' One recalls the hue-and-cry after the fox in the *Nonne Preestes Tale*, B. 4588–4589:

> Of bras they broghten bemes and of box,
> Of horn, of boon, in which they blewe and powped.

RIDDLE 16

Dietrich's answer, *Broc* 'Badger' (XI, 465), was accepted by Prehn, Brooke (*E. E. Lit.*, p. 142), McLean (*O. E. Reader*, p. xxx), Cosijn (*PBB.* XXIII, 128), and queried by Trautmann. Walz, *Harvard Studies* V, 261, objects that the badger has not a white throat, nor is he swift-footed; and suggests *Igil*, 'Porcupine' (cf. l. 3, *headowǣpen*; l. 28, *hildepīlum*). But the habits of the creature of the riddle are totally unlike those of the porcupine or hedgehog, and very like those of

the badger, as a comparison of the text with Bell's account of the animal (*infra*) shows. A hedgehog does not work a way with his feet through a steep hill (16 18 f.), nor does he reach through the roof of the hill (16 27). *Rid.* 16 has nothing in common with the spirited 'Kelduswin' (Hedgehog) riddle of *Íslenzkar Gátur*, No. 680, and is not in the least indebted, as Prehn, p. 178, would have us think, to Symphosius 21, *Talpa*; nor save in the darts (28 a) to Sym. 29, *Ericius*: 'Incolumi dorso telis confixus acutis.' Holthausen points out (*Engl. Stud.* XXXVII, 206–207) certain parallels between *Rid.* 16 and a Hedgehog (*De Hystrice*) poem of Claudius Claudianus (*Carmina*, Leipzig, 1879, II, 152 f.); but these (*infra*) do not seem to me sufficient to sustain Walz's solution.

In the Glosses, *broc* is usually rendered by 'taxus vel meles' (see WW. 110, 2, 320, 10; cf. Jordan, *Die altenglischen Saugetiernamen*, p. 43); and the treatise 'Medicina de Quadrupedis' (*Lchd.* I, 326, 11) thus describes it: 'Sum fyþerfēte nyten is þæt wē nemnaþ taxonem þæt ys broc on englisc.' Alexander Neckam, *De Naturis Rerum*, cxxvii (Rolls Series, 1863, p. 207), thus describes the badger's building and his departure from his home on account of the enmity of the fox: 'Taxi mansiones subterraneas sibi parant labore multo. Unum enim sibi eligunt taxum terrae pedibus ipsorum effossae vectorem et oneri tali ex longa consuetudine idoneum. Supinatur quidem, et cruribus extensis et erectis, super ventrem ipsius terra effossa accumulatur. Oneratus satis per pedes ab aliis exportatur, tociensque labor assumptus iteratur usque dum capacitas domus habitatoribus suis sufficiat. Latitans interim in insidiis animal dolosum, vulpem loquor, sustinet usque dum mansio subterranea parata sit, et tempus absentiae taxorum sibi reputans idoneum, signum turpe inditum hospitum novorum ibidem relinquit. Revertentes melotae, lares proprios indignantur inhabitare et alias sibi construentes aedes, foedatam domum foedo hospiti sed praedoni relinquunt.' Bell, *British Quadrupeds*, 1874, pp. 158 f., thus describes the Badger or Brock (*Meles Taxus*):

'Its favorite haunts are obscure and gloomy; it retires to the deepest recesses of the woods or to thick coppices covering the sides of hills [16 18, 21, 27], and there with its long and powerful claws digs for itself a deep and well-formed domicile consisting of more than one apartment [cf. 16 17–18] . . . The badger is endowed with astonishing strength of jaws. . . . It also possesses great general muscular power; and these means of inflicting injury with the defensive coat of mail . . . render him a formidable enemy to attack or cope with. . . . The burrow is usually a round horizontal hole or tunnel, the end of which is turned upwards abruptly for about a foot, and the vertical part of the hole leads into a rounded excavation of just sufficient size for the animal to lie coiled up in' [16 7 f.].

'The intricate passages and crevices in quarries, while they furnish to this animal a commodious retreat, afford also an efficient means of defense against the entrance of dogs, which in their attempt to dislodge the badger often get fixed between the stones and perish' [16 8–11, 24 f.].

Bell thus pictures the animal (p. 166): 'Feet very hairy, particularly the hinder ones with five toes on each armed with strong curved fossorial claws [16 17]. Hair of body long, loose, and of three colors, — white, black, and reddish, the union

of which produces a rich gray. Head white excepting a band of black commencing between nose and eye, and extending backwards. . . . Lower jaw, throat, breast, and belly, the interior of all the legs and the feet, black; the back, shoulders, and rump, reddish gray; the sides and tail, light gray.' The Anglo-Saxon animal is white and reddish gray [16 1 2].

Brooke says (*E. E. Lit.*, p. 142): 'Once more, on this beast life in the literature of the woods, we are placed on the edges of the hills where the badger has his hole, and Cynewulf throws himself as fully into the life and passions of the animal for his home and children as he does into the eagerness of the hunter. . . . It is in these short poems — in this sympathetic treatment of the beasts of the wood, as afterwards of the birds; in this transference to them of human passions and of the interest awakened by their suffering and pleasure — that the English poetry of animals begins.'

Herzfeld, pp. 10–12, and McLean, p. xxxi, note that in this riddle we have a remarkable number of *hapax legomena*, in this case compounds not found elsewhere: 10, *geoguðcnōsl*; 13, *forhtmōd*; 17, *fēðemund*; 23, *wælhwelp*; 24, *nīðsceaþa*; 26, *gegnpæð*; 29, *lāðgewinna*. And yet the word-use has much in common with the vocabulary of *Rid.* 17, 18.

16 3 **beadowǣpen.** Cf. 18 8, beadowǣpnum; 16 28, hildepīlum; 18 6, hyldepȳlas; 16 5, 18 8, ordum.

16 3–4 Holthausen, who reads *hēr swylce sw[īn]e*, compares Claudian, *De Hystrice*, 5 f.:

> Os longius illi
> Assimulat porcum. Mentitae cornua saetae
> Summa fronte rigent . . . . . .
> Parva sub hirsuto catuli vestigia dorso.

This, it is true, accords remarkably with Holthausen's reading of the text, but as that involves the change of the MS. *swe* to *sw[īn]e*, and the omission of *hlīfiað*, we are justified in rejecting it. I accept the reading of Zupitza and McLean, because that alone meets the demands of the meter without change or elimination; because *swē* is supported by the only possible substitute in 10 6 for MS. *snearlice*, *suē ārlīce*, and by *Leid.* 11, *suǣ*; and because, as McLean points out, such comparisons as this to a sow are very rare in Old English poetry. Translate 'Hairs stand on my back just as (*swilce swē*) on my cheeks: two ears tower over my eyes.' The sow of the editors thus goes out of the story.

16 6ᵃ **in grene græs.** Barnouw, p. 219, remarks the absence of the emphatic article in this place in a riddle which on other grounds he has classed as very old, and contrasts 36 1, *se wǣta wong*.

16 6ᵇ Cf. 16 11, him biþ dēað witod (Jansen, p. 95, notes the epiphora and the resulting strophic effect); 21 24, mē bið forð witod; 85 7, mē bið dēað witod.

16 8 **wælgrim wiga.** Cf. 16 10ᵇ, *gæst*; 16 23ᵃ, *wælhwelpes*; 16 24ᵃ, *nīðsceaþa*; 16 29ᵃ, *lāðgewinnum*. Dietrich says (XI, 465): 'Sein feind der ihn kriechend aufspürt, und mit dem er vor der andern röhre seines baus die kampfbegegnung mit scharfer kriegswaffe, seinem gebiss, aufnimmt, ist der fuchs, oder auch der dachshund.' — **wīc būge.** Cf. 8 2, þā wīc būge; *Gu.* 274, þe þā wīc būgað.

16 11 **him.** Cosijn, *PBB.* XXIII, 128–129, refers *him* to *geogu*ð*cnōsle*, — 'sonst wäre die flucht des dachses ganz unmotiviert: erst später fuhlt er sich sicher.' So Grein, *Dicht.*, and Brooke, p. 142, 'death is doomed to them.'

16 13[b] **flēame nergan.** So *Gen.* 2000. Note the rime in this line.

16 15[a] Grein, *Dicht.*, translates 'ihn trägt die Brust heran,' and explains, *Spr.* I, 141, 'er kriecht auf dem Bauche.'

16 19[b] **feorh genergan.** For many examples of the phrase *feorh* (*ge*)*nergan*, see *Spr.* I, 296.

16 21 **on dēgolne weg.** Cf. Earle, *Charters*, 239, 18, on broccholes weg. — **þyrel.** As Madert shows, p. 36, *þyrel* is found in the *Riddles* with long and short *y*. It is short here and in **72** 8, *þurh þyrel þearle*, and **81** 11, [*on*] *þyrelwombne*; while it is obviously long in **45** 2, *foran is þȳrel*, and **91** 5, *hindan þȳrel*. See Sievers, *PBB.* X, 487, *Gr.*[3], § 218, 1.

16 22 **swæse ond gesibbe.** Cf. **27** 21–22, frēonda | swæsra ond gesibbra; *Gen.* 1612, frēondum swæsum ond gesibbum.

16 24 f. Holthausen compares Claudian, 18 f.:

> Crebris propugnat jactibus ultro
> Et longe sua membra tegit tortumque per auras
> Evolat excusso nativum missile tergo,
> Interdum fugiens Parthorum more sequentem
> Vulnerat, etc.

The likeness is not convincing. I believe, with Dietrich and Brooke, that the darts of war are the badger's teeth.

16 24 **nearwe stīge.** Cf. *Beow.* 1410, stīge nearwe.

16 25 **tōsæleþ.** Only here and **17** 5.

16 28 **þurh hēst hrīno.** Cf. *Gen.* 1396, hæste hrīnan.

RIDDLE 17

Dietrich's answer to this riddle (XI, 452), 'Anchor,' is unquestionably correct. Its source is found in Symphosius 61, 'Ancora.'

> Mucro mihi geminus ferro conjungitur unco [**17** 8, steort].
> Cum vento luctor, cum gurgite pugno profundo [**17** 1–2].
> Scrutor aquas medias, ipsas quoque mordeo terras [**17** 2–3].

All these motives are expanded in the Anglo-Saxon, but, as Dietrich well says, 'der gegenstand des räthsels ist nicht mehr sache, er ist ein kämpfer und sieger wider die elemente, seine feinde, er ist rein ein held geworden.' Heusler, *Zs. d. V. f. Vk.* XI, 127, compares with the English riddle the spirited Gáta 6 of *Hervarar Saga*:

> Hverr er sjá hinn mikli,
> er mǫrgu ræðr,
> ok horfir til heljar hálfr?
> Qldum hann bergr,
> en við iǫrð sakask,
> ef hann hefir sér veltraustan vin.

The riddle of Symphosius is found in popular form in the mediæval German version of the Apollonius story (Schröter, pp. lxxv, 66 f.); and suggested to Scaliger the theme of his fine Latin riddle (Reusner I, 175):

Magna, bidens, apridens, dentes fero parva quaternos;
Ingens pro digitis annulus in capite est.
Quum teneo dominam, nihilominus illa movetur,
Et quum non teneo, magna avis atra volat.

17 1–4 Sievers (*PBB.* XII, 457) regards these lines as interesting examples of the 'schwellvers.'

17 2 **sæcce.** Thorpe, Grein (*Spr.* II, 394) and Bosworth-Toller regard this as 1st sg. pres. ind. of *sæcan*, 'to contend'; Grein (*Dicht.*) and Brooke (*E. E. Lit.*, p. 178) doubtfully as 'See-ried' or 'sea-tangle.' Either is a *hapax*. It is merely the Northern form of 1st sg. pres. ind. of *sacan* (cf. *Mark* xiv, 31, *ætsace*; Lind., *onsacco*), which is here retained for the sake of the meter. Conversely, see *tō sace* for *tō sæcce*, **21** 6.

17 3 **ȳþum þeaht.** So **11** 4.

17 5 **tōsǣleð.** Compare **16** 25[b], *tōsǣleþ*. Is it not more than probable that our riddle intended a word-play, as *sǣlan* is frequently employed for the making fast of a ship (*Chr.* 863, *Beow.* 226, *El.* 228)? Compare Merbach, *Das Meer in der Dichtung der Angelsachsen*, p. 36.

17 8 **steort.** Weinhold (*Altnordisches Leben*, 1856, p. 13) remarks: 'Als Anker benutzte man, wie die Deutschen in ältester Zeit, Senksteine die von einem Tau umschlungen, das in eingeschnitne Rinnen festgriff, auf den Grund gelassen wurden. . . . Erst später verdrängte im alten Scandinavien der metallene Haken (Kraki) den Stein.' *Steort* corresponds to the *mucro* of Symphosius.

17 10[a] **fæste gehabban.** To the use of the anchor there are many references in the poetry: *Beow.* 302–303, scip on ancre fæst; *Beow.* 1919, scip oncerbendum fæst; *El.* 252, ald ȳðhofu oncrum fæste; *Chr.* 863, ealde ȳðmēaras ancrum fæste; *Whale*, 13–14:

ond þonne gehȳdaþ hēahstefn scipu
tō þām unlonde oncyrrāpum.

Ancor-man is the gloss to *ancorarius* or *proreta* (Ælfric, *Gloss.* 83, WW. 166, 7). It is this seaman whom Aldhelm describes in the *De Laudibus Virginitatis*, § 2, Giles, pp. 2–3: '[Navis] instanter hortante proreta et crepante naucleri portisculo spumosis algosisque remorum tractibus trudit.' Several references to the dropping of anchors are found in the *Encomium Emmae*, Pertz, 1865, p. 8 (*Scriptores Rerum Germanicarum* III).

RIDDLE 18

Dietrich (XI, 465) suggests 'Ballista,' but later (XII, 237) adopts Professor Lange's solution, 'Burg,' which Prehn supports (pp. 270–271). As I have shown (*M. L. N.* XXI, 100), this riddle is certainly a companion-piece to *Rid.* **24**, 'Bow,' and forms with it one of the many pairs in our collection. Both objects swallow and spit out terror and poison (**18** 7–9, 4; **24** 8–9); from the belly of each fly deadly

darts (18 6, 24 12); each is servant of a master (18 5, 24 6). Indeed, a half-line of one poem (18 6a) appears practically unchanged in the other (24 12b). I find this companion weapon to the 'Bow' in Dietrich's first solution *Ballista*, which, as I have pointed out (*M. L. N.* XVIII, 104), is elsewhere in riddle-poetry associated with *Arcus*. The latter says of its fellow-warrior (Scaliger's enigma, Reusner I, 172):

> Altera mi similis cognataque litera majus
> Edit opus sapiens, tectus utraque cave.

This answer caps our query at every point. Isidore tells us of the *Ballista* in his *Origines* xviii, 10: 'Torquetur enim verbere nervorum et magna vi jacit aut hastas aut saxa.' From the many Roman references in Marquardt und Mommsen's *Handbuch der Römischen Alterthümer*, 1884, V, 522–524, and from many mediæval examples in Du Cange's *Glossarium*, s. v., one gathers that not only darts and rocks, but beams and bolts of every sort were cast from the huge engine. So our riddler's chief motives, the varied contents of the creature's belly (18 2b–3, 7–10) and the casting forth thence of 'spear-terror' (18 4b, 6), are well sustained. Illustrations and descriptions of the Ballista in Baumeister, *Denkmäler*, s. v., in Yule's *Marco Polo* II, 122, in Marquardt, and in Schultz, *Das höfische Leben* II, 327, support the mention in *Rid.* 18 of the subject's 'mouth' and 'belly'; and the cords with which it was wound ('Ballista funibus nervinis tenditur') may perhaps be 'the inclosing wires' of line 2 a. Lines 3 a, *dryhtgestrēona*, and 10, *wombhord wlitig wloncum dēore*, seem to me to express admirably that joyous pride of the Anglo-Saxons in their war-weapons of which our riddles are so full; and the last line is of characteristic grimness when applied to an engine of destruction.

Above *Rid.* 18 in the MS. are two runes, ᛒ with the ᛚ above it. If ᛒ refers to *Ballista*, may not ᛚ represent its Anglo-Saxon equivalent (*staef-*)*liþre* (*Spr.* II, 183)? As Miss Keller's references show (*Anglo-Saxon Weapon Names*, p. 110), *funda* is glossed by *liþ(e)re* and *fundibulum* or *ballista* by *staefliþ(e)re* in the *Glosses* (WW. passim; Bede, *Eccl. Hist.* IV, 13, 304 25). Miss Keller infers (p. 65) that huge hurling-machines were unknown, on the negative evidence of a passage in the translation of Orosius (*infra*), but shows that the sling or staff-sling (pp. 62–63) was in common use among the older English.

Heyne, *Die Halle Heorot*, p. 19, doubts the existence of great hurling-machines in Anglo-Saxon times: 'Für Schleudermaschinen nach Art der römischen Catapulten und Balisten kommen auch einheimische Namen vor (*holt*, "catapulta"; *stearu*, "balista"; "balista," *gelocen hoce*); aber zweifelhaft könnte ihre allgemeinere Verbreitung nach den Worten sein, mit denen König Ælfred, der Uebersetzer des Orosius, der Balisten gedenkt und die ganz den Eindruck machen als ob er etwas Fremdes schildere ["palistar" for "balista," Orosius iv, 6, p. 399], þā hēt hē mid þām *palistar* mid þām hȳ weallas brǣcon.' But both the *catapulta* and *ballista* are repeatedly mentioned in Abbon's account of the siege of Paris by the Danes, whose methods of warfare in 885 could not have been more advanced than those of the English (see Abbon, *De Bellis Parisiacae Urbis*, lib. i, 205 f., Pertz, *Scriptores Rerum Germanicarum* I, pp. 13 f.). In the Saga of Sigurd, chap. 11 (Laing IV, 127), a ballista is used in battle; but this is as late as 1110 A. D.

In Trautmann's solution 'Oven' (*Anglia*, *Bb.* V, 48; *BB.* XIX, 180 f.) he is led into fourfold error (*M. L. N.* XXI, 101). He ignores entirely the riddle's relation to its mate. *Rid.* **24**, since this association in war cries out against his answer. He changes the text to fit his meaning (see 1 b, 11 a). He hunts words and phrases beyond all bounds of riddle fantasy (4 a, 8–9 a). And, finally, he seeks unsuccessfully to establish certain likenesses to *Rid.* **50**, which he asserts without proof to be 'Oven.' Holthausen follows Trautmann (*Anglia*, *Bb.* IX, 357), and affirms without a vestige of proof: 'Die B-rune am rande natürlich bedeutet *bæc-ern* oder *-hūs*.' Trautmann believes that the presence of the runes B and L shows that the scribe was hovering between two solutions.

18 1[b] **mīnre heorde.** For this MS. reading, which Grein, *Dicht.*, renders 'meiner heerde,' Trautmann proposes *mīnra heorde*, and translates 'ein hüter der meinen,' merely because the transmitted phrase does not accord with his interpretation. As a genitive dependent upon *mundbora*, it is perfectly intelligible; and no change seems necessary. *Heord* in the sense of *grex* or *familia* is very common (*Spr.* II, 68).

18 2[a] **eodor wīrum.** This reading of Thorpe and Trautmann seems preferable to Gn., W. *eodorwīrum*, which is found nowhere else. Perhaps Trautmann is right when he suggests, 'Das wort *eodor* gebraucht der dichter listig in zweifachem sinne: in dem von *mundbora*, 'schutzherr' (*eodor Scyldinga*) und in seiner eigenlichen bedeutung 'einschliessender raum.' Such word-plays appear in the *Riddles* (**32** 14, *on wonge*: **38** 7, *blǣd*; **73** 22, *on hæfte*; **93** 22, *blace*). Old Norse poetry abounds in such double meanings (see *Skáldskaparmál*, § 74, *Snorra Edda* I, 544).

18 6 Cf. *Sal.* 25–28:

worpað hine dēofol
on dōmdæge draca egeslīce
bismorlīce of blacere liðran
īrenum aplum.

In *Hpt. Gl.* 425, 13, the *phalarica* is a burning arrow shot from an engine, and *stānas* (446, 29) are included among the weapons of war.

18 8–9[a] 'The brown war-weapons, bitter points, dire poison-spears' are regarded by Trautmann as the fuel, 'the logs and coals thrown into an oven.' Dietrich comes nearer the truth with the suggestion that the poet is thinking of 'die gesammte waffenfähige mannschaft des burgbezirkes' or perhaps of the darts cast into the city by the enemy. I believe that the riddler has in mind the missiles of every sort thrown from the ballista.

18 9 **āttorsperum.** For a discussion of poisoned weapons see note to **24** 9.

18 10[b] **wloncum dēore.** In *Run.* 81, *eldum dȳre* refers to the use of the Ash as a weapon.

18 11[a] Trautmann condemns *men gemunan* because it has only 'drei takte,' and because it does not suit his solution. So he changes this to the unlikely *gewilniað*, to resemble **50** 7[b]. Later he argues fallaciously for his answer from this made-to-order resemblance. Cosijn (*PBB.* XXIII, 129) has suggested [*oft*] or [*þæt*]; but Herzfeld, p. 49, has pointed out the occurrence of the type ⌞ × | ⏑́ × in the first half-line in the *Riddles* (**47** 6, *ēam ond nefa*; **93** 10, *strong on stæpe*; etc.). Cf. also Sievers, *PBB.* X, 454, and see Introduction.

RIDDLE 19

Dietrich's solution 'Schlauch' (XI, 465), to which reference has been made, *Rid.* 13 5–6, is accepted by Prehn (p. 271), who fails, however, to establish any resemblance between this riddle and Aldhelm, i, 13; vi, 8. The traits of the unknown subject — a silent mouth and a wide belly — and its place in a ship with others of its kind certainly do not limit us to a 'Leather Bottle'; and Trautmann is right in querying the answer.

19 1ª For discussion of opening formulas, see Introduction.

RIDDLE 20

As I have pointed out (*M. L. N.* XVIII, 105), *Rid.* 20 and 65 seem to be little more than fragments of the world-riddle, 'A man upon horseback with a hawk on his fist,' which I have traced throughout its history in my note to *Holme Rid.* No. 28. In the pointless Anglo-Saxon logogriphs, the subject is merely stated. Three of the words in the present riddle are easily discoverable by an inversion of the runes (*Hors, Mon, Ha(o)foc*); but one of the runic groups has caused much difficulty to scholars (*infra*).

20 1 Hicketier (*Anglia* X, 503) would read *somod* before and not after *ic seah* (Gn.), 'because *Rid.* 19 is mutilated at the close and this lacuna is here continued.' But there are two objections to this reading: *Rid.* 19 closes with the usual sign; and *somod ic seah* is a faulty verse.

20 2 Notice that the masculine adjectives *hrycgelocene, hēafodbeorhtne*, qualify the neuter *Hors. Hēafodbeorhtne* doubtless bears the same idea as *Beow.* 1036, mēaras fǣtedhlēore.

20 3 Cf. 75, Ic swiftne geseah on swaþe fēran | DNUH.

20 4 **hildeþrȳþe.** The word occurs only here, but compare 65 4, þrȳþa dǣl, þE(gn).

20 5–6 MS. *rād* | AGEW. These words have received much tinkering from scholars. The reading of Thorpe, Ettmüller, and Dietrich, *rād*-NGEW = *rād-wegn* (*wagn*), has two strong grounds of favor, — that it necessitates no very violent change of text (the confusion of runes A and N being a natural error), and that the word thus derived occurs elsewhere (Orosius, vi, 30, Sweet, 280, 13). But it is also open to two strong objections — that it is unfitted to the context (a 'chariot' is not borne on the back of a horse) and that it has nothing in common with the problem's counterpart (*Rid.* 65) or with the treatment of the theme in riddle history. Grein's reading, *rād*(= R)AGEW = *gār* [*wōd* R]EW involves too great forcing of the text to deserve serious consideration; while the suggestions of Hicketier (*Anglia* X, 503), *rand* WOEþ (corrupted to NGEþ, by the association of *þēow* and *þegn*, and then to MS. AGEW), and Trautmann, *gār* WOEþ, are open to the same objection — *þēow* is an abortive product, and moreover is not fitted to the context, for it is well known that horses were used in Anglo-Saxon times only for the chariots of the rich or as steeds of the upper classes (cf. 23 2, 65 2) and that no *þēow* was ever mounted. Hicketier proposes also *nagledne ra[n]d*; but his protests against *nagledne gār*, 'the nailed spear,' are

based upon ignorance, for we meet the expression in the *Heliand*, 5704, *negild sper* (see Chaucer, *Knightes Tale*, A. 2503, 'nailinge the speres'). In the Anglo-Saxon illuminated manuscripts (see Wright, *Domestic Manners*, p. 74) the rider almost always carries a spear. 'It is noted of Cuthbert in Bede's life of that saint that one day when he came to Mailros (Melrose) and would enter the church to pray, having leaped from his horse, he gave the steed and his traveling spear into the care of a servant.' Cosijn (*PBB.* XXIII, 129) would read *rād*(R)AG, W (*Wynn*), E (*Eh*). Thus are evolved not only the desired *gār* (by inversion), but *wynn-eh*, 'joyous horse,' a creature which finds some excuse for being in *Runic Poem* 55:

Eh by ð for eorlum æþelinga *wyn*,
hors hōfum wlanc, ðǣr him hæleþ ymb
welege on wicgum wrixlaþ sprǣce,
and biþ unstyllum ǣfre frōfur.

Holthausen (*Bb.* IX, 357) follows on the same track, but suggests for WE *wynn*E = *wynne* [see *Runic Poem* 22, *wynne*]. Cosijn's reading fits the context, and is supported not only by the Runic passage cited but by such compounds as *wyn-bēam*, *wyn-burg*, *wyn-candel*, *wyn-mǣg*, etc. (*Spr.* II, 758–759). Moreover, in the Riddles, runes make a threefold appearance: through their names (**43** 8–11, *Nȳd*, *Æsc*, *Ācas*, *Hægelas*), as letters (so **20**, **65**, and **75**), and finally as symbols of things (**91** 7, *mōd*-W = *mōdwyn*; heading of *Rid.* **7**, S = *sigel*; etc.). But despite these positive arguments, which Cosijn does not present, his reading strains credulity in many ways: it is highly improbable that in a single group of five runes three different functions of them should be found; it is equally unlikely that such a group would present not one thought as elsewhere, but two such totally different ideas as 'spear' and 'joyous horse'; it is still more unreasonable to assume that such a departure in thought could occur within one half-line, **20** 6ᵃ; and, finally, it is quite unnatural to suppose that the riddler would abandon his method of inversion (see *Rid.* **75**) that he has employed consistently in the three other groups of this runic problem (another method is pursued with like persistence in **65**).

Trautmann's view (*Anglia*, *Bb.* V, 48) that **20** 5ᵇ *rād* represents an original *gār*, is founded upon his fatally simple method of substituting any desired word for that in the text. Likewise in his reading of the runes (*supra*) the MS. is honored only in the breach.

Now let us solve this problem according to the rules of the game. The conditions imposed upon us are two: (1) the runic letters must be read backward as elsewhere in the riddle; (2) thus combined, they must form but one word. And here are our letters: *rād*(= R)AGEW. Inverted, they read *wegar*, — no impossible form, since *wīgār* and *wegur* appear instead of *wīg-gār*, 'lance,' in WW. 143, 12–13: '*wīgār*, lancea; *wegures gewriðr*, amentum.' It is needless to point out that this furnishes the very meaning demanded both by the context and by our riddle's counterpart, *Rid.* **65** 6. It satisfies all the conditions. Our form, *wegār*, which may be explained either by phonetic change, as in the *Vocabularies*, or by a confusion of runes, is one of the appositives of *hildeþrȳþe* (**20** 4). The passage may be thus rendered: 'He (the horse) had on his back strength in war (or "war-troop"), a man and a nailed war-spear.'

20 7-8 Hehn (*Kp. u. Ht.*, 1902, pp. 368–374) discusses the *Falkenjagd* or chasing of other birds by the kite, hawk, and falcon. 'Hawking is not a Teutonic invention, but was learnt by the Germans from the Celts, and at no very distant period either. [On the other hand, Jacob Grimm has devoted a whole chapter of his *History of the German Language* to hawking, setting forth the ruling passion for this kind of chase in passages from the poets and other authors of the Middle Ages, and placing the origin of the custom in the earliest prehistoric times of the German race.] Hunting *as an art* is a national trait of the Celts. . . . It is another question whether the Celtic nations that surrounded the Germanic world on the south and west invented hawking or only developed the art, and, in the last case, whence they originally derived it.' Traces of its origin are noted by Hehn not only in Thrace, but on the very borderland of India. 'During the Middle Ages hawking flourished all over feudal Europe [see also Schultz, *Das höfische Leben* I, 368], it spread from Germany and Byzantium to the East and nations of Asia, and was practiced by electors and emperors, emirs, sheiks, and shah, down to the nomads of the steppe and the Bedouins of the desert. Marco Polo found hawking the fashion in the capitals of Mongolian princes as far as China.'

Whitman (*Journal of Germanic Philology* II, 170) identifies the *wealhhafoc* or foreign hawk (cf. WW. 132, 36; 259, 8; 406, 20; 514, 12, etc.), with the peregrine falcon (see Swaen, *Herrigs Archiv* CXVIII, 388). 'Falconry was a sport very popular among our Anglo-Saxon forefathers. The exact date of the introduction of falconry into England is not known, but about the year 730 Winifred or Boniface, then Archbishop of Mons, sent Æthelbald, King of Kent, a hawk and two falcons; and Hedibert, King of the Mercians, requested the same Winifred to send him two falcons, which had been trained to kill cranes' (Warton, *Hist. Eng. Poetry*, 1840, II, 405). For the history of the sport of hawking among the Anglo-Saxons, see Sharon Turner, VII, chap. vii, and Strutt, *Sports and Pastimes*, 1903, pp. 22 f.

Whitman, l.c., notes the discussion of hawking in Ælfric's *Colloquy* (WW. 95, 12 f.) and compares *Cræft.* 81, *Fates*, 86, sum sceal wildne fugol wloncne ātemian | heafoc on honda, etc.; *Mald.* 7. See also *Rid.* 25 3, 65 3, 5.

Sievers' discussion of the runes HA(O)FOC (*Angha* XIII, 7) has been considered in the Introduction.

RIDDLE 21

Dietrich's answer, 'Sword' (XI, 465), which is accepted by Brooke (p. 122), and rejected by Trautmann, who suggests (*Anglia, Bb.* V, 49) 'Hawk,' is undoubtedly correct, being confirmed by every motive of the problem, — the adornments of the warrior, his dependence upon his lord, his grim work of death, his lack of an avenger, his celibacy, his hatefulness to women. Prehn, as usual, has not succeeded in proving (pp. 184 f.) the indebtedness of the Anglo-Saxon to the Latin riddles of like subject (Aldhelm iv, 10; Tatwine 30; Eusebius 36). The chief motive of Aldhelm, and the entire theme of Tatwine, who follows him, —

the relation of the sword to its house, — is not found at all in the English problem where the sheath is a corslet (21 3); while the bloody labors of the weapon in the hand of the fighter are the inevitable outcome of the subject, and are handled by Aldhelm and Eusebius in a manner very different from that of our riddler. There is hardly even coincidence of fancy between Eusebius 36 3 — 'sed haec ago non nisi cum me quinque (i.e. digiti) coercent' — and *Rid.* 21 13, healdeð mec on heaþore, etc. This riddle has much in common with other enigmas of the Anglo-Saxon collection.

'The sword was the special weapon of all the nobler sort. It was also the noblest of all the pieces of armor, and it was fame for a smith to have forged one that would last, because of its fine temper, from generation to generation. . . . Cynewulf conceives it as itself a warrior, wrapped in its scabbard as in a coat of mail; going like a hero into the battle; hewing a path for its lord into the ranks of the foe; praised in the hall by kings for its great deeds; and . . . mourning, when the battle is over, for its childless desolation, for the time when it was innocent of wars, for the anger with which the women treat it as the slaughterer of men.' (Brooke, *E. E. Lit.*, pp. 121–122.)

21 1b **on gewin sceapen.** The same phrase, indeed almost the same line, is used of another weapon, the Bow, in 24 2.

21 2 **frēan mīnum lēof.** So 80 2b. Another weapon, the Ballista, tells us (18 5b), *frēa þæt bihealdeð*. So both Sword and Bow are controlled by a *waldend* (21 4, 24 6). — **fǣgre gegyrwed.** Cf. 29 1, fǣgre gegierwed.

21 3a **byrne is mīn blēofāg.** The grave-finds (Wright, *Celt, Roman and Saxon*, 1875, p. 475) show that the sheath was generally of wood tipped with metal, sometimes covered with or made entirely of leather. Miss Keller, *Anglo-Saxon Weapon Names*, p. 46, notes that the chapes and lockets were sometimes gilded and even of gold. 'Occasionally the sheaths were adorned with a winding or snake pattern so characteristic of the period; and one bronze chape inlaid with figures of animals in gilt has been discovered' (*Archæologia* XXXVIII, 84; *Horæ Ferales*, 1863, pl. xxvi). For construction, cf. 16 1, *hals is mīn hwīt*.

21 4 **wīr ymb þone wælgim.** Cf. 21 32, *wīrum dol*; 71 5, *wīre gewæorþad*, — in both places of Sword. The Book (27 14) and the Horn (15 3) are adorned with 'wires.'

21 6 **sylfum tō sace.** All editors read the MS. wrongly, *sylfum tō rīce*. Grein's suggestion *sæce* is accepted by Brooke, who renders 'with himself to conquest.' Both the MS. and the B. M. transcript read plainly *sylfum tō sace*. *Sace* is a scribal variation for original *sacce* (see 4 29, 88 29), — the second foot of a simple A-type, ⏑ ´ × ´ ⏑ ×.

21 6–8 **ic sine wege . . . gold ofer geardas.** So in the riddle's sequel, 71 6, *sē þe gold wrīgeð*; but in the later place the phrase is used not of the sword itself, but of him who suffers by its stroke (Rev. xiii. 10). Cf. 92 4, *gold on geardum*.

21 7 **hondwæorc smiþa.** The same phrase is applied to the Sword, 6 8.

21 8–10 Aldhelm (iv, 10 6–7) thus refers to the bloody deeds of the sword:

> Per me multorum clauduntur lumina letho,
> Qui domini nudus nitor defendere vitam.

And Eusebius (36 1-3) says:

> Sanguinis humani reus et terus en ero vindex:
> Corpora nunc defendere, nunc cruciare vicissim
> Curo.

The Sword speaks in 71 6, *ic ȳþan sceal.*

21 8, 10 f. As Lehmann points out ('Ueber die Waffen im Ags. Beowulfliede,' *Germania* XXXI (1886), 487 f.), the *Beowulf* is full of references to sword-hilts of costly metal set with precious stones (*Beow.* 673, 1024, 1615, 1688, 1901, 2192, 2700). Elsewhere in the *Riddles* (56 14) the gold hilted sword is mentioned (see also *Gn. Ex.* 126, *Gold gerīseð on guman sweorde*). In the Wills several costly swords with hilts of gold and silver appear as legacies. Miss Keller, *Anglo-Saxon Weapon Names*, p. 37, cites Thorpe's *Diplomatarium*, 505, 28, where a testator mentions the sword 'þæt Eadmund king mē selde on hundtwelftian mancusas goldes and fēower pund silveres on ðān fetelse'; and 558, 10, where another leaves a sword 'mid ðām sylfrenan hylte ond ðone gyldenan fetels.' The grave-finds furnish similar evidence of the rich beauty of sword-hilts (Akerman, *Pagan Saxondom*, 1852, pl. xxiv; *Collectanea Antiqua* II, 164). But, as Miss Keller notes, the laws, wills, manuscript-illuminations, grave-finds, and even the passages in the poems, prove conclusively that the sword is the weapon only of warriors of wealth and rank (see Kemble, *Horae Ferales*, 83, 84). Indeed, its possession confers distinction; cf. Schmid, *Gesetze*, Anhang VII, 2, § 10, 'And gif hē begytað þæt hē hæbbe byrne and helm and ofer-gyldene sweord, þēah þe hē land næbbe, hē bið sīðcund.' For interesting accounts of the sword, see Hodgetts, *Older England*, pp. 1 f.; Wright, *Celt, Roman and Saxon*, pp. 470 f.; Brooke, *E. E. Lit.*, p. 121; Bosworth-Toller, pp. 949–950.

21 9 10 Cf. *Dream*, 23, mid since gegyrwed; 77, gyredon mē golde and seolfre; *Rid.* 27 13, gierede mec mid golde.

21 10 **since ond seolfre.** So 68 18, *Dan.* 60.

21 11 **ne wyrneð word lofes.** This recalls the praise of Hrunting (*Beow.* 1456 f.), which is extolled at a feast like the sword of our riddle. So in regard to the sword given by Beowulf to the Dane who had guarded his ship, we are told of the recipient (*Beow.* 1902):

> þæt hē syððan wæs
> on meodubence māðme þȳ weorðra,
> yrfelāfe.

mæneð for mengo. Cf. *Wids.* 55, mǣnan fore mengo in meoduhealle.

21 12 **þær hȳ meodu drincað.** Note 15 12, 56 1, 57 12, 64 3, 68 7, and the riddles of drink (28, 29).

21 12 15 Lehmann (*Germania* XXXI, 493) notes that in the Anglo-Saxon period sword, helmet, and byrnie were worn by the most illustrious warriors, even at a feast. On this account bloody strife often arose, if men excited by beer taunted each other. Cf. *Fates*, 48 f.,

> Sumum mēces ecg on meodubence
> yrrum ealowōsan ealdor oðþringeð,
> were wīnsadum.

The early kings, to prevent this, made stringent laws against the drawing of weapons in the mead-hall; cf. Hlothar and Eadric, § 13, Schmid, *Gesetze*, p. 14: 'Gif man wǣpn ābregde þǣr mǣn drincen and þǣr man nān yfel ne deð, scilling þan þe þǣt flet age and cyninge XII scill.'

21 13 **healdeð mec on heaþore.** Cf. 66 3, hafað mec on headre.

21 14 **on gerum sceacan.** Cf. *El.* 320, eodon on gerūm.

21 15-16 **scod freene.** Cf. *Gen.* 1597, freene scodon.

21 17 **wǣpnum āwyrged.** Our riddler is here thinking of the passage in Ps. clxiv, 10. The Anglo-Saxon poetic version (143 11) reads *of þam āwyrgedan wraðan sweorde.*

21 17 f. Roeder (*Die Familie bei den Angelsachsen*, 1899, p. 81) considers the conception of the lot of the bachelor that we meet in these lines as 'eine derb sinnliche aber durchaus gesunde germanische Auffassung.' With the motive of lack of vengeance compare the inability of the stag horn to wreak its wrongs upon its banesman (93 19-20). Notice the insistence upon blood-vengeance, *Beow.* 1339, 1546, *Mald.* 257 f.

21 23 **þe mē hringas geaf.** Cf. *Beow.* 3035, þe him hringas geaf. See the description of the sword, 71 8, *hringum gehyrsted.*

21 24[1] The idiom is found 16 6, 11, 85 7.

21 25 **gūþe fremme.** So *And.* 1354.

21 28-29 **mē þæs hyhtplegan . . . wyrneð.** Cf. *Brun.* 24-25,

Myrce ne wyrndon
heardes handplegan hæleþa nānum.

For a discussion of the construction, see Shipley, *Genitive Case in Anglo-Saxon*, p. 64.

21 29-30 **mec . . . on bende legde.** Cf. 4 13-15.

21 33 f. This is the only picture of the shrew or scold in Old English poetry, although we are told, *Gn. Ex.* 65, wīdgongel wīf word gespringeþ. But there is no dearth of 'women weeping for their warriors dead'; cf. *Fates*, 46.

RIDDLE 22

This 'Plow' riddle—for Dietrich's answer (XI, 465-466) has been generally accepted—has no parallels among the Latin enigmas of its day; but an analogue from the pen of Scaliger (Reusner I, 180) has certain points of likeness:

Ore gero gladium, matrisque in pectore condo,
Ut mox, qua nunc sunt mortua, viva colas.
Dux meus a tergo caudamque trahens retrahensque
Hasta non me ut eam verberat ast alios.

The modern German and English riddles (Wossidlo 241[1]; *Royal Riddle Book*, p. 18) are of quite another sort.

Hoops (*Wb. u. Kp.*, pp. 499-508) discusses at length early German agriculture, and points to the close likeness between the Germanic hook plow (*Hakenpflug*), as preserved in the prehistoric specimen from the moor at Døstrup in Jutland,

and the old Greek plow, of which we have many illustrations (notice particularly that on the bronze bucket from Certosa). The specifically Germanic wheel-plow, 'which is not found among Romans or Gauls or Slavs but which was widely known among the Germanic races before the Carolingian times,' seems to be identical with the Rhaetian wheel plow, described by Pliny, *Natural History* xviii, 172: 'Latior haec [cuspis] quarto generi [vomerum] et acutior in mucronem fastigata eodemque gladio scindens solum et acie laterum radices herbarum secans. Non pridem inventum in Raetia Galliae, ut duas adderent tali rotulas, quod genus vocant *plumoratis*.' It is generally agreed that the first part of *plumoratis* (according to Baist, *Wölfflins Archiv* III, 285, *plaum* or *ploum Rati*) corresponds to the West Germ. *plōg* (A. S. *plōg*, *plōh*) and the *ploxum* of the seventh century Lombard law (edited by Roth, 288 (203)). The Anglo Saxons who crossed to Britain in the fifth century did not yet possess the word, which was first known to their island in the eleventh century (Hehn, *Kp. u. Ht.*, 1902, p. 550). Hoops concludes that the Anglo Saxon *sulh* (Lat. *sulcus*, 'furrow'; Greek ὕλκη, 'to draw') indicated the old hook plow (cf. *Anglia, Bb.* XVII, 201; Foerster, *Zeitschrift für Romanische Philologie* XXIX, 118). It is noteworthy that in all the illustrations given by Hoops these early hook plows are drawn by oxen. For an excellent description of the Old Norse plow, see Weinhold, *Altnordisches Leben*, p. 70.

Andrews (*Old English Manor*, p. 253) remarks: 'The plow as it is pictured and described (Elton, *Origins of English Hist.*, p. 116; Wright, *Celt, Roman and Saxon*, p. 250; Rau, *Geschichte des Pfluges*, Heidelberg, 1845, *passim*) was of a comparatively high order composed of beam, tail, share, colter, and wheel; the latter, though clumsy and of the shape of a cart wheel, shows an advanced stage of development. It was more than a disk of wood bored for an axle, it had felloe, spokes, and hub. Cynewulf's description [*Rid.* 22], though picturesque, adds little save the one important fact that the seed was cast immediately after the furrow was turned [*Rid.* 22 6]. He omits mention of the wheel, and it is not improbable that we are to see the influence of Roman civilization in the wheel which the calendar shows us. It can hardly be doubted that plows of a much inferior type, similar to the primitive varieties which Rau gives in his history of the plow, were used at this time on many an English agricultural estate. That represented in Harleian MS. 603 has only share and tail of the simplest possible character. The irons of the plow were made by the smith and the wood work by the wright. The smith in the Colloquy declares that the plowman was indebted to him for the plowshare, colter, and goad, and we know well the character of the smithy, where these were made, with its anvil, hammer and sledges, fire sparks and bellows.'

The illuminated manuscripts are at variance regarding the form of plow. In the illustrations in the Harl. MS. 603, ff. 21 v., 51 r., 54 r., 60 v., the plows are of the rudest sort, without wheels; while the plows of the first picture in the Anglo Saxon Calendars (Tib. B. V, Strutt, pl. x; Jul. A. VI) — not a January but an April scene, as Leo thinks, *K. S. P.*, 207 — and of the Cædmon manuscript (*Archæologia* XXIV, pl. xxviii, xliii) have wheels (compare illustrations from the Bayeux Tapestry, Knight, *Pict. History* I, 278–279). All these plows are drawn by oxen, urged by a goad — usually in the hands of an attendant herd. This use of oxen instead of horses is confirmed by the speech of the plowman

in Ælfric's *Colloquy* (*infra*) and by such accounts of plowing as we meet in Eadmer's story of the field laborer who failed to observe Dunstan's feast-day (*Vita*, § 24, Stubbs, *Memorials of Dunstan*, p. 248). In Ælfred's report regarding the Norwegian Ohthere, it is mentioned as an exceptional thing that on account of his few cattle he did his little plowing with horses (Orosius i, 1).

The account of the Plowman in Ælfric's *Colloquy* (WW. 90) exactly conforms with the illustrations in Old English manuscripts: 'Arator: Ic ga ūt on dægrēd þȳwende oxon tō felde and jugie hīg tō syl; nys hyt swā stearc winter þæt ic durre lutian æt ham for ege hlāfordes mīnes, ac geiukodan oxan and gefæstnodon sceare and cultre (vomere et cultro) mid þære syl ælce dæg ic sceal erian fulne æcer oþþe māre . . . ic hæbbe sumne cnapan þȳwende oxan mid gādisene (cum stimulo).'

22 1[c] Cf. 11 1, 32 6, 35 3 (Rake).

22 2 **geonge.** Sievers, *Gr.*[3] 396 b, n. 2, points out that 'for *gongan*, North. has Lind. *geonga* (ind. pres. 1 sg. also *giungo*, opt. *giunga*), Rit. *geonga*, *gionga*, but R.[2] *gonga* (only once *geonga*).' This diphthongization is 'unknown to the other dialects' (id. 157, 4; Madert, p. 127). Cf. *Spr.* I, 499.

22 3 **hār holtes fēond.** Dietrich (XI, 466) regards this as the ox. Cosijn says of the phrase (*PBB.* XXIII, 129): 'Eine vortreffliche kenning für das eisen das in der form eines beiles den baum anfeindet; hier bezeichnet sie das pflugeisen.' This is also Herzfeld's interpretation (p. 39). According to Brooke (*F. E. Lit.*, pp. 145–146) the 'hoar enemy of the wood' is the old peasant, *hlāford mīn* (il. 3, 15). The explanation of Cosijn and Herzfeld cannot be accepted, as it is out of keeping with the context and with the conception of the plowshare as *neb* (1), *orþoncpīl* (12), and *tōþ* (14). Brooke's rendering has much in its favor; but I personally prefer that of Dietrich for two reasons—a plow riddle would be strangely defective that omitted all reference to the ox, a great favorite in such poetry (*Rid.* 13, 39, 72), and we meet elsewhere the antithetical phrase *holtes gehlēþa* (*El.* 113) applied to the ox's opposite, the wolf. Dr. Bright favors this view.

22 4 [**sē**] **wōh.** Sievers' reading [*on*] *wōh* is open to the objection that *on wōh*, which appears frequently, is never found in the sense of 'bent, crooked,'—the meaning necessary to the present context,—but always with the idea of 'wrongly,' 'wrongfully' (*Spr.* II, 731; B.-T. s.v.). Dr. Bright happily suggests [*sē*] *wōh færeð*, 'who goes bent.'

22 5[b] Cf. 13 8, wegeð ond þȳð.

22 6 **saweþ on swæð mīn.** In the Calendar illustrations (*supra*), a sower follows the plowman.

22 7[c] Cf. 28 2, brungen of bearwum (*honey*). Note the parable in Ælfred's Preface to the *Soliloquies*.

22 8 **on wægne.** *Wægn* or *wǣn* appears frequently in the *Vocabularies*, where it glosses *plaustrum* or *carrum* (see B.-T. s.v.; also Klump, pp. 115–116). We meet the word in *Beow.* 3134 (*wæs gold on wǣn hladen*) and in *Run.* 23 (*hē* [sc. Ing] *ofer wæg gewat, wǣn æfter ran*). It is used interchangeably with *cræt*: indeed, as Wright points out (*Domestic Manners*, p. 73), Ps. xix, 8, *in curribus*, is glossed *in wǣnum* in one version, *in cratum* in the others. Two kinds of wagons are mentioned in the *Riddles*: the common agricultural cart of the present example, in connection with the wood of the plow; and the more patrician chariot of the

following problem, 23 *a*, 12'. The cart is mentioned frequently by the *Charters* in the references to *wudugafol*, or the royal grant of a certain number of loads of wood (Kemble, *Saxons in England* II, 85). And we meet many illustrations in the manuscripts. In the July picture in the Calendar (Tib. B. V, Strutt, *Horda*, pl. xi), workmen are engaged, not only in lopping trees and felling timber with axes, but in loading with wood a cart, while two yoked oxen stand at the side. In the June illustration is another rude cart; and in Cotton Claudius B. IV, f. 66, 67, 68, 71, 72, several similar drawings are found. In all these pictures the carts are two wheeled and drawn by oxen, save on f. 68 v., where the long eared animals attached to a four wheeled cart are doubtless asses.

Chariots are of two kinds: the two wheeled cars drawn by two horses in the illustrations of Luxury in the Prudentius MS., Cott. Cleopatra C. VIII, f. 151, 164 v., 184 v. (see Wright, *Dom. Manners*, p. 73), and by four prancing steeds in the corresponding pictures of MS. Add. 24199, f. 17, 18, 19 (see Westwood, *Facsimiles*, pl. xiv); and the hammock chariots of MS. Claud. B. IV, f. 66 v. and 1. — with four wheels and a body of strong hides, — described by Strutt, *Horda*, p. 45.

The two wheeled wagons of the Anglo Saxons were doubtless very similar to the carts in the bog finds at Deibjerg, North Jutland, which have their modern counterparts in the Swedish *kärra* (Du Chaillu, *Viking Age* I, 204).

22 8. Cf. 83 10^b^, hæbbe ic wundra fela.

22 9–11. As Brooke says (*Hist. Eng. Lit.*, p. 140), 'It is a vivid picture of an old English farmer laboring on the skirts of the woodland, leaving behind him the furrow black where the earth is upturned, green where the share has not yet cut the meadow.' He renders —

> Green upon one side is my ganging on;
> Swart upon the other such is my path.

22 12–14. Andrews (*O. E. Manor*, p. 253) rightly regards one *orþonges* as the coulter, the other as the share. Thorpe places a semicolon after *hafelan*, and renders 'fast and forward falls at my side what with teeth I tear'; but it is better, on account of the usual meanings of *fæst* and *orþancum*, 'fixed' and 'prone' (61, 73 10, *orþancum*, the Lance; and 22 1, *orþancum*, 'evil') to associate the adjectives with *hafelan* (*orþonges*, *sceare*). Grein, *D. Dz.*, translates 'ein anderer fest nach vorn gehend fällt zur Seite, sodass ich zerre u. s. w.'

22 14 **toþum.** Ptehn, p. 272, points out the parallel between this and the Rake riddle, 35 (*Ic eom wrætlicu wiht*, &c.), but the likeness is produced by the nature of the subjects. In WW 240, 4, *dentale* is the equivalent of *dentale, sc. est aratri pars prima in qua vomer inducitur quasi dens*' (see WW. 17, 20; 384, 43). Elsewhere in the *Leechdoms* (Wright II, 138, 7 *a*, *toþ* is the [illegible]. In his long discussion of *[illegible]*, Heyne, *Kl. Beitr.* II, 37, points out that O. H. G. *zand* has often the same meaning as the Anglo Saxon.

22 15 **hindeweardre.** Cosijn (*PBB.* 23, 120) notes that the gender of the adjective is due to that of the riddle subject (here *[illegible]*). This is probably true. Trautmann also observes (*BB.* XIX, 181): 'Die ae. rätseldichter nehmen es, wenn sie einen zu errätenden gegenstand als menschen imfuren, sehr genau mit dem geschlechte.' This is not the case. For a detailed discussion of grammatical gender in the *Riddles*, see Introduction.

RIDDLE 23

This query I have already considered at length (*M. L. N.* XVIII, 102). The riddle of the Month with its sixty half-days (*sixtig monna*) is, of course, a variant of the Year problem, which in one form or other appears in every land, as Ohlert (pp. 122–126), Wünsche (*Kochs Zs., N. F.* IX (1890), 425–456), and Wossidlo (pp. 277–278) have shown. The Anglo-Saxon chariot-motive has long since been linked by Dietrich (XI, 457, 466) with Reinmar von Zweter's 'ein sneller wol gevierter wagen' of twelve wheels, which carries fifty-two women and is drawn by fourteen horses, seven white and seven black (Roethe, *R. von Z.*, 1887, *Rid.* 186, 187, p. 610). But there are many other analogues, some of which Roethe cites. Haug, pp. 457 f., translates from the *Rigveda* I, several Time riddles, in one of which (Hymn 164) the year is pictured as a chariot bearing seven men (the Indian seasons [?]) and drawn by seven horses; in another (Hymn 11) as a twelve-spoked wheel, upon which stand 720 sons of one birth (the days and nights). Still closer to the Anglo-Saxon is the Persian riddle of the Month (Gorres, *Das Heldenbuch von Iran*, 1820, I, 104 f.), cited by Wünsche, in which thirty knights (the days of the month) ride before the emperor. In the *Disputatio Pippini cum Albino*, 68–70 (*Haupts Zs.* XIV, 530 f.), the Year is the Chariot of the World drawn by four horses, Night and Day, Cold and Heat, and driven by the Sun and Moon. And, finally, in the *Lügenmärchen* of Vienna MS. 2705, f. 145 — classed by its editor, Wackernagel (*Haupts Zs.* II, 562), as a riddle — the narrator tells how he saw, through the clouds, a wagon, upon which seven crowned women sat, and near which twelve trumpet blowers (*garzûne*) ran, and a thousand mounted knights rode.

Der liugenaere nam des goume,
Das si nach dem selben sliten
Alles uf dem wolken riten
Und wolten da mite über mer.

The likeness of these last lines to the desire of the sixty knights in *Rid.* 23 to pass over the sea is peculiarly suggestive. 'Reinmar's riddle,' says Roethe (p. 251), 'is really popular — that is, it is not drawn directly or indirectly from learned or Latin sources.' This is equally true of the Anglo-Saxon problem; still, we must feel that, like Reinmar's poem, it has come to us from an artist's hand.

Trautmann's solution, 'Die Brücke,' blindly ignores every *motif* of the riddle, which has surely naught in common with Symphosius 62, *Pons*.

23 2 **wiegum rīdan.** Horses were never used for plowing (see *Rid.* 22), nor for farm-labor, — drawing of wood in carts, or the bringing home of the harvest, — but only for the chariots of the rich or as steeds of the upper classes. No *þēow* was mounted (see *Rid.* 20). That the rich were fond of horses is shown by the numerous illustrations in the manuscripts (Wright, *Domestic Manners*, pp. 71–72), and by the various synonyms for *hors* or *ors*. See Hehn, *Kp. u. Ht.*, 1902, pp. 19–55; and Heyne, *Fünf Bücher* II, 167 f.

23 3–4 Dietrich (XI, 466) meets the difficulty in these numbers by regarding the month as December, which has seven holy-days, the feasts of Mary (Reception), St. Nicholas, St. Thomas, Christmas, Stephen, St. John the Evangelist,

and the Innocents. These with the four Sundays (*scēamas*, 'white horses') make up the eleven steeds of the troop. I reject the MS. reading *frīdhengestas*, which Dietrich (XII, 251) renders 'stately horses' (see note to 10 9); but, instead of substituting with Thorpe *fyrdhengestas*, 'war-horses,' I prefer to read *friþhengestas*, 'horses of peace.' Compounds with *friþ* are common, and this reading exactly fits the context. The horses are the eleven peace-days of December, for *friþ* was established on these holy-tides by the strictest laws (Schmid, *Gesetze*, pp. 584–585, s.v. *Friede*). Cf. Æthelred's *Laws*, v, 19: 'And bēo þām hālgum tīdum eal swā hit riht is, eallum cristenum mannum sib and sōm gemǣne, and ælc sacu getwǣmed.' If December be our month, the other bank (23 20) is, of course, the New Year.

Dr. Bright suggests that 'the eleven horses' may be the days between Christmas and Twelfth Night counted exclusively, and contrasts Orm's inclusive counting of thirteen days (*Ormulum*, 11000 f.; see White's note, II, 403). He points to the Christmas year-beginning so well known to the Anglo-Saxons.

23 4 **scēamas.** Jordan notes, *Altenglische Säugetiernamen*, p. 115: 'Die Wörterbücher fassen *scēam*, wohl wegen des in demselben Rätsel, z. 18, folgenden *blonca* als Synonymon dazu, also als "weisses Pferd, Schimmel." Diese Deutung lässt sich auch etymologisch rechtfertigen: *scēam* = **skau-ma* gehört zur Wz. **skau* "schauen" (ae. *sceáwian*, ahd. *scouwon*) woher Got. *skauns*, ahd. *skoni*, ae. *scēne*, "schön," ne. *sheen* "hell," "glänzend," bedeutet also eigentlich "das Ansehnliche, Glänzende" (**skau-nis* = "sehens wert," "ansehnlich"). Gestützt wird diese Auffassung durch das mit ae. *scēam* im Ablaut stehende anord. *skjōne*, "Apfelschimmel" (daneben *skjōma*, "flackerndes Licht, Strahl")).' See Kluge, *Etym. Wtb.* s.v. *schön*.

23 5 **ofer mere.** Barnouw, p. 217, notes that in the *Riddles* the sea is often mentioned (Herzfeld, pp. 22–23), but never with the article. Þð is, however, an exception to this: 61 6b, ȳð sīo brūne (see *Met.* 26 29–30, sīo brūne | ȳð).

23 7 **atol ȳþa geþræc.** Cf. 3 2, under ȳþa geþræc; *And.* 823, ofer ȳðna geþræc; *Exod.* 455, atol ȳþa gewealc.

23 8a Cf. *Ps.* 65 5, þā strangan strēamas.

23 9b **wieg somod.** So *Beow.* 2175.

23 10 **under hrunge.** Grein says (*Sprd.* II, 109): 'Wagenrunge, aber bei den Ags. wol nicht wie im Hochd. die Leiterstützen, sondern die Sparren oder Reife des Wagendaches.' Bosworth-Toller, s.v. renders 'the pole that supported the covering.' But, as the word does not occur elsewhere, these definitions are determined by the context in the present passage.

23 11 **eh.** Ettm. remarks: '*eh* = *eoh* hoc loco gen. neutr. videtur esse; ni potius *ēh* = *āh*, *āc* scribi debeat, ita ut *āc* quercus, h.l. navem significet.'

23 11b So *And.* 1097, æscum dealle.

23 13 Grein's conjecture, *esla*, seems much more in accord with the context than the MS. *esna*. Moreover, the illuminated manuscripts furnish ample evidence that the *wægn* was sometimes drawn by asses (see note to 22 8, *on wægne*, and Heyne, *Fünf Bücher* II, 177). Thus in our passage every kind of draught animal is mentioned.

23 13–17 This part of the enigma suggests *Rid.* 40 in its negative method.

23 14 **fæthengest.** Grein (*Spr.* I, 274), B.-T. s.v., and Jordan (*Altenglische Saugetiernamen*, p. 115), unite upon this reading, comparing *siðfæt* for the first member of the compound and translating 'road-horse,' which seems preferable to *Dicht.* 'ein feisster Hengst.' Dr. Bright suggests *fǣt hengest*, 'caparisoned steed.'

23 16 **lagu drefde.** So *H. M.* 20; cf. 8 2, wado drēfe. — **on lyfte flēag.** Cf. 52 4, flēag on lyfte.

23 18 **bloncan.** The word is found in two other places in the poetry, *Beow.* 856 and *El.* 1184. Jordan (p. 115) notes: '*blonca*, der glänzende (sc. *eoh*) wird der Schimmel genannt,' thus identifying the word with *scēamas* (23 4). On the other hand, Heyne-Socin, in discussing the *Beowulf* passage (p. 149), regards the color as 'vielmehr die apfelfarbe.' Egilsson (*Lex. Poet.*, p. 59) cites many examples of O. N. *blakkr*, 'equus,' and Cleasby-Vigfusson, p. 67, points to *Blanka*, the mythical horse of Thideric (Dietrich) of Bern. The O.H.G. *blanc-ros* is discussed by Pomander, *Ahd. Tiernamen*, Darmstadt, 1899, p. 82 (cited by Jordan). *Blonca*, with its cognates, appears to be used generally in the sense of 'a noble horse,' without reference to color.

RIDDLE 24

Prehn (pp. 188 f.) fails completely to establish any relation between this 'Bow' riddle and the enigmas of Symphosius (65, *Sagitta*) and Tatwine (32, *Sagitta*; 34, *Pharetra*). That the likeness of *Rid.* 24 2 to Tatwine 32 1–2 is accidental is attested by the variant of the Anglo-Saxon line in another weapon-riddle (21 1). As my notes show, this problem has much in common with *Rid.* 18 and 21. It is interesting to compare the 'Arcus' enigma of Scaliger (Reusner I, 172), and the Norse query of the 'Bogi' (Landstad, No. 5):

Smeðen smiðað,
smeðkeringi spann,
i hagin deð voks,
i holti deð rann;
deð er aldri sá litið,
deð drep 'ki ein mann.

Although, owing to the decay of wood, no trace of bows has been found in the Anglo-Saxon graves, yet important evidence for the use of the bow, both for war and the chase, is found not only in such manuscripts as Cleop. C. VIII, Claud. B. IV, Tib. C. VI, and the Prudentius MS. of the Tenison library (compare Keller, p. 51, Strutt, *Sports and Pastimes*, Bk. ii, chap. 1; *Horda*, pl. xvii fig. 2, pl. xxii figs. 23, 24, 25), but everywhere in the literature. So numerous are the appearances of bow and arrows in the poetry of battle (Keller, pp. 198 f.) that it is difficult to appreciate the reasons for Akerman's assertion that it was not commonly used by the Anglo-Saxons as a weapon of war (*Archaeologia* XXXIV, 171). Our riddle, which has no learned source, is conclusive upon this point (compare, too, the last lines of the *Leiden Riddle*); and the *Beowulf* affords many examples of its use in war (1433, 1744, 3114).

Akerman is perhaps wrong in declaring that no arrow-heads have been found in Anglo-Saxon graves (*Archæologia* XXXIV, 171), for, as Hewitt points out in his *Ancient Armor and Weapons in Europe* I, 55, 'some have been found in Kentish interments, and others on the Chatham lines.' It is possible that these are spear-heads. The Anglo-Saxon use of the bow has been discussed at length by Professor Cook in his note to *Christ*, 765 (*bragdbogan*). See also Brooke, *E. E. Lit.*, pp. 125, 128, 129, 131.

The Bow is described in the *Runic Poem*, 84:

> Ȳr byþ æþelinga wyn ond eorla gehwæs
> wyn and wyrþmynd, byþ on wicge fæger,
> fæstlīc on færelde, fyrdgeatewa sum.

In the Old Norse runic poem (Wimmer, pp. 280, 286), *ȳr* appears both as 'yew' and as 'bow.' The etymological connection between O. E. *īoh*, 'yew,' and O. N. *ȳr* justifies the conclusion that the Anglo-Saxon bow was made from the yew-tree (Cook, *Christ*, p. 150).

24 1 **Agof.** *Agef(þ)* inverted is of course *boga*. For the relation of the word to the supposed date of the *Riddles*, see Sievers' discussion, *Anglia* XIII, 15, which I have summarized in the Introduction.

24 2 Prehn, p. 188, finds a likeness between this and Tatwine 31 1–2:

> Armigeros inter Martis me bella subire
> Obvia tata juvant.

But note that almost the same line appears in the description of the Sword, **21** 1.

24 4, 9 Cf. **18** 9. The use of poisoned arrows among the Anglo-Saxons, to which frequent reference is made in both their poetry and prose (*And.* 1331, *Jul.* 471, *Mald.* 47, 140, WW. 143, 7, *Bl. Hom.* 190, 17–19, *Life of St. Guthlac*, Goodwin, 26, 28), has been considered at length by Professor Cook in his note to *Christ*, 708, *ættres ord* (see also Keller, p. 51).

24 5 Compare the relation of the *wealdend* to the Sword (**21** 4–6) and of the *frēa* to the Ballista (**18** 5).

24 7 **lengre.** Cosijn (*PBB.* XXIII, 129) would read *lengra*, because *boga* is masculine; but the poet may be referring to *wiht* (l. 2); cf. **25** 7, *glado*. *Rid.* **41** gives ample proof that in our poems no such regard is shown to grammatical gender as Cosijn and Trautmann assume (see Introduction).

24 8 **spilde geblonden.** Cf. *Sat.* 129, ættre geblonden.

24 9 **ealfelo ættor.** Cf. *And.* 770, ættor ælfæle. — **gēap.** The word appears only here. Thorpe regards it as an adjective and renders 'crafty.' Grein (*Spr.* I, 504) and B.-T. s. v. derive from *gēopan*, 'cava manu includere,' 'to take up,' which they connect with Icel. *gaupna*, O. H. G. *coufan*, Scot. *gowpen*, 'to lift or lade out with the hands.' The adj. *gēap* is of like origin.

24 10 **tōgongeð.** Only here in this sense, 'pass away'; but compare the use of *tōfaran* in a similar context (*Lchd.* I, 122, 18, syle drincan on wine, eal ðæt ættor tōfærþ).

24 11a Cf. **44** 10, þe ic hēr ymb sprece. See also *Met.* 10 45, 16 24, 20 3, 4.

24 12b Cf. **18** 6, mē of hrife flēogað.

24 13 The metaphor of 'death's drink' is elaborately expanded, *Gu.* 953 f.:

bryðen wæs ongunnen
þætte Adame Eve gebyrmde
æt fruman worulde: fēond byrlade
ærest þære idese and hēo Adame,
hyre swæsum were, siððan scencte
bittor bædeweg, þæs þā byre siððan
grimme onguldon gafulrædenne
þurh ærgewyrht, þætte ænig ne wæs
fyra cynnes from fruman siððan
mon on moldan, þætte meahte him
gebeorgan ond bibūgan þone blēatan dryne
dēopan dēaðweges.

Budde, *Die Bedeutung der Trinksitten*, p. 93, cites a similar passage from *Ludwigslied*, 52. For purchase by death, see *Beow.* 3012, þǣr is māðma hord, grimme gecēa[po]d.

Grein renders, *Dicht.*,

So dass der Kempe den Todestrank mit seiner Kraft bezahlt,
Den Füllbecher fest mit seinem Leben.

24 14 **fullwer.** I believe with Dr. Bright that we must reject the reading of MS. and editors, *full wer*, and read *fullwer*, 'complete wer' or 'wergild,' 'complete recompense for a life.' Cf. Ælfred's *Laws*, § 23, 2 (Schmid, *Gesetze*, p. 84), *be fullan were*. As Bright notes, the accusative is in grammatical apposition to *māndrinc*.

RIDDLE 25

The subject of this riddle, *Higora* or 'Jay,' has already been discussed by me under *Rid.* 9, which I believe to have a like solution. Dietrich (XI, 466–467) cites several references to show that 'Picus,' which glosses the word in Anglo-Saxon vocabularies (WW. 287, 9, 'picus, *higera*'; 260, 14, 'picus, *higere*'; 39, 36, 'picus, *higre*'), cannot refer to the common Woodpecker ('Specht'), but must refer to the *pica glandaria* of Pliny (*Nat. Hist.* x, 42), the κίσσα of the Greeks. The 'Specht' riddle of *Strassburg Rb.*, No. 98, and its Latin copy by Lorichius (Reusner I, 276) are totally unlike the Anglo-Saxon. It is interesting to note that Isidore's description of the 'Picae' (xii, 7, 46) shows that he had in mind the garrulous bird of our riddles: 'Per ramos enim arborum pendulae importuna garrulitate sonantes, etsi linguas in sermone nequeunt explicare, sonum tamen humanae vocis imitantur.' So in Vincent of Beauvais, *Speculum Naturale* XVI, 32, the pie is called 'pica loquax,' 'pica garrula'; cf. Pliny x, 42. Note also Chaucer's 'jangling pye' (*Parl. of Foules*, 345). Whitman (*Journal Germ. Phil.*, II (1898), 161) says: 'Riddle **25** is sometimes interpreted as the jay, but as the name of the bird is formed by the runes G. A. R. O. H. I, it must be higora, the woodpecker, although this bird is not generally considered a mimic.'

Dietrich seems to be right in supposing that the jay, a near relation of the pie or *pica*, is meant (see Hessels, *Leiden Glossary*, 1906, p. 168): (1) 'Picus' and

'Pica' are frequently confused in the glossaries (Du Cange, *Glossarium*, s. v. Gaia; WW. 702, 4, '*picus, pica*, a pye'), and the bird-names 'graculus,' 'garulus,' which are associated with *higra* or *higre* in the Anglo-Saxon vocabularies, later apply to the jay; (2) *Haker*, 'the jay,' is the modern equivalent of *higera* (Kluge, *Etym. Wtb.* s. v.), and, indeed, is glossed 'garrulus' in M. H. G. (Mone, *Anz.* VIII, 399, cited by Dietrich l. c.). By 'garrulus' or 'graculus' Aldhelm evidently means the thieving magpie (*De Laudibus Virginum*, Giles, 142). Muller (*Cethener Programm*, p. 10) believes that by *Higora* the 'corvus glandarius' or 'jay' is intended. The lines of *Rid.* **25** should be compared (says Muller) with 'was Naumann in seiner *Naturgeschichte der Vögel Deutschlands*, II, 125, über den aus vielen sonderbaren und äusserst verschiedenen bald gurgelnden und schwätzenden, bald pfeifenden oder kreischenden Tonen zusammengesetzten Gesang des Eichelhehers sagt, welcher die Stimme des Mausebussard, aber auch der Kätze, ja das Wiehern eines Fullens, die schirkenden Tone die beim Schärfen der Säge entstehen, das Gackern des Huhns, das Kickerikie des Hahnes nachahme.' Grein (*Dicht.* II, 220, *Spr.* II, 72) and Wulker (*Bibl.* III, 1, 198) had already cited the 'berna' ('verna') lemma of *higra, higre*, in Gloss. Epin. 150, Corp. MS. 290 (WW. 9, 1) and MS. Cheop. A. III (WW. 358, 5), but it was reserved for Frl. Emma Sonke (*Engl. Stud.* XXXVII, 313–318), to champion at length the 'scurra' or 'mime' interpretation. By reference to Strutt, *Sports and Pastimes*, p. 346, Chambers, *Mediæval Stage* I, 71, Schultz, *Das höfische Leben*, p. 443, n. 3, she shows that these mimes could imitate the sounds of all animals. Yet, if on account of this power the mime was known as the *Higora* or 'jay,' we must surely assume the same mimicry on the part of the bird from which the name is derived. Indeed we are told expressly in *Rid.* 9 9–10 that the bird has mimetic power. *Rid.* **25** simply elaborates the hint of the earlier riddle. It is needless to devote any consideration to the extravagant conclusions drawn by Frl. Sonke from the single runes in *Rid.* **25**.

25 1 **wrǽsne mīne stefne.** Cf. 9 1–3.

25 2 Holthausen (*Engl. Stud.* XXXVII, 207) regards the line as metrically false because *hund* not only must alliterate [*wōh A*], but also should be inverted, since one expects *hundum sīoð hund beorce* [again *wōh A*]. He therefore believes that the first half verse was originally a second, in which case the verb preceding may alliterate in descriptions. As a first half verse he would emend the text to read *hwīlum belle sīoð bearg*, or perhaps *bicce* for *hund*. His very premises are based upon a false a priori conception of metrical demands that is blind to all contrary evidence. Ælfric says in his *Grammar*, 22: 'Hit bīþ swīðe ðyslīc ðæt se man beorce oððe blǽte.'

25 3 **ic onhyrge.** Cf. 9 10, hlūde onhyrge. — **haswan earn.** See my discussion of **12** 1, *hasoðāg*. As I there pointed out, *hasu* or *hasupād* (*Brun.* 62) as an epithet of eagle is synonymous with *salowigpāda* (*carm*), *Jud.* 210. Whitman (*Journal Germ. Phil.* II, 168) notes that 'at present two species of eagle are natives of Britain, the golden eagle (*aquila chrysaëtus*) and the white-tailed eagle (*haliaëtus albicilla*), both of which were probably known to the Anglo-Saxons. In the *Battle of Brunanburh* (03) the bird described as 'white behind' (*æftan hwīt*) is undoubtedly the white-tailed eagle, but the war-eagle, usually called dark-feathered

(*salowigpāda*), is probably the golden eagle, known in Scotland as the black eagle.' This distinction was hardly recognized by the Anglo Saxons, inasmuch as in the *Brunanburh* passage *hasopadan* precedes *æftan hwit*.

For the association of the eagle with war, see *Beow.* 3026, *Jud.* 210, *El.* 29, *And.* 863, *Mald.* 107, *Brun.* 63.

25 5 **guðfugles hleoþor.** The eagle is called *earn, grǣdigne gūðhafoc* (*Brun.* 64), and not only his coat but his song (*hildeleoð*) is mentioned in the detailed description in *Jud.* 209–212. For other references in both poetry and prose, see Whitman, p. 172. **glidan.** As Whitman shows (p. 169), this is the 'milvus,' the kite or glede. Gilbert White, Letter XLVI (Barrington), says, accurately enough: 'Thus kites and buzzards sail round in circles with wings expanded and motionless; and it is from their gliding manner that the former are still called in the north of England gleads, from the Saxon verb *glidan*, "to glide."'

25 6 **mæwes song.** Whitman (p. 180) notes that the name *mǣw* (Germ. *möwe*, Icel. *mār*) was perhaps originally imitative of the cry of the bird. Cf. *Seaf.* 22, mæw singende; *And.* 371, se grǣga mæw. Every one will recall the line in Childe Harold's 'Farewell,' 'And shrieks the wild sea mew.'

25 7 **glado.** Cosijn (*PBB.* XXIII, 129) would explain the feminine form by reference not to *Higora* but to *wiht* (25 1). But, as we have seen, *higora* and *higre* are used interchangeably in the *Glosses*, and the riddler evidently wrote without any clear idea of the sex of the bird. This view is supported by the fem. ending in *scierniege*, 9 9, where the Jay is also indicated. — **mec nemnað.** See another bird-riddle, 58 6, Nemnað hȳ sylfe.

RIDDLE 26

That the 'Onion' or 'Leek' motive, suggested by Dietrich (XI, 467), dominates this riddle as well as *Rid.* 66, is proved by many modern analogues. The 'Onion' problem in *Royal Riddle Book*, p. 11, reads like a literal translation of the Anglo-Saxon:

> In the bed it stands, in the bed it lies,
> Its lofty neb looks to the skies:
> The bigger it is the good wife loves 't better,
> She pluckt it and suckt it, till her eyes did water.
> She took it into her hand, and said it was good,
> Put it in her belly and stirred up her blood.

The tears caused by the onion are a common theme of German *Volksrätsel*, as Wossidlo, No. 192, p. 294, shows. One trait in the problem (2 b–3, nǣngum sceþþe . . . nymþe bonan ānum) led Lange and Dietrich (XII, 240) to accept Bouterwek's solution (*Cædmon* I, p. 310), 'Hemp,' as this punishes murderers (see my article, *M. L. N.* XVIII, 103). But, as I have shown (id. XXI, 10), the 'Hemp' answer does not fit the last line of our riddle, and the historical evidence is overwhelmingly on the side of Onion. *Bonan* is used in the general sense of 'destroyer' (*Rid.* 66, 'Onion': bīteð mec on bær līc, briceð mīne wīsan); and 26 2b–3 is but an adaptation of the motive in the Symphosius 'Onion' riddle, No. 44: 'Mordeo mordentes;

ultro non mordeo quemquam.' This is followed in *Rid.* **66** 5-6, admitted by all to be 'Onion' or 'Leek,' which has also in common with our problem the motives of 'loss of head' (**26** 8, **66** 2^b, 3^b) and 'confinement in a narrow place' (**26** 9^a, **66** 3^a) — strong evidence for a common solution. Walz (*Harvard Studies* VI, 263) argues for 'Mustard,' from its pungency, causing the eyes to water, its place in the garden-bed, its loss of head; but, as Trautmann points out (*BB.* XIX, 185), the riddle with which he sustains his solution (Simrock, *Deutsches Rätselbuch* II, 84) is really an 'Onion' problem. Trautmann's own solution, 'Rosenbutz' or 'Hip,' is even less fortunate. It certainly does not accord with the demands of the problem as well as 'Onion' (*infra*). In riddle-literature, 'Rosenbutz' is not only never associated with these motives, but when its kinsman 'Hagebutte' appears as a theme it is in a 'Cherry-Arbutus' group (*M. L. N.* XVIII, 6; see Introduction), which cannot be misconstrued into any real relation to our problem.

Hoops remarks (*Wb. u. Kp.*, p. 601): 'Stattlich ist die Zahl der Zwiebel- und Laucharten. Es wurden gebaut: die Zwiebel ("Allium cepa," L.; *cīpe, ynnelēac* oder *hwītlēac*), der gewöhnliche Lauch oder Porree ("Allium porrum," L.; *lēac* oder *porlēac*), der Knoblauch ("Allium sativum," L.; *gārlēac*) und der Schnittlauch ("Allium schoenoprasum," L.; *secglēac*).'

The history of the onion and leek among the Indo-Europeans from the earliest times is exhaustively discussed by Hehn, *Kp. u. Ht.*, 1902 edition, pp. 191–205.

26 2^b **nǣngum sceþþe.** Cf. *Az.* 176, nǣngum sceðeð ofnes ǣled.

26 4 The second half-line is obviously hypermetric, if we read with Edd. *hēah stonde ic on bedde.* Holthausen (*Anglia, Bb.* IX, 357) suggests that *hēah* be combined with *stēap* (with *stēaphēah* cf. *hēahstēap, Gen.* 2839), and we shall then have a first half-line of type A (⏑́ × × × | ⏑́ ⏑̀) with the second foot a compound (see Frucht, p. 38). Trautmann (*BB.* XIX, 187) regards *hēah* as a later addition. He believes that *ic* is superfluous and not necessary for the meter; and that the poet wrote *stondu on bedde.* This method of elimination is surely very simple and effective — but fatal to serious criticism of a text.

26 4-5 This motive appears in 'Onion' riddles of widely different periods. Compare the Old Norse popular problem, *Heiðreks Gátur*, 8 (cited by Dietrich XI, 467); and the seventeenth-century French enigma (*Recueil des Énigmes de ce Temps*, Rouen, 1673, I, No. 53, p. 27):

> Le meilleur de mon corps se tien caché sous terre,
> L'autre devers le ciel va sa teste levant.
> . . . . . .
> On est de m'approcher tellement curieux
> Que bien qu'en m'approchant les pleurs viennent aux yeux. [Cf. *Rid.* **26** 9-11].

26 5 **rūh nāthwǣr.** So in the other obscene riddles: **46** 1, weaxan nāthwæt; **62** 9, rūwes nāthwæt; **63** 8, on nearo nāthwǣr.

26 6^b **ceorles.** See *Rid.* **28** 8^b, *ealdne ceorl.* The term is applied to men of humble rank, probably to freemen of the lowest class, and is employed in our riddles as a synonym for *esne* (**28** 8, 16). A similar use of the word is met in *Laws of Æðelberht* § 85 (Schmid, p. 10), 'Gif man mid esnes cwȳnan geligeð be cwicum

ceorle, H gebēte.' In connection with the use of the word in the Anglo-Saxon prose riddle (see my note to 44 14), Förster points out (*Herrigs Archiv* CXVI, 308–309) that *ceorl* is employed not only of 'man,' as distinguished from 'woman,' in this sense often 'husband,' but of the lowest grade of freemen, to which the smallest landholders or peasants belonged. — **ceorles dohtor.** The bondi's daughter appears in the Icelandic riddles (*I. G.* 49). Cf. 46 5, þēodnes dohtor.

26 7 Cf. 46 3 4, On þæt hānlēase brȳd grāpode | hygewlonc hondum.

26 8 Trautmann suggests (*BB.* XIX, 187) that the subject of the riddle must be masculine on account of the form *rēodne*, and therefore proposes as the riddler's topic *hēofa* or *haga*. Of the Anglo-Saxon names for onion, *cīpe* is feminine and *hwītlēac* is neuter. But in the riddles there is no such strict insistence upon grammatical gender as Trautmann would have us believe (see Introduction). Trautmann in his text retains MS. reading, and translates 'auf mich roten zufährt,' but afterwards suggests *rārеð mec rēodne* (188); but his defense of this is vitiated by his false solution of the riddle. The proposed change seems to me too violent, and not necessary, as *rāsan* followed by *on* with the accusative is a common idiom (see *Spr.* II, 368). In his text Grein follows the reading of the MS., but in a note conjectures *rārеð* and *on reoðne* ('zur Rüttelung'). In his translation he renders 'erhebt mich zur Rüttelung.' In *Spr.* II, 368, 374, he reverts to the text of MS. and translates the verb by 'mittere' (a transitive use not found elsewhere) and renders *on reodne* (< *reoden*) as above. Sievers, *PBB.* IX, 257, suggests *rēone* (*Gr.*[3] 301, n. 2). Dr. Bright proposes *on hrēode* ('reed,' 'stalk'). I can see no objection to the MS. reading. The order *rāsеð mec on rēodne* finds abundant support in the very similar phrase, 13 13, *swīfеð mē geond sweartne*; and *rēodne*, 'red,' is fitly applied to the outer skin of the onion and meets the demands of the *double-entente*.

26 8[b] **rēaſað mīn hēafod.** Hehn, *Kp. u. Ht.*, 1902, p. 195, seeks to show that the Latin *cepa*, 'onion,' contains the notion of 'head,' *cepa capitata*, and points to 'a far distant stage of speech, when *caput* and κεφαλή had not developed their suffixes.' But, as Schrader says in his note upon this passage (ib. 205), the connection of Gr. κάπια, Lat. *cepa*, with the Indo-Germanic words for 'head,' is exceedingly doubtful, and presents the gravest etymological difficulties (cf. Kluge s.v. *Haupt*). It is interesting, however, to note with Hehn (l.c.) that among the Italian Locrians the word κεφαλή could also mean an onion-head (Polybius, xii, 6), and that a play upon the words *caput* and *cepa* is found in Ovid's *Fasti*, iii, 330.

26 9[a] Cf. 62 6, on nearo fēgde.

26 11 **wīf wundenlocc.** Curled or braided locks were regarded by the Anglo-Saxon as an accessory of beauty. The twisted hairs of the fair Judith are twice mentioned in the Old English poetic version (*Jud.* 77, 103, *wundenlocc*); and in that poem the Hebrews are described with the same epithet (326). The translator of 'De Creatura,' *Rid.* 41 98–99, employs the phrase *hwīte loccas, worāste gewundne* (see also 41 104, wundne loccas); and the glossators in the Royal and Cambridge MSS. (Napier, *O. E. Glosses*, pp. 191, 195) render Aldhelm's 'calamistro' 'curling-iron' (l. 47), by *þrǣwelspinle* and *wolcspinle*. In the glosses to Aldhelm's *De Laudibus Virginitatis*, 'calamistro' is translated by *þrāwincspinle* or *hārnādla* (*Haupts Zs.* IX, 435, 7; 513, 75; 526, 46). It is in this tract, *De Laudibus*

Virginitatis, xvii (Giles, p. 17), that Aldhelm describes the hair dressing of the Anglo-Saxon ladies: 'Ista tortis concinnorum crinibus calamistro crispantibus delicate componi et rubro coloris stibio genas ac mandibulas suatim fucare satagit.' Long hair was the sign of freedom. *Fri wif loc bore* — 'free woman with curly or flowing hair' — is the phrase of *Laws of Æðelberht* § 73 (Schmid, p. 8). Compare Sharon Turner, VII, chap. v; Gummere, *Germanic Origins*, pp. 61 f.; *infra*, note to *Rid.* 41 98.

In his discussion of *Beow.* 3151, *bundenheorde*, Bugge, *PBB.* XII, 110, shows that this adjective (for which Grein reads *wunden heorde*) must be rendered 'mit gebundenen locken,' and is the 'epitheton der alten frau im gegensatz zu den madchen, derer haar frei herabfallt' (cf. Pogatscher, *Anglia*, *Bb.* XII, 198).

26 11 **wæt bið þæt eage.** Of this Dietrich says, supporting the 'Hemp' solution (XII, 240): 'Das dunkle ende des ratsels bezieht professor Lange auf den faden, der aus dem gelblichen rocken gerauft und dann zwischen den fingern eingeengt durch das geful der spinnerin gleichmassig gebildet wird; das auge aber, welches dabei durch den benetzten finger feucht wird, ist die offnung der ehedem oben durchbohrten spindel.' This is overwrought. But Trautmann ignores the obvious explanation in his endeavor to render *eage* not 'eye' but 'mouth.' These are desperate attempts to bolster weak solutions. Not only in the riddles that I have cited, but everywhere in literature and life, the onion causes eyes to water. Shakespeare is full of examples: *A. W.* v, 3, 321, 'Mine eyes smell onions; I shall weep anon'; *A. and C.* i, 2, 176, 'The tears live in an onion that should water this sorrow'; ib. iv, 2, 35; etc. There is nothing obscure or difficult in the line, and the obscene implication is obvious.

RIDDLE 27

Prehn, pp. 190–193, has pointed out the likeness of this 'Book' riddle to various Latin 'Parchment' and 'Pen' enigmas. At the fountain head of these stand Aldhelm v, 9, *De Pugillaribus*, and v, 3, *De Penna Scriptoria*, which supply the motives of Tatwine 5, *De Membrano*, and 6, *De Penna*, and of Eusebius 32, *De Membranis*, and 35, *De Penna*. In form of phrase the beginning and end of the Anglo-Saxon problem resemble not a little the first and last lines of the fifth enigma of Tatwine (*infra*), but, in the light of the strong negative evidence of the other English queries against direct borrowing, I am inclined to regard the first resemblance as a coincidence of fancy conditioned by the nature of the subject, and, like the second, presenting a commonplace of riddles of this kind (*infra*).

The 'Membrana' enigma of Cod. Bern 611, No. 24 (Riese I, 1, 300) is an interesting analogue; and the many Book riddles of the *Íslenzkar Gátur* (Nos. 241, 329, 390, 584, 599, 619, 711, 904) present instructive parallels. *Rid.* 68, 'Bible,' is but a variant of *Rid.* 27, which has also many points in common with Anglo-Saxon problems of widely differing subjects (*infra*).

27 6 Sharon Turner, *History of the Anglo-Saxons* IX, chap. ix, translates from a manuscript of the ninth century ['Bibl. Cap. Canonicorum Lucensium,' I, Cod. 4, Muratori, *Antiquitates Italicae*, Milan, 1739, II, 370], a receipt for the preparation of parchment ('Compositio ad tingenda Musiva, pelles et alia'): 'Put it under

lime and let it lie for three days; then stretch it, scrape it well on both sides, and dry it, and then stain it with the colors you wish.' Here is another receipt from the same hand: 'Take the red skin and carefully pumice it, and temper it in tepid water and pour the water on it till it runs off limpid. Stretch it afterwards and smooth it diligently with clean wood. When it is dry take the white of eggs and smear it therewith thoroughly; when it is dry sponge it with water, press it, dry it again, and polish it; then rub it with a clean skin and polish it again and gild it.' It is interesting to compare with the ninth-century receipt for the preparation of parchment the various receipts cited by Wattenbach, *Schriftwesen*, 1875, p. 171. The successive stages of preparation are indicated by Archbishop Ernest of Prague, a contemporary of Charles IV (*Mariale*, 85): 'pellis separata a bove . . . mundata . . . extenta . . . desiccata . . . dealbata . . . rasa . . . pumicata, etc.' With 27 4-6 compare the words of Hildebert, Archbishop of Tours, d. 1139 (*Opera*, Paris, 1708, p. 733, cited by Wattenbach l.c.): 'Primo cum rasorio purgamenum de pinguedine et sordes magnas auferre; deinde cum pumice pilos et nervos omnino abstergere.'

27 1-2 Compare with these lines Tatwine, 5 1-2:

> Efferus exuviis populator me spoliavit,
> Vitalis pariter flatus spiramina dempsit.

This suggested contrast between the living and dead skins is found not only in Eusebius, 32 4, but also in Cod. Bern. 611, No. 24, *De Membrana*, 2-3.

27 1 **feore besnyþede.** Cf. *Beow.* 2925, *And.* 1324, ealdre besnyðede.

27 2 **woruldstrenga binom.** Cf. 28 14, mægene binumen.

27 2-3 **wætte siþþan, | dyfde on wætre.** Cf. 13 10, wæteð in wætre (*leather*).

27 6 **snað seaxes ecg.** Cf. 61 12, 77 6, 93 15, 18; *Chr.* 1140, seaxes ecg. The *seax* of this and other passages in the *Riddles* is not, as Miss Keller thinks (185), the *machaera* or 'sword,' or the large *scramasaxe* of war (see *Beow.* 1546, 2704), but the *cultellus* or small knife (WW. 16, 31 'sex, culter'; Ælfric, *Gloss.*, 'sex, cultellus'). For a description of the weapon of this name, see Akerman, *Remains of Pagan Saxondom*, p. 20; Hewett, *Ancient Armor and Weapons*, 1860, p. 31; Keller, p. 44. 'On the opposite side of the body from the shield, and similarly attached to the girdle, we usually find in the graves one or even more knives. These were perhaps used at table. Smaller knives were sometimes suspended at the girdles of Anglo-Saxon ladies' (Wright, *Celt, Roman, and Saxon*, p. 474).

sindrum begrunden. The words have been variously interpreted. Thorpe translates 'separately ground,' and Grein in *Dicht.* 'mit Kieseln geschliffen'; later in *Spr.* II, 452, he defines *sindrum* as 'Schlacken, Hammerschlag, Scoria.' B. T., p. 876, renders 'with all impurities ground off,' and Brougham (Cook and Tinker) 'sharpened with pumice.' Sweet, *A. S. Reader*, Glossary s. v., defines as 'cinder'; but in his *Dict.* he adds 'dross,' 'impurity of metal.' As the lemma of *sinder* in the *Glosses* is either 'scoria' (WW. 45, 28) or 'caries,' 'putredo lignorum vel ferri' (WW. 200, 23-24), and as the O. H. G. *sintar* and O. N. *sindr* have the same meaning, we must accept the B. T. rendering of the passage.

27 7 **fingras féoldan.** B. T. notes, p. 113, that 'Martinius, Stiernhielmus, Adelung and Wachter derive *buch*, *boc* from *bugen*, "to bend" or "fold in plaits," referring to the folded leaves of the parchment, thus distinguishing these books

from their folds. At the Council of Toledo in the eighth century a book was denominated, *complicamentum*, 'that which is folded.' In still earlier times even one fold of parchment was denominated a book.' — **fugles wyn.** Thorpe suggested *fūle sceaw*, and Ettmuller, *fugles eyn*; but the MS. reading is amply supported by the context, by the description of the raven-quill in 93 27, 28 *þe ār wæde bær wulfes geblǣan* (compare Trautmann's reading of 52 4, *fugla fultum*), and by the sketches of the quill's origin in the Latin enigmas. This is pictured by Aldhelm, v, 31, 'Me pridem genuit candens onocrotalus albam,' and is hinted at by Tatwine, 62, 'Nam superas quondam pernix auras penetrabam,' and by Eusebius, 35 3, 'prius æthera celsa vagabar.'

27 8 The passage has given much difficulty. The MS. reading *geond spēddropum*, while excellent metrically, does not satisfy the context, which demands a verb, unless we accept the reading of B.-T., p. 900: 'me throughout the bird's joy (the pen) with drops made frequent tracks.' But we cannot accept this, as *sprǣde* must be associated with *ofer brūnne bred* (l. 9). So we are forced to accept either Grein's *geond*[*sprengde*] or Holthausen's *geond*[*spǣd*]. I prefer the former, because it is supported by *Life of Guthlac*, 7 (Godwin, 44, 13), se āwyrgeda gāst Nas ylcan prēostes heortan and gehanc mid his searwes āttre geondsprengde. It is metrically possible (see Frucht, p. 30, for examples of verse × / ×[/ ×). — **spēddropum.** B.-T. derives the first member of the compound from *spēd*, 'gum,' and renders 'rheumy drops,' while Grein derives from *spēd*, 'success,' and translates the word (*Spr.* II, 490) 'gutta salutaris.' So Sweet in his *Reader*, Glossary, 'useful drops' — which is doubtless correct. Brougham translates 'fluent drops.' With the line compare Tatwine, 54, 'Frugiferos cultor sulcos mox irrigat undis.' The rendering of *spēd* by Grein and Sweet finds interesting support in a later reference to ink in *Rid.* 88 34, æt þām spore findeð sped se þe se[ceð].

27 9[1] **ofer brūnne bredd.** Sweet, *Reader*, Glossary, defines *bredd* as 'border,' 'surface,' and Brougham translates 'across my burnished surface.' But Grein, B.-T., and Trautmann (*BB.* XIX, 107) agree in interpreting this as 'the dark brim (of the ink vessel),' and the last-named unhappily compares 52 7, *ofer fealo[h] wīdd* (see my note to that line). The Inkhorn describes its back as *wonn* (88 10), and refers to its swallowing of ink (93 22–23). Compare the thought of 93 20–28.

A miniature of St. Dunstan is found in Royal MS. 10 A. 13, and copied by Strutt, *Dress and Habits* I, pl. 50. The Archbishop is engaged in writing, holding a pen and parchment scraper, with an inkpot fastened at the corner of the desk. In the twelfth miniature of the Benedictional of St. Ethelwold (Westwood, *Facsimiles*, pp. 132 f.) an inkhorn, small and black, is fixed at the top of the arm of the chair; and in the Trinity College (Cambridge) Gospels, No. B. 10, 4 (Westwood, p. 141), the inkpot is also in this position. In the Gospels of Bishop Æthelstan in the library of Pembroke College, Cambridge (Westwood, p. 143), St. Matthew dips a *feather* pen into a golden inkpot, holding a scraper in his left hand; St. Mark is busy mending his pen, which he holds up to the light and cuts with a large knife; St. Luke has a pen behind his ear and a knife in his right hand; St. John writes with a golden pen.

27 6^{b}–10^{a} **bēamtelge swealg,** etc. Wattenbach, *Schriftwesen*, p. 197, cites several mediæval receipts for the making of ink, notably that of Theophilus in *Diversarum Artium Schedula* i, 45, 'De Incausto' (edition of Ilg, *Quellenschriften für Kunstgeschichte*, vol. vii): 'Man nehme Rinde von Dornenholz, lege sie in Wasser, um den Farbstoff auszuziehen, trockne die Masse, und wenn man die Dinte brauchen will, mache man sie mit Wein und etwas atramentum über Kohlen an.' So we are told by the Inkhorn, *Rid.* 93 22–23, Nū ic blace swelge wuda ond wætre. Anglo-Saxon ink was evidently made like that of the continent. Ink and parchment are mentioned in Edgar's Canons, § 3 (Thorpe, *A. L.* II, 244, 11): 'Dæt hī habban blæc (atramentum) and bōcfel.'

27 11^{a} **sīþade sweartlāst.** Cf. **52** 2–3, swearte wæran lāstas, swaþu swīþe blacu. For many Latin analogues, see my note to that passage.

27 11^{b}–14 The Anglo-Saxon entry at the end of the Durham Book is thus translated by Waring (Prolegomena to *Lindisfarne and Rushworth Gospels*, part iv, p. xliv): 'Eadfrith, Bishop over the church of Lindisfarne, first wrote this book . . . and Æthelwald, Bishop of Lindisfarne, made an outer cover and adorned it, as he was well able; and Bilfrith the Anchorite, he wrought the metal work of the ornaments on the outside thereof and decked it with gold and gems, overlaid also with silver and unalloyed metal,' etc. Westwood notes in his Appendix to *Facsimiles*, etc., (p. 149) that 'the magnificent book-covers "auro argento gemmisque ornata" which are repeatedly mentioned in connection with the fine early copies of the Gospels — such for instance as the Gospels of Lindisfarne — have for the most part long disappeared.' Godwin, *English Archæologist's Handbook*, 1867, p. 87, notes that 'Some of the bindings of these precious volumes display admirable metal-work, the Latin gospels of the ninth century being covered with silver plates, and a copy of the Vulgate version of the tenth century being ornamented with copper-gilt plates and having the figure of Christ in the center, the borders studded with large crystals and enameled corners.' Various mediæval bindings are considered by Wattenbach, *Schriftwesen*, pp. 324 f.

27 11–12 Book-covers of board and hide are thus introduced by Aldhelm, v, 9 2–3:

> Sed pars exterior crescebat cætera silvis:
> Calceamenta mihi tradebant tergora dura.

27 13 **gierede mec mid golde.** See the sketch of the Bible, **68** 17–18, golde gegierwed . . . since ond seolfre. Cf. also **15** 2, **21** 9 10.

27 14 **weore smiþa.** Cf. **6** 8, **21** 7, hondweorc smiþa.

27 15 f. The history of illumination and book decoration in England between 700 and 1066 has been discussed by Westwood in his great work, *Facsimiles of Miniatures and Ornaments*. In an interesting article upon 'English Illuminated Manuscripts,' *Bibliographia* I (1895), 129 f., Sir E. Maunde Thomson shows that 'we find two distinct styles — the one having its origin in the North, the other developing in the South. In the North we have the style introduced from Ireland — a style which may be termed almost purely decorative, in which figure drawing is of so primitive and barbarous a nature that it counts for nothing from the point of view of art, but in which the marvelous interlaced designs and ribbon and spiral patterns combine to produce decorations of the highest merit such as have no

rival in other schools of illumination. On the other hand, in the South we have figure drawing largely and in no small degree successfully cultivated, and at the same time the decorative side of art is not neglected.' In our *Riddle* it is evidently a northern book that is speaking.

27 15 **gereno.** *Gerene, gerenes,* is found frequently in the poetry in the sense of 'mystery,' and that meaning is assigned to the present passage by Grein in *Dicht.*; but in *Sprd.* I, 441, he derives our word from *gerun,* 'ornament,' citing *Boethius* 14 6, þeah þa gerenu lægru sien. This rendering, which is supported by the common occurrence of the vb. *gerenian* 'adorn' (see *Beow.* 777, *Mald.* 101, etc.), is accepted by B T. and Sweet, and is exactly suited to our context. **se reada telg.** Gage illustrates the use of red and gold in Anglo-Saxon manuscripts by his description of the 'Benedictional of Athelwold,' *Archæologia* XXIV, 23: 'The capital initials, some of which are very large, are uniformly in gold, and the beginnings and endings of some benedictions together with the titles are in gold or red letters. Alternate lines in gold, red or black occur once or twice in the same page. All the chrysographic parts of the Benedictional, as well in the miniatures as in the characters of the text, are executed with leaf gold laid upon size, afterwards burnished.' Gold powder was used as often as gold leaf (see the Muratori receipts cited under **52** 9). For the employment of red colors in mediæval manuscripts, compare Wattenbach, *Schriftwesen,* pp. 203 209, 388 f.

27 16 **wuldorgestealdˇ.** Grein renders the word, *Dicht.*, 'die Wohnungen der Glorie'; *Sprd.* II, 48, 'mansiones celestae.' This is hardly apt here. Its present meaning is that of *Exod.* 887 888, gold and godweb, Iosephes gestreon | wera wuldorgestealdˇ. B T. renders rightly 'glorious possessions,' and Barnouw (p. 214) 'der heilige und stutzende inhalt des buches' (see **48** 3). **mære.** Not the adj. 'famous' (Th., Ettm., *Dicht.*) but 3 pl. opt. of *mærian,* 'to make known' (*Sprd.* II, 223). Sweet accepts this interpretation and reads *mærin.*

27 17 **dolwite.** The word has greater force than 'Frevelstrafe' (*Dicht.*) or 'punishment for audacity' (B T.). *Dol* is used in the sense of *rugnus* (*Ps.* 118 150), and *wite* often implies 'eternal punishment.' Thus *dolwite* is opposite to *ðrihtnes wuldor* (God). The whole passage may be rendered: 'Now may the adornments and the red dye and the glorious possessions widely make known God (in heaven) and not the pains of hell.'

27 18 f. With this passage it is interesting to compare the note near the end of the Gospel of St John (leaf 109) in the Rushworth MS. (Skeat, p. 188): 'hæte nu boc awritne; bruca miN willa symle, miN soNum gilæta; sibb is eghwæm leofost.'

The noble usefulness of the good Book — also the theme of the fragmentary *Exod.* 68 f. — is the text of Fatwine, 8, 'sanis victum et laesis prestabo medelam.' But the friendly and lofty guidance brought by the Book to men are the themes of many riddles. In Aldhelm, v, 3 f., the pen treads a path 'quae non errantes ad caeli culmina vexit', and its way is 'the way of life' in Bede's *Epigr.*, No. 1, and in the *Leyden Riddle* (Cambridge MS. Gg. V, 35), No. 10 (my article, *Mod. Phil.* II, 563). The Book is a joyful health giver (*Cod.* 241, 329) and has an immortal soul (*Cod.* 711). In *Exod.* 50 f. books are described:

gedde dyrran,
þa ǽ þelingas ott wilnad,
cyningas ond cwene.

In 68 14 the Sacred Book is *leoda larcwide*, bringing to men eternal life. *Sal.* 237 f. furnishes in its praise of books a very striking parallel:

Bec syndon bremne, bodiad geneahhe
weotodne willan dam de wiht hygeð.
Gestrangað hie and gestaðeliað stadolfæstne geðoht,
ǽnwrigað modsetan manna gehwylces
of þreamedlan disses lifes.

Bald bið se de onbryreged boca cræftes:
symle bið de wisra de hira geweald hafað.

Sige hie onsendað soðfæstra gehwám,
hælo hyde, þam þe hie hafað.

Wright (*Reliquiae Antiquae* II, 105) cites incorrectly the clumsy lines in the Benedictional of the tenth century formerly belonging to St. Augustine's at Canterbury (MS. Cott. Claudius A. III, f. 29 v.):

Ic com halgung hoc; healde hine Dryhten,
þe me fægere þus fractewum belegde;
þanc (.) to lanne þus het me wyrcean
to love ond to wurde þam þe leoht gescop;
gemyndi is he mihta gehwylcre
þæs þe he on foldan getremian mæg, etc.

Another good book, Ælfred's translation of the *Cura Pastoralis* of Gregory, speaks in the first person after the close of the famous Preface (Sweet's ed. *E. E. T. Soc.*, XLV, 8): 'Siddan mín on Englisc Ælfred kyning awende worda gehwelc ond me his writerum sende suð ond norð.'

27 13 f. Kluge notes (*PBB.* IX, 436): '*Rid.* 27 enthalt neun auf einander folgende kurzzeilen die durch suffixreim in einer weise verbunden sind, dass derselbe sich jedem sofort aufdrängt.'

27 21 **ferþe þỹ frodran.** Cf. *Jul.* 553, on ferde frod; *Exod.* 355, frod on ferhde; *Wand.* 90, frod in ferde; *Fl.* 403, frod on fyrhde; *Fl.* 1164, frodne on ferhde.

27 22 **swæsra ond gesibbra.** Cf. 16 22, swæse ond gesibbe; *Gen.* 1612, freondum swæsum ond gesibbum.

27 23 **to nytte.** So in 50 9 10, books serve *to nytte . . . ond to dugeþum.*

27 25 **gifre.** The word *gifre*, 'useful,' appears only here and in 50 3, where it is interesting to note, we find it used of books, *gifrum lâcum*. *Gifre* has occasioned much discussion. Muller renders MS. *gifre* 'utilis,' and Thorpe 'rapacious.' Ettmuller says: '*gifre*, "rapax" non bene convenit cum *mære*, "clarus" et *halig*, "sanctus"'; and he suggests *gifrage*, in which he is followed by Rieger and Sweet. Grein compares *Rid.* 50 3 and *ungifre* (*Gen.* 2170), and translates 'heilsam' (*Dicht.*) and 'salutaris' (*Spr.* I, 500); B. T. renders 'useful.'

RIDDLE 28

Dietrich (XI, 467–468) suggested 'Whip'; but afterwards offered (XII, 239) Professor Lange's solution, 'Mead,' which has been accepted by all later scholars. It is certainly a companion-piece to *Rid.* 12, which pictures the follies of the night-revels, and to *Rid.* 29, which paints the glories of strong drink. Except in similarity of subject, it seems to have little in common with Aldhelm, ii, 3, *De Ape*; but like vi, 9, *De Calice Vitreo*, it records the overthrow of topers. In its treatment of this motive it resembles very closely the first riddle of the *Heiðreks Gátur*, in which 'Beer' is a lamer of men, and at once a hinderer and provoker of words. Other close analogues are Bern MS. 611, No. 50 (*Anth. Lat.* I, 366), *De Vino*, the Wine enigma of Hadrian Junius (Reusner I, 241), and the long riddle of Lorichius (Reusner I, 282) on 'Dolium Vini.' Very like, indeed, is the modern English problem, 'A Barrel of Beer' (*Amusing Riddle Book*, 1830, p. 28):

> My habitation 's in a wood,
> And I 'm at any one's command.
> I often do more harm than good:
> If once I get the upper hand,
> I never fear a champion's frown;
> Stout things I often times have done;
> Brave soldiers I can fell them down,
> I never fear their sword nor gun.

After pointing to the existence of bee-culture among all the Aryan peoples, Weinhold adds, *Altnordisches Leben*, 1856, p. 89: 'Honig war für das Alterthum wichtiger als für uns, denn er gibt den Haupttheil zum Met, dem uralten Lieblingsgetränk arischer Völker. Met ist darum auch das Getränk der Götter; aus Honig und Blut mischten ferner die Zwerge den Trank, welcher die Gabe der Dichtkunst verleiht' (compare Wackernagel, *Haupts Zs.* VI, 261). Hehn, *Kp. u. Ht.*, 1902, pp. 152–154, traces the history of mead. 'In the linden forests of the east of Europe, among the nomads and half-nomads of the Volga region quite at the back of the Slavs, the intoxicating drink made of honey played a greater part than beer, and was certainly much older. It may be presumed that *mead* was a primitive drink of the Indo-Europeans when they migrated into Europe, and that it only, like so many other things, lasted longer in the east of the continent. . . . The Taulantians, an Illyrian people, made wine from honey. Says Aristotle, *de Mirab. auscult.* 22 (21): "When the honey is squeezed out of the combs (besides other processes), an agreeable strong drink like wine is produced." . . . Mead is further distinguished as a Scythian beverage, made from the honey of wild bees, etc.' For the Anglo-Saxon use of both mead and beer, see my discussion of the next riddle.

28 *a* **brungen of bearwum.** Cf. 22 7, brungen of bearwe. In the Horn riddle, 80 6, the mead is again mentioned, *þæt on bearwe gewōox*. — **burghleoþum.** The reading of Th., Ettm., *beorghleoþum*, is tempting because 'mountain heights' seems well suited to the sense of the passage, and is moreover supported by 58 *a*, *beorghleoþa*. But there is no real reason for abandoning the MS. word, which is found *Gen.* 2159, *Exod.* 70, and which is rendered by Brooke 'city-heights.'

28 3–5 This reminds us of the work of the wings in the Swan riddle (**8** 3).

28 3–4 Weinhold, *Altnordisches Leben*, 1856, pp. 88–90, discusses bee-culture among the North Germans. Cortelyou, *Die altenglischen Namen der Insekten*, 1906, pp. 25 f., notes the frequent appearance of the bee in Anglo-Saxon writings. Asser, *Life of Ælfred*, chap. 76, employs the phrase 'velut apis prudentissima,' which furnishes his editor, Stevenson (Oxford, 1904, p. 302), the opportunity to consider the use of the metaphor in Aldhelm (*De Laudibus Virginitatis*, cap. iv), Alcuin (*Vita S. Willibrordi*, cap. 4), *Regularis Concordia Monachorum* (*Cartularium Saxonicum* III, 423, 2), and in many other writers of the eighth to tenth centuries. Aldhelm tells us in his enigma *De Ape* (ii, 3 2): 'Dulcia florigeris onero præcordia prædis,' and again in the *De Pugillaribus* (v, 9 1): 'Melligeris apibus mea prima processit origo.' Of the connection between the bees and mead, the Celtic bard speaks in his famous 'Mead Song' (*Myvyrian Archaeology of Wales*, 1801, I, 22):

> From the mead horns — the foaming, pure and shining liquor,
> Which the bees provide, but do not enjoy;
> Mead distilled I praise.

'Apparently of first importance was the keeper of the bees, "apium custos," "apiarius," "melitarius" [WW. 256, 8; 352, 13; *bēo-ceorl*], for the maintenance of bees was of sufficient importance to call for the employment of a man for that special work. . . . [His rights and duties are stated at length, *K. S. P.*, § 5, Schmid, p. 370.] In the *Gerēfa* (*Anglia* IX, 263) we find mention of the accompaniments of this industry, bee-hives and honey-bins. Bee-culture reached, to all appearances, a high state of cultivation among the Anglo-Saxons and was held in peculiar regard by the people as the chief element in a favorite drink. Returns of bee-hives are frequent in Domesday,' etc. (Andrews, *Old English Manor*, p. 206).

In Ælfred's *Laws*, § 9, 2 (Schmid, p. 76), the bee-thief is punished as severely as he who steals gold or horses.

28 6–17 The Mead's chant of triumph over those who contend against its force recalls *Rid.* **12** 3 f. The genre sketch of the downfall of the old churl may or may not have been suggested by Aldhelm, vi, 9 9, 'Atque pedum gressus titubantes sterno ruina'; but this motive appears in genuine folk-riddles (*supra*) remote from learned sources. The grimly humorous picture of the evils of debauch should be contrasted with the praise of the joys of wine in the next riddle (**29** 7–12). The mead hall is mentioned elsewhere in the *Riddles* (**15** 11, 16, **21** 11, **56** 1, **57** 12, **64** 3).

Sharon Turner, *History of the Anglo-Saxons*, Bk. VII, chap. iv, translates an Anglo-Saxon canon against drunkenness: 'This is drunkenness, when the state of the mind is changed, the tongue stammers, the eyes are disturbed, the head is giddy, the belly is swelled and the pain follows' (Theodore, *Liber Pœnitentialis*, xxvi, 14, Thorpe, *A. L.*, p. 292). Gummere, *Germanic Origins*, pp. 74–75, notes that all these Anglo-Saxon laws (Schmid, p. 12, §§ 12, 13, 14, pp. 24, 212) 'testify to the Germanic habit of drinking, quarreling, and fighting, with quarreling proper as a vanishing element in the situation.' With our riddle it is interesting to compare such pictures of potent potting as the description of the feast of Holofernes (*Judith*, 15 f.) and the lot of the drunkard in the *Fates of Men*, 48 f.:

þonne he gemet ne con
gemearcian his mu∂e, mode sine.

(See Brooke's translation, *E. E. Lit.*, p. 153). The poet of *Juliana*, 483 f., makes the devil say that one of his ways of working evil is by leading men drunk with beer into the renewal of old grudges and to such enmity that in the wine hall they perish by the sword stroke. For another picture of drunkenness in the *Riddles*, see **12** 8 f. Ebert, *Allgemeine Gesch. der Lit. des Mittelalters* I, 613; III, 2, remarks that the poets sometimes seem to hold up the drunken characters of the Old Testament as warning examples to their Anglo Saxon audience; compare *Gen.* 1502 f., 2308, 2870, 2934, 2940 (Ferrell, *Patois. Antiquities in the Anglo Saxon Genesis*, 1893, pp. 12–13). See Fuchse, *Sitten beim Essen und Trinken*, 1891, pp. 7–8; and notice the many warnings against drunkenness in the *Havamal*.

28 7–8 **wcorpe|esne.** This emendation of Holthausen, *Engl. Stud.* XXXVII, 207, for MS. *wæs þere esne* finds threefold justification in the meter of 7 b, in the absence of *esne* elsewhere in the desired sense of 'I level,' 'I throw,' and finally in its perfect adaptation to the context (cf. 16 b, esnas binde).

28 9 In not a few of the riddles a meeting with the subject leads to sorrow — compare 7 8, **10** 2 8, **18** 10, **24** 6 f., **26** 11 f. (Dietrich XII, 215).

28 10 For MS. *magenhæsan*, Holthausen, *Engl. Stud.* XXXVII, 207, reads '*hæsan* = *hæsse* (nom *hæse* = *hæs*)'; and adds: 'Das wort gehört zu *hæsa*, "toser" in *hrim-*, *mere-*, *seaðe-hæsa*, "schilf."' Grein, *Sprd.* II, 220, suggests that *hæse* is identical with *hæse*? (O. N. *hæs*, *hæsa*); and then conjectures very doubtfully *mægenhæsan*, 'meiner kräftigen Weise.' But there is no reason to depart from the MS., as the form *hrim hæsan* is found three times (*And.* 1057, 1099, *El.* 238).

28 12 Cf. 12 10, gif hi unræ∂es æt ne geswicaþ; *Jul.* 120, *El.* 510 (Herzfeld, p. 19).

28 13 **strengo bistolen.** Cf. 12 6b, mode bestolene; *Gen.* 1570, ferhðe forstolen (*Genesis Vat.*). **strong on spræce.** This reading of MS. and earlier editors is sustained by 93 10, *strong on sta∂e*, and by such descriptions of drunkenness as those cited above (see *Intro.*, §§ 5–7). Compare also 29 11 12, deman onginneð, meldan mislice. Barnouw says (p. 221): '*Strong on spræce* gibt viel besseren sinn; der betrunkene hat seine kraft verloren; ist nur noch in worten stark.'

28 14 **mægene binumen.** Cf. 27 7, woruldstrenga binom.

28 15 **fota ne folma.** Cf. 32 7, fet ond folme; 40 10, fot ne folm; 68 9, fet nē f|olme|.

28 17 **þe dæges leohte.** Budde, *Die Bedeutung der Trinksitten*, p. 24, believes that this phrase refers to the results of the evening potations the morning after, and cites in support of this view the 'Proverbs of Alfred,' xv (Kemble, *Salomon and Saturn*, p. 252):

His morge sclep
Sal ben unchil lestin;
Werse þe swo on even
Ytele haued idrunken.

The thought is parallel to that in the riddle's mate, **12** 9. 'So sind wir wohl berechtigt einen Einfluss der volksmässigen Trinkanschauungen auf das Rätsel anzunehmen' (Budde).

RIDDLE 29

Wright (*Biog. Brit. Lit.* I, 79) early suggested 'John Barleycorn,' and pointed to the parallels in Burns's famous poem, which, it may be noted, is a product of folk poetry, as the seventeenth-century black-letter ballad 'The Bloody Murther of Sir John Barleycorne' (Ashton, *Chap Books of the Eighteenth Century*, pp. 316–318) shows. This solution was accepted by Klipstein, and ably defended by Brooke (*E. E. Lit.*, p. 152). On account of the early lines (1–3), Dietrich (XI, 468) proposes 'Weinfass,' which is certainly better than Trautmann's 'Harfe.' Wright's answer, which we may modify to Beer or Ale, seems to me distinctly the best, as the riming lines describe the threshing of the barley.

To sustain his solution Dietrich points to Aldhelm, vii, 2, *De Cuppa Vinaria*, as a possible source (*infra*). I shall note other analogues in my comments upon single lines.

Prehn has indicated (p. 197) the very slight likeness between the fate of the subject of this riddle and that of the Battering Ram (*Rid.* 54) and of the Lance (*Rid.* 73). But *Rid.* 29 is most closely connected with *Rid.* 28, 'Mead,' in its detailed description of the origin of the drink — here barley instead of honey — and of its effects upon man, here good and joyous rather than bad. As Brooke says, *E. E. Lit.*, p. 152, 'the delight and inspiration which the writer places in "jolly good ale and old" only makes his reproof of excess seem the stronger.' We find the same mingling of approval and rebuke of mead in the *Hávamál*.

Hehn, *Kp. u. Ht.*, 1902, pp. 149–159, declares: 'Cæsar does not speak of beer as a German drink, but a century and a half later Tacitus does (*Germania*, 23, "Potui humor ex hordeo aut frumento in quandam similitudinem vini corruptus"); though Pliny, when he mentions beer, is silent as to the Germans. These when pressing forward to the lower Rhine and the sources of the Danube must have soon adopted the use of beer from the Celts. . . . It is foolish to regard beer and beer-drinking as originally German and inseparable from the essence and idea of Germanism; if the use and brewing of beer had been the ruling characteristic custom of the Germans the ancients would not have been so chary of mentioning it.' Hehn further points out that 'the nearest neighbors of the Germans, the Prussians, drank only mead and fermented mare's milk and were ignorant of beer, which allows us to make certain inferences as to the Germans in the earlier stages of their civilization.' Later, in discussing hops (p. 473), Hehn shows that the ancients had never heard of such a plant; that accounts of the early Middle Ages, which often mention beer, never say a word about hops; and that in many European countries like England and Sweden the use of hops for making beer is first heard of towards the end of the Middle Ages or even in the course of the sixteenth century, and then gradually becomes more common. For the introduction of hops into the Norwegian countries during the Middle Ages, see Hoops, *Wb. u. Kp.*, pp. 640–650. See also Gummere, *Germanic Origins*, pp. 71–74.

Hoops declares (*Wb. u. Kp.*, p. 380) that barley has one advantage over wheat: that it has always been an indispensable ingredient for beer. He points out the fondness of Northern England for barley (p. 591): 'Möglicherweise nahm im Süden des Landes schon in angelsachsischer Zeit der Weizenbau die vornehmste

Stelle ein; im Norden scheint aber die Gerste als das ertragssichere Korn, wie früher auf dem Festland, die erste Rolle gespielt zu haben. Es ist bezeichnend dass die Dreschtenne im Northumbrischen und Mercischen *hereflōr* heisst (vgl. Lindisfarne und Rushworth, Matth. iii, 12, Luke iii, 17, wo es lat *area* übersetzt), während im Sächsischen dafür *þyrscelflōr* oder auch *bernesflōr* gilt.' It is this threshing of barley that our riddle describes.

A grant of King Offa (Birch, *Cartularium Saxonicum*, 1885, I, 380) mentions 'twā tunnan fulle hlūtres aloð ond cumb fulne līþes aloð ond cumb fulne welisces aloð.' From this Sharon Turner, VII, chap. iv, infers that three kinds of ale were known to the Anglo-Saxons: (1) clear ale; (2) Welsh ale; (3) mild ale. According to Weinhold (*Altnordisches Leben*, 1856, p. 153, note), 'Öl [ags. *ealu*] und *biór* [ags. *bēor*] sind gleichbedeutend; öl ist älter, und den Nordgermanen mit den Lithauern gemein; *biór* ist erst durch Zusammenziehung aus dem lat. infin. *bibere* entstanden (Grimm, *Wörterbuch*, s.v.). Als jüngeres und fremdes Wort galt es für vornehmer und deshalb sagt das junge *Alvíssmál* (35), öl heisst der Trank unter den Menschen, *biór* unter den Göttern.' In this identification of ale and beer, and in the derivation of the name, Weinhold is at one with Wackernagel, who in a scholarly article ('Mete, Bier, Win, Lit, Lutertranc,' *Haupts Zs.* VI, 261) traces the history of Germanic liquors from the early time when beer and mead were the only drinks of the northern nations. Compare Weinhold, *Deutsche Frauen*, 1882, II, 62; Sass, *Deutsches Leben zur Zeit der Sächsischen Kaiser*, Berlin, 1892, p. 24; French, *Nineteen Centuries of Drink in England*, London, 1884, p. 14. Leo, *R. S. P.*, 1842, p. 200, believes that *ealu* and *bēor* were different, because he meets the words *aloþ* and *bēor* side by side as separate grants in a charter (Kemble II, 111), and suggests that there was doubtless the same distinction that we find in modern England between ale and beer, the first being with hops; but Leo naturally fails to find any trace of 'hopfenbau' among Anglo-Saxons.

When the boy in Ælfric's *Colloquy* (WW. 102) is asked what he drinks, he answers: 'Ale if I have it, or water if I have not.' And he adds: 'I am not so rich that I can buy me wine, and wine is not the drink of children or the weak-minded, but of the elders and the wise.' As Newman points out (Traill's *Social England* I, 226), 'Wine though made, was little drunk; wine-presses are shown in the illuminations [Cotton Claudius B. IV, f. 17], but the climate must have restricted the growth of the grape to the southern portion of the island. At all events, mead and ale were the popular beverages.' *Þǣr hȳ meodu drincaþ*, says *Rid.* 21 12. The brewery, *brēaweorn* or *mealthūs* ('Brationarium'), was an important adjunct of every Anglo-Saxon menage (Heyne, *Die Halle Heorot*, p. 26).

29 1 The opening line is an integral part of the riddle (with 29 1, *fāgre gegierwed*, cf. 21 2), not as in *Rid.* 32 and 33 a mere excrescence. This beginning bears a faraway likeness to that of 71. Dietrich (XI, 468) finds a suggestion of these lines in Aldhelm's enigma of the Wine-Cup, vii, 2 8–10:

> Proles sum terrae gliscens in saltibus altis.
> Materiam cuneis findit sed cultor agrestis,
> Pinos evertens altas et robora ferro.

29 2-3 Compare with these superlatives, *heardestan*, *scearpestan*, *grymmestan*, the lines of the Barleycorn ballad:

> The sultry suns of Summer came,
> And he grew thick and strong;
> His head weel arm'd wi' pointed spears,
> That no one should him wrong.

29 2 Grein suggested [*heoru*]*scearpestan* for the sake of alliteration, which is otherwise absent from the line; but Kluge has shown (*PBB.* IX, 446) that this lack of alliteration is compensated for by suffix-rimes, as later in Middle English. With our line he compares *Mald.* 271, *æfre embe stunde hē scalde sume wunde*; the inscription upon the shield of Ēadwēn (Hickes's *Thesaurus*), *drihten hine āzwerte þe mē hine ætferie*; and the passage upon William in the Laud MS. of the Chronicle (Earle, p. 222).

29 4-7 So in the Barleycorn ballad, which I may not quote at length, the barley is 'cut by the knee,' 'tied fast,' 'cudgeled full sore,' 'hung up,' 'turned o'er and o'er,' 'heaved in a pit of water,' 'tossed to and fro,' 'wasted o'er a scorching flame,' 'crushed between two stones,' and finally, almost in the words of the Anglo-Saxon,

> They hae ta'en his very heart's blood,
> And drank it round and round;
> And still the more and more they drank
> Their joy did more abound.

The 'Barleycorn' undergoes the same sad experiences as the 'Pipping pounded into Cyder' of the *Whetstone for Dull Wits*, p. 1 (Ashton, *Chap-Books*, p. 296):

> Into this world I came hanging;
> And, when from the same I was ganging,
> I was cruelly battered and squeezed,
> And men with my blood they were pleased.

29 4-8 The rimes, which give *Rid.* 29 an interesting place in our group (see Kluge, l.c.; Lefevre, *Anglia* VI, 237), have their parallel elsewhere in riddle poetry. Very similar is their use in the Mecklenburg 'Flax' problem (Wossidlo, 77): 'Dann ward ich geruckelt und gezuckelt und geschlagen; dann brachen sie mir die knochen; se höögten mi, se töögten mi; se bögen mi, se schöwen mi; . . . se ruppeln mi, se knüppeln mi; se ruffeln mi, se knuffeln mi; se ruppten mi, se schuppten mi; se ruckten mi, se tuckten mi; se zucken un tucken mi.'

29 7-10 Dietrich notes the general likeness of the passage to Aldhelm's line (vii. 21), 'En plures debrians impendo pocula Bacchi.' Line 9 recalls the 'old churl,' 28 8. The *drēam* due to beer is similarly described, *Fates*, 77 f.:

> Sum sceal on hēape hæleðum cwēman,
> blissian æt bēore benesittendum;
> þær bið drincendra drēam se micla.

Cf. *Beowf.* 495:

> Þegn nytte behēold
> sē þe on handa bær hroden ealowǣge,
> scenceþ scīr wered . . . . . .
> . . . . . þær wæs hæleða drēam.

29 8 **clengeð.** The word has been variously interpreted. Thorpe's conjecture *glengeð* (*Rime-song*, 3, 12; *Ph.* 606) is barred by the demands of alliteration. It is equally impossible to regard *clengeð* as subst. acc. (*Dicht.*, 'den Jubel'; Brooke, p. 153, 'jollity'). The form is the 3d pers. sg. ind. of *clengan*, doubtfully defined by Grein (*Spr.* I, 163) as 'ornare' (cf. *glengan*) and by B.-T. (p. 158) 'to exhilarate.' The proper meaning is given, however, by B.-T. Supplement, p. 128, 'to adhere, remain.' This rendering is confirmed by instances of the word in this sense in fourteenth century English (cf. *N. E. D.* s.v. *clenge*). The verb is thus closely related to *clingan*.

29 10-12 Does *no wið spriceð* refer to the old men of 29 9 (Brooke, 'and they abuse it not') or to the barleycorn (*Dicht.*, 'und nicht dawider sprichts')? I prefer the former, as it emphasizes the contrast between the lot of these happy men who do not contradict and quarrel and the fate of the foolish wights, 'strong in speech,' in the preceding riddle. The two following lines (11-12) are thus rendered by Dr. Bright: 'And then after death (i.e. drunken sleep), they indulge in large discourse and talk incoherently.' The construction of the passage favors this rendering. Perhaps the subject of the riddle ('Barleycorn') is the subject of the clause. Then *æfter dēaþe* is suggested naturally by its fate in the early lines of the poem (29 4-6); and its 'copious speech' (*meldan mislice*) brought to the riddler's thought by the familiar personification 'Wine is a mocker, strong drink a brawler' (Proverbs xx, 1).

29 11-12 See note to 28 13, *strong on sprǣce*. So we are told, *Mod.* 18 f.:

þonne win hweteð
beornes brēostsefan, breahtem stīgeð,
cirm on corðre, cwidescrat lētað
missenlīce.

29 12-13 Cf. the close of *Rid.* 32 23-24. See also *Gu.* 503, micel is tō secgan; *And.* 1481, micel is to secganne (Herzfeld, p. 19).

RIDDLE 30

Dietrich (XI, 468-469), Prehn (pp. 198-199), and Brooke (*E. E. Lit.*, pp. 154-155) agree upon the answer 'Moon and Sun.' Though Prehn has failed utterly to establish any connection between *Rid.* 30 and Eusebius 11, *De Luna* (where the two luminaries are not hostile, but brother and sister), and though Day and Night in riddle literature are usually friendly (Reusner I, 174, 200, II, 68; Ohlert, pp. 69, 127; Wunsche, *Kochs Zs.* IX, 449-461), yet analogues are not wanting. As I have pointed out (*M. L. N.* XVIII, 104), *Flores*, No. 6, tells us that Day flees before Night, that the resting place of Day is the Sun and of Night a cloud (compare *Disputatio Pippini cum Albino*, 54; *Altercatio Hadriani et Epicteti*, 55). In a German riddle (Simrock[3], p. 12), which has something in common with the fifth of Schiller's 'Parabeln und Ratsel,' Day says of his sister Night: 'Du jagst mich, und ich jage dich.' Dietrich's solution is, moreover, strongly supported by the close likeness between the last lines of our riddle, 'Nor did any one of men know

afterwards the wandering of that wight', and the words of the Moon, Bern MS. 611, No. 59 (*Anth. Lat.* I, 369):

> Quo movear gressu nullus cognoscere tentat,
> Cernere nec vultus per diem signa valebit.

The exquisite myth in *Rid.* 30 challenges comparison with the Vedic poems on the powers of nature (*Rigveda* I, 113, 123; Haug, pp. 464 f.). Let us see how the early myth-maker weaves his story of elemental strife. The very ancient attitude towards the two great lights of heaven is seen in the deservedly famous Ossianic 'Address to the Sun' (Clerk's *Translation*, 1870, I, 221):

> O Sun!
> Thou comest forth strong in thy beauty.
> . . . . . .
> The Moon, all pale, forsakes the sky
> To hide herself in the western wave.
> Thou in thy journey art alone.
> . . . . . .
> The Moon is lost aloft in the heaven;
> Thou alone dost triumph evermore
> In gladness of light, all thine own.

As I have pointed out (*M. L. N.* XXI, 102), here are the chief motives of our riddle: the contest between the bodies, the loss of the Moon's light, and the triumph of the Sun. I repeat my detailed interpretation of *Rid.* 30. The Moon is seen bearing between his horns as booty a bright air-vessel which is the light captured from the Sun in battle (4, *hūþe . . . of þām heresiþe*). He would build himself a bower or tabernacle (*būr* = *tabernaculum*, *Spr.* I, 150) in the burg and set it skillfully, if it so might be (see Psalms xix, 4, 'In them hath he set a tabernacle for the sun'). Then the wonderful being, known to all men on earth, the Sun herself, appeared in the heaven (7 b, *ofer wealles hrof*), snatched from the Moon his booty, the light, and drove away the wretched wanderer (so in Ossian, 'the Moon, all pale, forsakes the sky'). Then, hastening with vengeance on her journey, she fared towards the west (*Wonders of Creation*, 68, *gewiteð þonne mid þȳ wuldre on westrodor*). (At this coming of the Sun,) dust rose to heaven (probably raised by the cool wind that, in early Germanic poetry, blows at the rush of day; see Grimm's *Teutonic Mythology*, 715, 1518), dew fell on the earth, night departed. Nor did any one of men know afterward the journey of the Moon. *Rid.* 30 and 95 — which I interpret 'Moon' — have three motives in common: these are the fame of the subject among earth-dwellers, its capture of booty in its proud hour, and its later disappearance from the sight of men. And, as Muller points out (*C. P.*, p. 17), the riddle recalls a passage in the *De Temporibus*: 'Sōþlīce se mōna ond ealle steorran underfōð lēoht of Jǣre micclan sunnan,' etc.

Trautmann abandons his earlier answer (*Anglia*, *Bb.* V, 49), 'Swallow and Sparrow,' in favor of this prosaic interpretation (*BB.* XIX, 191): 'The wonderful wight who bears booty, an air-vessel between his horns, is a bird carrying a feather in his beak. He seeks to build his nest, but the wind comes, snatches the

feather out of his mouth and drives the wretched creature home; it then blows westward, because *w* is needed for the alliteration.' Walz's solution 'Cloud and Wind' (*Harvard Studies* VI, 264) is far more pleasing and suitable; but I do not believe that this is as well adapted to the sense of the poem as Dietrich's 'Moon and Sun.'

30 1–3 Trautmann renders (p. 191): 'Dieses wesen (ein vogel) führt zwischen seinen hörnern (dem ober- und unterkiefer seines schnabels) beute. Die beute ist ein leichtes und kunstvoll bereitetes luftgefäss (ein gras- oder strohhalm oder eine feder).' I register twofold objection: first, that in spite of the well-known word *hyrnednebba* the upper and lower parts of the beak would not in any flight of fancy be called 'the bird's horns'; and, secondly, that neither a blade of grass nor a feather would be termed an air-vessel on account of its hollowness (see note to line 3).

30 2ᵃ **hornum bitwēonum.** Dietrich (XI, 468–469) points to Aldhelm's description of the Moon as 'bicornea' (*Epistola ad Acircium*, Giles, p. 225). This doubtless goes back to the 'bicornis Luna' of Horace (*Carmen Saeculare*, 35).

30 2ᵇ, 4ᵃ **hūþe.** This corresponds to the *hīþendra hyht* of 95 5ᵃ. I do not believe with Dietrich that the word refers to the loss of the Sun's light in an eclipse, but with Müller (*C. P.*, p. 17) that the riddler has in mind the ordinary changes of day and night. See the passage cited from the *De Temporibus*. With *hūþe lādan* cf. *Gen.* 2149, *hūðe lādan*, *Gu.* 102, *hūðe geláded*.

30 3ᵃ **lyftfæt lēohtlīc.** Cf. *Ps.* 135 7–8:

Hē lēohtfatu lēodum āna
micel geworhte manna bearnum.

Here *lēohtfatu* are the luminaries, the Sun and the Moon. The *Psalter* passage is a strong argument for our solution.

30 5ᵃ **walde hyre on þǣre byrig.** Herzfeld, p. 50, notes that this half-line is doubtful, and suggests as a possible reading for *byrig* the older form *burge* [cf. 21 6, where meter demands *saecce* for MS. *sacc*]; but he points to *Dan.* 192 a, þēah þe þǣr on byrig (MS., Gn., W. *herige* does not satisfy *b*-alliteration), and to Sievers's examples of the shortening of the last foot of A-type to ⏑ × (*PBB.* X, 280). Holthausen's emendations (*Engl. Stud.* XXXVII, 208), cited among variants, distort the grammatical order. I have allowed the MS. reading to stand; cf. *Gen.* 2406 a, ic on þisse byrig. With *on þǣre byrig* cf. 95 6ᵃ, in burgum; 60 14–15, Godes ealdorburg . . . rodera ceastre. As Brooke renders (p. 154): 'The Moon would build his hall in the very citadel of Heaven.' In *Chr.* 530, *on burgum* is equivalent to *in caelo*.

30 6ᵇ **gif hit swā meahte.** Cf. *Beow.* 2091, *And.* 1393, hit ne mihte swā; 1323, þynden hit meahte swā. For other examples of omission of infinitive, see *Spr.* II, 268; Sievers, *Anglia* XIII, 2.

30 7ᵇ **ofer wealles hrōf.** Of this Heyne says (*Halle Heorot*, p. 14): 'Ob der Ausdruck *wealles hrōf* dagegen mit Grein nur "Gipfel des Walles" zu übersetzen sei und eine hohe Mauer kennzeichnen sollte ist uns zweifelhaft, denn, wenn im Supplement zu Ælfrics Glossar *parietinae* glossiert werden *rōflēase ond monlēase caldе weallas*, so denkt sich der Glossator offenbar Mauern, deren Zinnen zugleich

mit der Besatzung dahinter verschwunden sind.' We meet the phrase *ofer weallc hrōf* in *Psalms* (Thorpe), 54 9, where it translates the Vulgate *super muros*. Grein, *Dicht.*, translates 'uber des Walles Gipfel'; B.-T., p. 1174, 'over the mountain top'; and Brooke, 'over the horizon's wall.' The phrase may have a very general meaning here, as one should say 'over the housetops'; but compare Browning's 'And the sun looked over the mountain's rim.'

30 8ª **cnāð.** Muller (*C. P.*, p. 17) renders 'gewiss mehr "amicus" als "notus,"' and compares description of Sun, *Wonders of Creation*, 63, *wlitig ond wynsum wera cnōrissum*, and Aldhelm's enigma *De Nocte*, xii, p. 270: 'die lampas Titania Phoebi — quae cunctis constat amica.' But the closest parallel is found in the first lines of *Rid.* 95.

30 9ª **āhredde þā þā hūþe.** Cf. *Gen.* 2113, hūðe āhreddan.

30 11ᵇ **forð ōnette.** For many examples of the phrase, see *Spr.* II, 343.

30 13ª **niht forð gewāt** is rendered by Grein, Brooke, and Trautmann, 'night came on.' There is not the least warrant for this rendering; and Müller, *C. P.*, p. 17, rightly translates 'die Nacht schwand dahin.' When *forð gewāt* appears elsewhere in like context, it means in each case 'departed' or 'began to depart': *Luke* ix, 12, gewāt se dæg forð ('dies coeperat declinare'), *Gen.* 2447, forð gewāt æfenscīma. Compare with our passage *Ph.* 98–99, on dægrēd, ond sēo deorce niht won gewīteð. Lines 12–13 are a short but vivid description of the *dægrēdwōma* (Krapp, note to *And.* 125).

30 13–14 Walz and Trautmann seek to sustain their interpretation 'Wind' by reference to John iii, 8, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.' But 'the disappearance of the moon' is found not only in Latin enigmas (*supra*), but at the close of our riddle's mate, *Rid.* 95.

RIDDLE 31

Dietrich (XI, 469) offered the plausible solution 'Rain-Water.' 'This is always ready to run (3 a), is disturbed by fire (3 b), and is collected in the air (2 b).' According to Dietrich, 31 5–6 refer to the washing before the meal, and 31 7–9 to the 'Taufwasser' (cf. 84 38, firene dwæsceð). Prehn, pp. 199–201, follows Dietrich's interpretation, and seeks to trace the chief motive of the problem to Symphosius 9, the strife with fire to Eusebius 15, and the 'blooming grove' to Aldhelm i, 3, 'sed madidis mundum faciam frondescere guttis.' While the association of water and fire in a storm-cloud may well explain the opening lines, which have much in common with Water riddles of folk-literature (*M. L. N.* XVIII, 100, note 19), the fourth line, *bearu blōzende, byrnende glēd*, presents a serious obstacle to this solution. Prehn regards this as a pleonasm, completing the thought of the preceding line:

Vom Feuer beunruhigt,
Wenn Glut den blühenden Hain sengt.

But the grammatical construction does not permit this reading, and we are forced to the conclusion that these nominatives merely represent certain phases of the

subject, which in such case can hardly be Water. Trautmann, *Anglia*, *Bb.* V, 47, suggested the answer 'Das Ahrenfeld,' but he later (*BB.* XIX, 213 f.) abandoned this in favor of the solution of Blackburn (*Journal of Germanic Philology* III, 1900, p. 4), which is thus presented. 'The true solution, I think, is *ān bēam* in the various senses that the word carries in Old English, *tree*, *log*, *ship*, and *cross* (probably also *harp* and *bowel*).' Blackburn translates as follows:

I am agile of body, I sport with the breeze; (*tree*)
I am clothed with beauty, a comrade of the storm; (*tree*)
I am bound on a journey, consumed by fire: (*ship*, *tree*)
A blooming grove, a burning gleed. (*tree*, *log*)
Full often comrades pass me from hand to hand, (*harp*)
Where stately men and women kiss me. (*cup*?)
When I rise up, before me bow
The proud with reverence. Thus it is my part
To increase for many the growth of happiness. (*the cross*)

Trautmann accepts the answer *bēam*, but rejects the meanings *ship*, *harp*, and *cup*, believing that the first four lines refer to the 'tree' in the forest, the last five to the 'cross.' Later in his *BB.* article, he proposes, at the suggestion of his colleague Professor Schrörs, the 'osculatorium' or 'instrumentum pacis' or 'stabartiges küssgerät'; but this has nothing in its favor; indeed, the thing is not heard of until five centuries later.

Blackburn's solution invites the support of parallel passages. The opening lines of *Rid.* 54 picture the tree in the forest:

Ic seah on bearwe bēam hlīfian
tānum torhtne; þæt trēow wæs on wynne,
wudu weaxende.

And *Rid.* 56 describes the *bēam* as the rood of Christ. That *fūs forðweges* (3 a) refers to 'the ship,' seems to me likely in the light of the association of 'tree' and 'ship,' not only in many folk-riddles (Wossidlo, No. 78, note) but in the *Runic Poem*, 77–79:

Āc byþ on eorþan elda bearnum
flāsces fōdor, fēreþ gelōme
ofer ganotes bæþ.

Compare also the use of *wudu* as 'ship,' *Rid.* 4 24. Although 31 6 recalls the kissing of horn or of beaker in the other riddles (*Rid.* 15 3, 64 4), the use of *bēam* in the sense of 'cup' is not elsewhere found; and the supposed reference to a drinking-vessel seems more than doubtful. In spite of the well-known word *glēobēam*, I am inclined to think that we have no reference to the harp in 31 5, but that the last five lines of the poem refer to 'the cross'—if we accept Blackburn's interpretation of the enigma, rather than Dietrich's.

31 1 There are three strong arguments for *lēohysig*, as opposed to *līc hysig* or *līchysig*: it is the reading of both versions (*a* lēg; *b* līg); it accords with *lāce* (1 b), as *lācende lēg* or *līg* appears frequently in the poetry (*Dan.* 476, *Chr.* 1504, *El.* 580, 1111); and, as Holthausen points out (*Bb.* IX, 357–358), it is in harmony with 3 b, *fȳre gehysgad* (*b gemylted*), and 4 b, *byrnende glēd*.

The elemental character of the first lines of the poem seems admirably adapted to the solution 'Rain-Cloud charged with fire' (see Pliny's account of Water, *Nat. Hist.* bk. xxxi, chap. 1, cited *M. L. N.* XVIII, 100); but the grammatical difficulty in 31 4 is unfortunately insuperable (*supra*).

Grein and Trautmann render *līcbysig* 'geschäftiges leibes'; and Blackburn, 'agile of body.' Dr. Bright favors this reading.

31 2 **bewunden mid wuldre.** This phrase may well be applied to fire (*lēg*): cf. *Beow.* 3146–3147, swōgende lēg | wōpe bewunden.

31 3 **fūs forðweges.** Cf. *Exod.* 248, fūs forðwegas. For many examples of the genitive construction with *fūs*, see Shipley, p. 75. — *b* **fȳre gemylted.** Cf. *El.* 1312, þurh fȳr gemylted. — *a* **fȳre gebysgad.** Water is described as *lyfte gebysgad* (*Ph.* 62).

31 4 **bearu blōwende.** In *Rid.* 2 8-9 the wind shakes the wood, *bearwas blēdhwate.* Cf. *And.* 1448, geblōwene bearwas. The phrase suggests a line of the 'Aqua' riddle (Brussels MS. 604 d, twelfth cent.; Mone, *Anz.* VII, 40): 'Nemus exalo, rideo pratis.' In accord with the 'Water' solution is *Ph.* 65–67, wæter wynsumu . . . bearo ealne geondfarað.

31 7 **onhæbbe.** Grein, *Spr.* II, 346, derives from *onhabban*, 'abstinere' (*hapax*), and translates 'mich fern halte, abwesend bin,' in *Dicht.* 'mich enthebe' (so Trautmann). B.-T., p. 754, on the other hand, derives from the frequent *onhebban*, 'raise, lift up,' which is the meaning accepted by Blackburn (*supra*). As the form *hæbbe* for *hebbe* appears, *Psalms* (Thorpe), 24 1, as *onhebban* is of common occurrence, and as the context favors it rather than the unmeaning 'withdraws,' I follow B.-T.

31 8 *a* **mid miltse;** *b* **miltsum.** Grein, *Spr.* II, 251, renders in this place 'hilaritas,' 'laetitia' (?) but, as Trautmann points out (*BB.* XIX, 214), the examples which he offers support rather the meaning 'Demut' (cf. *Az.* 118, 146, 154, *And.* 544, miltsum). B.-T. gives very doubtfully the definition 'humility' (?) for the *Azarias* passages. All the citations favor the reading of the *b*-text.

RIDDLE 32

Dietrich (XI, 469) regards 'the rare singing thing' of this riddle with 'a voice in its foot and two brothers on the neck' as the Bagpipe — *swegelhorn* ('sambucus,' WW. 44, 37; 'simfonia,' id. 483, 17, *Hpt. Gl.* 445, 19) — with the two flutes at the lower end of the hollow-sounding bag. He adds: 'If the mouthpiece of horn swells up the head and body of the bag which is embraced by the arm of the player, while the fingers rest upon the flutes, which run into the neck of the bag, then the thing possesses at every point a complete likeness to a bird, that touches with his beak the mouth of the blower' (cf. l. 7, fēt ond folme fugele gelīce). The *swegelhorn* or 'sambucus' is regarded by Padelford (pp. 35, 102) as a stringed instrument; for in MS. Tib. C. VI the sambuca is represented as 'an odd pear-shaped instrument of four strings,' and in *Hpt. Gl.* 445, 21 it is a synonym of 'cithara.' While Padelford accepts (p. 50) the Bagpipe solution, he finds its ancient equivalent not in the *swegelhorn* or 'sambucus' but in the Latin 'musa,'

'camena,' and 'chorus' 'Musa' is glossed by *pipe oððe hwistle* (WW. 311, 23) and 'camena' by *organa* (*Vocabularium Cl.* 380, 20) 'The chorus is the usual name for the bagpipe among the church writers In the Boulogne and Tiberius MSS. are drawings of the chorus (Strutt, *Horda*, pl xxi) . . These instruments are conventional, having a round body and two pipes opposite each other. In the Tiberius manuscript is a second chorus, which has a square body and two pipes for blowing instead of one But the most satisfactory drawing is in another manuscript of this related group, the one at St Blaise [Compare Schultz, *Das Leben der Lieder* I, 137] Here a man is blowing on the short pipe of a round bodied chorus, and, with the left hand, is fingering the opposite pipe, which has several holes, and which terminates in a grotesque dog's head' (Padelford, p. 51). Trautmann, *Angl. Bb.* V, 19, suggests 'Fiddle,' and later (Padelford, p. 50) the 'Chrotta'; but he does not sustain these solutions.

Dr. Bright makes these very helpful suggestions that put the 'Bagpipe' solution beyond doubt 'The bagpipe looks like a bird carried on the shoulders with the feet projecting upward (the drones, two in number). The poet speaks of these legs in the air as *fet ond folme fugele gelicce* (l. 7); the *nebb* (l. 6) is the chanter and is at the foot of the instrument (ll. 17, 20) The gender of the parts is important. The chanter (the sister) is the female voice, it carries the high notes and the tune, the deep voiced brothers are the drones (ll. 21–23).'

Prehn, p. 28 *a*, finds no Latin sources for this problem; and classes it with such riddles as *Rid.* 61, 'the Reed,' and 70, 'the Shawm.' It resembles the first only in its gift of song, the second only in subject (*materia*) With the German riddles of musical instruments (Kohler, *Wiener Jbb.* V, 1850, 331, No 28) it has nothing in common; but in its seventh line furnishes an analogue to the Lithuanian 'Geige' riddle (Schleicher, p. 200).

32 1 Compare the opening formula in 33 1 s. **wræftum gefrætwad.** Cf. *Beow.* 1838, wrættum gebunden.

32 4 The meter and 32 8 both favor the *ea* [*hwæðre*] of Cos., *PBB.* XXIII, 120, rather than the *æ*[*þ*] of Herzfeld, p. 68 a natural omission, however, on account of the following *æ*. **werum on gemonge.** Cf. 32 10, eorlum on gemonge, 32 14, werum on wonge (Th gemonge)

32 6 The first half line is faulty Instead of Herzfeld's *swiðan wind* or *gewgende*, or Holthausen's *gewinde* or *gewidd*, may we not read *N hwearfed* [*æt wille*,' Cf. 38 5, nebb bihwyrfe æt nytte, niþerweard gongeð; 22 6, Neb is nun niþerweard The beak or chanter is downward when the pipe is in use.

32 7 **fet ond folme.** Cf. 28 15 fota ne folma, 40 10, fot ne folm, 68 6, fet ne f[olme], 78 11, 48, fet ond folma **fugele gelicce.** The Fiddle of the Lithuanian riddle (Schleicher, p. 200) is likened to a bird which carries its eggs under its neck and cries shrilly from its rear Note the later *chare à bec*, of which the upper part or mouthpiece resembled the beak of a bird.

32 8 Cf. 59 5, ne tela riden, ne dreogan mæg. But the subject of this riddle has, in its physical characteristics, little in common with the subjects of 59 ('Well') and 70 ('Shawm'), with which Prehn, p. 28 *a*, compares it

32 11 **oft ond gelome.** For other examples, see *Sprr.* I, 154. **eorlum on gemonge.** Cf. 32 4, werum on gemonge.

32 15 **sited æt symble.** Cf. *Med.* 18, sittaþ on symble. Another musical instrument, the Reed pipe, 61 9, speaks over the mead bench. Cf. Wulfstan, *Hom.* 40. 16, Hearpe and pipe and mistlice gliggamen drimaþ eow on beorsele. — **sæles bidep.** Cf. *Gen.* 2137, 2523, sæles bidan.

32 19 **werum on wonge.** This is not to be changed with Thorpe into *on gemonge* (32 4, 10), because thus would be lost the word play upon *wong* 'field,' 'plain,' and *wonge* 'cheek.' The bagpipe proclaims its power to men in, or by means of, the cheek. — **Ne . . . wiht þigeð.** Cf. 59 10, ne wiht iteþ.

32 20 **Deor domes georn.** Cf. *And.* 1308, deor ond domgeorn. Like Ettmuller, I begin a new sentence with the line, construing the adjectives with *hie*. Dr. Bright prefers, with Gr., W., to regard these as a part of the preceding clause.

32 23 **Eeger.** The length of the diphthong is discussed by Madert, p. 25. The sound is always long in Cynewulf (see Trautmann, *Kynewulf*, p. 74), and is always long in the *Riddles* (see 13 11, 21 5, 29 5, 41 16). Sievers (*PBB.* X, 490) has shown that it is short only in South England poems.

32 26 **Fraetwed hyrstum.** Cf. 15 10, hyrstum fraetwed; 54 7 8, wommum hyrstum | foran gefraetwed. With *Brakhof* I begin a new sentence, as the phrase is more in keeping with the following than with the preceding thought. This is practically the punctuation of Ettmuller.

32 28 **hord warað.** Against Dietrich's *hordwarað* 'Schatzbesitzer', 93 26, *hord warað*, speaks conclusively. Cf. *Beow.* 2276–2277:

> hord on hrusan, hyrt he hæfden gold
> warað wintrum frod.

Hord is applied here (so thinks Dr. Bright) to the contents of the bag, the air, a meaning that seems to me amply supported by 18 10 *wombhord*, the contents of the Ballista, and by 93 26 *hord*, the ink within the horn. The brothers, as above noted, are the bass pipes or drones. The passage then becomes clear: 'She (the instrument), when she holds the treasure (i.e. is inflated), without clothes (so B. T., Supplement, p. 611) (yet) proud of her rings, has on her neck her brothers. She, a handswoman with might.' Dr. Bright prefers to regard the chanter — not the whole instrument — as the subject of the dependent clause. With this I cannot agree, although like him I believe that the poet in the personification *mæg* had in mind the treble notes. Unlike Thorpe, I cannot view *hyr hagum* as a compound.

32 31–4 For this concluding formula, see 29 6–13 (Introduction).

RIDDLE 33

'Under this lie a waggon or a cart,' says Conybeare, *Illustrations*, p. 210, 'the editor must confess himself not sufficiently skilful in wise words to decypher its occult allusion.' Bouterwek (*Sp.* I, 598, s. v. *grundum*) answers 'Mill-tone', and Dietrich (XI, 160) offers the solution 'Ship,' which has been generally accepted. The 'one foot' is the keel, the ribs the beams, and the mouth the opening on deck to admit wares into the hold. Prehn to the contrary, this riddle bears

no relation to Symphosius 13; but, as Dietrich has pointed out, its tenth line finds an analogue in the 'Ship' riddle of MS. Bern. 611, No. 11 (*Anth. Lat.* I, 354), 'Vitam fero cunctis, victumque confero multis.' It has nothing in common with the Latin riddles of Lorichius (Reusner I, 178), nor with modern English and German problems cited by Müllenhoff (*Zs. f. d. M.* III, 17). Yet Chambers's 'Ship' query, No. 16, parallels ours in its last line, 'And no a fit (foot) but ane' (cf. Petsch, pp. 47–48); and the *Íslenzkar Gátur* offers many like queries. In *I. G.* 151, the ship crawls on its belly footless; while in *I. G.* 514 the eight-oared craft has eight feet. The Anglo-Saxon vessel is like the *Kaupskip* of *I. G.* 615, 651, bearing food to men. Compare also *I. G.* 131, 203, 429, 516, 585, 725, 1162–1194 (seventeenth century).

This riddle resembles the preceding (32) not only in the use of the opening formula, but in general plan of construction. It belongs to the class of 'monster' problems.

The Anglo-Saxon ship is thus described by Strutt, *Horda*, p. 42: 'Plate 9, fig. 1 (Tib. B. V) represents the form and construction of a more improved ship of the Anglo-Saxons (sometime before the Norman conquest), when they began to build with planks of wood and deck them over. The stern is richly ornamented with the head and neck of a horse; the two bars which appear at the stern were for the steering of the ship instead of the rudder; on the middle near the mast is erected the cabin (in the form of a house) for the commodious reception of the passengers; the keel runs from the stern still growing broader and broader to the prow or head of the ship, which comes gradually decreasing up to a point for the more ready cutting of the water in the ship's course. When the vessel had received her full burthen she was sunk at least to the top of the third nailed board; so that the prow itself was nearly, if not quite immerged in the water. Over the prow is a projection . . . perhaps either for the convenient fastening of the ship's rigging or to hold the anchor.' Ships of the same pattern appear in Harl. MS. 603, ff. 51 r., 54 r.; and Noah's ark is not only described (Ferrell, *Teutonic Antiquities in the Genesis*, 1803, pp. 32–33) but pictured as a ship of the time (both in Cott. Claudius B. IV, ff. 14–15, and in the Cædmon manuscript, *Archæologia* XXIV, pl. lxxxviii, lxxxix, xc). For the various kennings of *scip* in Anglo-Saxon poetry, see Merbach, *Das Meer* etc., pp. 29 f. Several names are found in the *Riddles*: 3 24, hlūd wudu; 3 28, 19 4, cēole; 15 6, merehengest; 59 5, naca nægledbord.

33 4 **grindan wiþ grēote.** As Dietrich says, this phrase is sufficient to identify the object of the riddle. Compare *Gu.* 1309, grond wiþ grēote (*ship*).

33 5–6 Cf. 40 10–13, 59 7–8, 93 25, for like descriptions of the personal features of the subject.

33 6 **exle nē earmas.** Cf. 86 6, earmas ond eaxle; *Beow.* 835, earm ond eaxle.

33 9 **mūð.** Dietrich (XI, 470) compares *Gen.* 1364, merehūses mūþ (*Noah's ark*).

33 10 This line presents difficulties. Thorpe renders *fere* 'in its course,' and suggests *drægð*, 'draws,' for *drēogeð*. But the meter is against this emendation. Sweet's rendering of *fēre*, 'serviceable' (*Dict.*), with an eye to this passage, does not explain the construction with *drēogeð*. Grein notes, *Spr.* I, 282: '*fere* = *fare*,

acc. zu *faru*, f. [see *Leid.* 13, ærigfæræ], "das Tragen," "Bringen"; "scip fere fōddorwelan (gen.) folcscipe (dat.) drēogeð (fere drēogeð = fereð)."' This seems to be derived from Dietrich (XI, 470): 'Es erklärt sich als umschreibung für *ferian* ("herbeifuhren") nach dem häufigen *siðas drēogan* statt *siðian*.' B.-T., p. 296, follows Grein. The phrase finds a parallel in *Gen.* 1746–1747:

> Gewīt þū nū fēran and þīne fare lādan
> cēapas tō cnōsle.

Perhaps a play upon words is intended, as *fær* means also ship (*Spr.* I, 270). In *Dicht.* the line is rightly rendered 'bringt es der Volkschaft Fülle der Nahrung.'

33 10–13 These lines show that the ship of the riddle is a merchant-ship. The cargo of such a vessel is well described in the speech of the merchant in Ælfric's *Colloquy* (WW. 96): 'ic secge þæt behēfe ic eom ge cinge and ealdormannum and weligum and callum folce [33 11–13] . . . ic āstīge mīn scip mid hlæstum mīnum and rōwe ofer sǣlīce dǣlas and cȳpe mīne þinge and bicge þincg dȳrwyrðe þā on þisum lande ne bēoð ācennede and ic hit tō-gelǣde ēow hider mid micclan plihte ofer sǣ and hwȳlon forlidenesse ic þolie mid lyre ealra þinga, unēaþe ewic æðerstende.' He brings with him 'pællas and sīdan, dēorwyrþe gymmas and gold, selcūþe rēaf and wyrtgemange (pigmenta), wīn and ele, ylpes-bān and mæstlinge (auricalcum), ār and tin, swefel and glæs and þylces fela.' A. L. Smith (Traill's *Social England* I, 202) notes that in the time of Æthelred (cf. Schmid, *Gesetze*, p. 218, 'De Institutis Londoniae,' § 2) traders from Normandy, France, Ponthieu, and Flanders brought into England 'wine, fish, cloth, pepper, gloves, and vinegar.' From the north and east came furs, skins, ropes, masts, weapons, and ironwork.

33 13 **rīce ond hēane.** Cf. 95 2, rīcum ond hēanum; *Gu.* 968, rīera nē hēanra.

33 13–14 With the closing formula cf. 68 18–19, Secge sē þe cunne, | wīsfæstra hwylc, hwæt sēo wiht sȳ; *El.* 857, Saga, gif þū cunne (Herzfeld, p. 20).

RIDDLE 34

Except in two lines, this 'Iceberg' riddle bears no relation to the many 'Ice' problems ancient and modern. But the 'mother-daughter' motif (34 9–11) is common to all riddles of similar subject, and has been traced at length by me (*M. L. N.* XVIII, 4; *P. M. L. A.* XVIII, 246; *Mod. Phil.* II, 564). The Roman grammarian Pompeius tells us that this question was often in the mouths of the boys of Rome (Keil, *Scriptores Art. Gram.* V, 311, cited by Ohlert, p. 30, note). The Ice riddles of Symphosius (No. 10) and Tatwine (No. 15) do not contain the metaphor, but it is cited by Aldhelm in his *Epistola ad Acircium* (Giles, p. 230; Manitius, *Zu Aldhelm und Beda*, p. 52), and appears in Bede's *Flores* (*Mod. Phil.* II, 562), in Bern MS. 611, No. 38 (*Anth. Lat.* I, 363), among the Lorsch Riddles, No. 1 (Dümmler, *Haupts Zs.* XXII, 258–261), in Karlsruhe MS. of Engelhusen (*Mones Anz.* VIII, 316), in three of Reusner's authors (I, 21, 82, 250), and in *Holme Riddles*, No. 5. I note several versions among the unpublished MSS. of the British Museum: in Latin form in Arundel 248 (fourteenth century), f. 67 b, and in Harl. 3831 (sixteenth century), f. 7 a; and as a four-verse enigma

in Harl. 7316 (eighteenth century), p. 60, f. 28b. Puttenham, *Arte of English Poesie*, 1589, Bk. III, Arber's Reprint, p. 198, selects a popular version of this to exemplify 'Enigma.' It is found too in *Pretty Ruddles* 1631, No. 12 (Brandl, p. 54). The query appears among modern German *Volksrätsel*, as Carstens (Schleswig-Holstein), *Zs. d. V. f. Vk.* VI (1896), 422, and Simrock[3], p. 96, show. According to Ohlert, p. 30, 'Die Verwandtschaft mit dem griechischen Rätsel von Tag und Nacht ist nicht zu verkennen: *μητέρ' ἐμὴν τίκτω καὶ τίκτομαι* (*Anthol. Pal.* xiv, 41: cf. Athenaeus x, 451 f.).' The motif appears in the 'Smoke' riddle of Symphosius (No. 7).

As Brooke says (*E. E. Lit.*, p. 181): 'The poet paints, with all the vigor of the North, the ice floe plunging and roaring through the foaming sea and shouting out, like a Viking, his coming to the land, singing and laughing terribly. Sharp are the swords he uses in the battle (the knife-edges of the ice), grim is his hate, he is greedy for the battle.'

Ice is thus described in the *Runic Poem*, 29–31:

> Īs byð ofercald, ungemetum slidor,
> glisnað glæshluttur gimmum gelīcust,
> flōr forste geworuht, fæger ansȳne.

For other references to Ice in the *Riddles* see **69**, **84** 35, 39.

34 1 **Wiht cwōm . . . līþan.** Cf. **55** 1, Hyse cwōm gangan; **86** 1, Wiht cwōm gongan.

34 2 **cȳmlīc from cēole.** Cf. *And.* 361, þon cȳmlīcor cēol; *Beow.* 38, cȳmlīcor cēol.

34 5 **hetegrim.** This reading, instead of MS. *hete grim*, finds support from *And.* 1305, 1562; *headrōgrim* is an epithet of the north wind, *Beow.* 548. Not only *hetegrim*, but *hlinsade*, *grȳrelīc*, and *egesful* recall the vocabulary of the *Andreas* (1545, 1550, 1551). — **hilde tō sæne.** Klaeber (*Mod. Phil.* II, 145) says, 'This looks at first sight genuine (cf. *Doomsday* 88; *And.* 204), but the context seems to demand exactly the opposite of it.' Herzfeld, p. 68, suggests *tō sāge*, 'zugeneigt' (so *Dicht.* 'zum kampfe geneigt'), which does not appear elsewhere in Anglo Saxon; and Klaeber proposes *on sǣne*, arguing that a confusion on the part of the scribe between *sæene* and *sǣne* would lead him to change *on* to *tō*. Holthausen, *Engl. Stud.* XXXVII, 208, prefers *tō cēne* (North. *cāne*, *cānt*). Why is any change necessary? Brooke (*E. E. Lit.*, p. 181), who translates 'greedy for the slaughter,' says however in a note: 'The phrase might mean slow in beginning the war, but when engaged, bitter in battle-work, and the phrase might well apply to an iceberg.' The seeming contradiction is of a sort dear to riddle-makers. For scansion of 34 5[b], see Herzfeld, p. 50.

34 6 **biter beadoweorca.** See **6** 5, beadoweorca sæd; *Brun.* 48. — **bordwealas.** This is variously rendered: Th. 'bucklers'; *Dicht.* 'Schildmauern'; *Sprr.* I, 133 'litoris agger'; Brooke p. 181, 'the sides of the ships ranged along with shields'; Sweet *Dict.* 'the shore.' The phrase, I think, refers neither to shore nor to shield but simply to the sides of the ship, which is elsewhere the *bord* (**59** 5, *Gn. Ex.* 183, *Chr.* 861, etc.). Compare the Delphian Oracle's phrase 'wooden walls' for ships; and remember that a riddler is writing.

34 7 **Heterūne bond.** There is no reason to substitute *onbond* with Cosijn (*PBB.* XXIII, 129), who compares *Beow.* 501, onband beadurūne. In the present passage, the iceberg 'binds, like a wizard, runes of slaughter' (Brooke, p. 181).

34 9-13 These enigmatic lines find adequate explanation in *Met.* 28 58-63:

hwā wundraÞ þæs
oÞÞe ōÞres eft, hwy þæt is mæge
weorÞan of wætere? wlitetorht scīneÞ
sunne swegle hāt, sōna gecerreÞ
īsmere ānlic on his āgen gecynd
weorÞeÞ tō wætere.'

The direct speech of the Iceberg suggests **39** 6, **49** 5, and the frequent addresses at the close of the riddles (Jansen, pp. 94, 95; Herzfeld, p. 36).

34 9-10 **mōdor . . . þæs dēorestan.** See **42** 2-4, **84** 4 (Water). The motive, so well known in riddle poetry, is again used, **38** 8.

34 11 **ældum cūþ.** Cf. *Beow.* 706, yldum cūÞ.

RIDDLE 35

As an answer Dietrich (XI, 470) offers 'Rake'; Trautmann, with far less reason, 'Bee.' The resemblance to the 'Serra' riddle of Symphosius, No. 60, is slight and may lie in the independent demands of similar subjects. (A far closer analogue to Sym. is found in the *Anthol. Pal.* xiv, 19, cited by Ohlert, p. 143). It is interesting to compare the 'Rake' (*Hrífa*) riddles of *Íslenzkar Gátur*, Nos. 578, 628, 1053, as well as the 'Shovel' problems of that collection (Nos. 154, 358, 1102, 1135). The teeth and downward fall of the Rake recall particularly *I. G.*, 578:

Hver er snotin halalaung, á hausi er geingur,
gemlur ber í gōtum rata
gerir vinna til ábata?

Raca or *racc* appears as a gloss to 'rastrum vel rastellum' (WW. 105, 1), and is mentioned among the agricultural implements in the *Gerēfa* list, *Angl.* IX, 263 (Andrews, *Old English Manor*, p. 267). A capital illustration of the Anglo-Saxon rake — indeed of two — is found in MS. Cott. Claud. B. IV, f. 79 r. This is not dissimilar to the rake with nine teeth in the Thorsbjerg bog-find (Du Chaillu, *Viking Age* I, 202, fig. 365).

"'It is a thing," riddles Cynewulf of the Rake — "that feedeth the cattle." Well does it plunder and bring home its plunder — as it were a forager. The riddle is dull, but it ends with the poet's pleasure in the meadows — "the Rake leaves firm the good plants

Still to stand fast in their stead in the field,
Brightly to blicker, to blow and to grow."'

(Brooke, *E. E. Lit.*, p. 146.)

35 2 The teeth of the Plow are mentioned, **22** 14; and those of the Saw are thus described by Symphosius, 60 1-2:

Dentibus innumeris sum toto corpore plena.
Frondicomam subolem morsu depascor acuto.

35 3 Cf. 11 1, 22 1 (Plow), 32 6 (Bagpipe).

35 4 **tō hām tyhð.** This is paralleled by *A.-S. Chronicle*, 1096; *Orosius* iv, 6, *hām tugon*; and the Mod. Engl. 'draw near home' (Byron, *Don Juan* I, 123).

35 7–8 For another riddle picture of an English meadow, 'the station of plants,' see 71 2–3. — **wyrtum fæste.** Cf. *Beow.* 1365, wudu wyrtum fæst; *Dan.* 499, wudubeam . . . wyrtum fæst.

35 9 **beorhte blican.** So *And.* 789, *Chr.* 701, 904. — **blōwan ond grōwan.** Cf. *Met.* 20 99, blōweð ond grōweð; *Ps.* 64 11, blōwað ond grōwað.

RIDDLE 36

As Dietrich first pointed out (*De Kynewulfi Poetae Aetate*, 1859, pp. 16 f.), this 'Mail-coat' riddle is preserved not only in the *Exeter Book* but in the *Leiden MS. Voss Q.* 106, 24b, in the Northern dialect. This MS. contains the enigmas of Symphosius and Aldhelm, and dates, as Dietrich proves on the evidence of the handwriting, from sometime in the ninth century. Dietrich, who gives a facsimile of the page containing the enigma, believes that the scribe, whose name we infer to be Otgerus from a marginal entry, was an Anglo-Saxon (Eadger or Edgar) living on the continent, and that he copied out the riddle in Latin script (using, contrary to English custom, both the *ð* and *th*) from an older manuscript.

The Anglo-Saxon versions of the riddle follow very closely the Latin of the 'Lorica' enigma of Aldhelm (iv, 3). Two lines of the Anglo-Saxon correspond throughout to a single line of the original. The Latin order of traits in the description is departed from once, lines 4–5 being represented by lines 9–10 and 7–8 in the English. In this case the sequence of the translation is so far preferable to that of Aldhelm's text that Dietrich believes that the rendering was made from an older and better version of the Latin enigma than has come down to us. Here is the 'Lorica' riddle:

Roscida me genuit gelido de viscere tellus. (A.-S., 1–2)
Non sum setigero lanarum vellere facta, (3–4)
Licia nulla trahunt, nec garrula fila resultant, (5–6)
Nec crocea seres texunt lanugine vermes, (9–10)
Nec radiis carpor, duro nec pectine pulsor; (7–8)
Et tamen en vestis vulgi sermone vocabor. (11–12)
Spicula non vereor longis exempta pharetris. (Leid. 13–14)

The most superficial comparison of the English texts will show that they are merely slightly differing forms of the same version. The only important difference between them lies at their end: here the Exeter text omits to translate the last line of Aldhelm, fearing, so Dietrich suggests, to betray the solution, but adds the conventional tag of appeal to the cunning of the reader, which is omitted in the Leiden text, either because it was not in the original or because it is unessential to the body of the riddle, or else because the scribe found himself pressed for room at the bottom of the page, as the MS. seems to indicate.

Lehmann, *Brünne u. Helm im ags. Beowulfliede*, 1885, 1 f., traces the history of 'lorica' or mail-coat from the earliest Germanic times through the Merovingian

and Carolingian periods. Batemann in his *Ten Years' Diggings*, pp. 31 f., describes the supposed 'lorica' discovered at Bentley Grange, with the boar helmet: 'This consisted of a mass of chain work formed of large quantities of links of two descriptions attached to each other by small rings half an inch in diameter amalgamated together from rust. There were present, however, traces of cloth which make very probable the supposition that the links constituted a kind of quilted cuirass by being sewn within or upon a doublet of strong cloth.' The absence of protective body armor in nearly all the early MSS. would seem to show that it was used only by a few persons of the highest rank (Keller, p. 97). This conclusion is supported by the evidence of the wills and laws (Lehmann, *Germania* XXXI, 487). In the *Beowulf*, however, the *byrne* or light ringed shirt of iron links is the possession of every one of a picked band of warriors. Miss Keller concludes that the scale armor ('lorica squamata') was popular on the Continent, and mail armor ('lorica hamata') in England. See the illustrations of both printed by Strutt, *Horda*, p. 30, from the Cotton MSS., Claudius B. IV, and Cleopatra C. VIII.

36 1 Similar is the origin of the Sword, **71** 2–3.

36 2 Cf. *Ps.* 126 4, of innaðe ærest cende.

36 3 **beworhtne** (*Leid.* **binorthæ**). Dietrich (*De Kyn. Aet.* p. 18) notes: 'Proximum *bnorthæ* for *biworhte* est participii genus femininum, loquitur enim ipsa res a poeta descripta, quam vult conjectura inveniri, quae res saepissime in aenigmatibus anglosax. *wiht* gen. fem. dicitur et hoc in aenigmate est lorica annulis ferreis texta.' The Exeter form is masculine, which can hardly refer to *byrne*; but grammatical gender is little considered in *Riddles* (see **24** 7, **25** 7, **26** 8, **39** 6–7, **41** passim). — **wulle flȳsum.** Cf. *Ps.* 147 5, wulle flȳs.

36 5–8 Andrews, *Old English Manor*, p. 273, notes that in the *Gerēfa* (*Anglia* IX, 263) 'we have a number of important terms applying to the loom which supplement the meager knowledge furnished by the Saxon literature. There was the frame of the loom (*stodlan*), the web-beam (*lorg*, glossed "liciatorium," WW. 187, 11), later called yarn-beam, the wool-card (*timplean*), and wool-comb (*wulcamb*), the weft or woof (*twift*, *weft*), the weaver's rod (*amb*), the shuttle (*weft*, also *sceadel*), bobbin (*slie*), and reel for winding thread (*cranestaf*), etc.; . . . It is evident from the "tow" tools here given and from such as are given in other lists (WW. 187–188, *262*, 293–294) that spinning and weaving were in a very moderate state of development. . . . The loom itself was without treadles and we cannot be certain that it had cylinders for tightening the warp.' For a discussion of the Anglo-Saxon loom, see notes to *Rid.* 57.

Stopford Brooke (*E. E. Lit.*, p. 126) thus renders the lines:

> I have no enwoven woof, nor a warp have I,
> Nor resounds a thread of mine through the smiting of the loom,
> Nor the shuttle shoots through me, singing (as it goes),
> Nor shall ere the weaver's beam smite from anywhere (on me)!

36 5 **welle.** Of *weft* in the *Gerēfa* list, Andrews notes (274, n.): '*Weft*, also *sceadel*. It is not easy to determine the difference, unless the former refer specially to the thread, which the shuttle carried, and the latter to the sheath within which the thread was contained.' B.-T.'s long discussion and copious references (p. 1182)

show that *weft* is the gloss of 'cladica' or 'panuculum' and the synonym of *weft* and *owef*, the weft or woof (see Dietrich, *De Kyn. Aet.*, p. 19).

36 6 **þrēata geþræcn.** In *Spr.* II, 598, Grein regards *þrēat* in this passage as perhaps 'ein Theil des Webstuhls.' In *Dicht.* he translates 'durch der Schläge(?) Wüten.' It seems to mean here 'the pressing of multitudes' — that is, 'the force of many strokes.'

36 7 **hrūtende hrīsil.** Dietrich says (*De Kyn. Aet.*, p. 19): '*hrīsil* est radius, nondum navis fistulam textoriam continens, sed lignum in curvum cui filum intexendum circumvolvitur, islandice *winda* dictum cujus epitheton est *hrūtendi* "stridens" quod vet. theot. erat *rūzonti*, "stridulus."' I prefer Dietrich's *hrūtendi* (see Schlutter, *infra*) to Sweet's *hrūtendum* (*Leid.* 7) for three reasons: it is in accord with the Exeter form, *hrūtende*; *hrūtendum* does not harmonize with the context, for it is the shuttle (*hrīsil*), not the mail-coat (*mē*) that goes whizzing; and finally *mē* would demand not *hrūtendum* but *hrūtendre*, as it is feminine (see *Leid.* 3, *mec biuorthæ*).

36 8 **ām** (*Leid.* **aam**). There seems little reason to question the opinion of Dietrich (*De Kyn. Aet.*, p. 19) and Grein (*Spr.* I, 28) that *ām*, a hapax-legomenon, is the 'pecten textorius, sive lignum illud transversum quo filum modo intextum pulsatur,' or, as Bosworth-Toller renders it, 'the reed or slay of the weaver's loom.' Thorpe without warrant changes the word to *uma*, 'the yarn-beam.' In the *Gerēfa* list the word *amb* appears, and is thus considered by Andrews (*Old English Manor*, p. 274): 'We can get only an uncertain light upon this word. Liebermann has suggested its relation to *ām*, meaning a weaver's rod. This word is found in Cynewulf, *Riddle* 36, *nē mec ōhwonan sceal āmas cnyssan* "nor do the weaver's rods anywhere press me down." This seems the most acceptable interpretation. In the *Gerefa* enumeration (IX, 263, 12), a synonym is "pihten," which Leo, *Angels. Gloss.* 520, 16, renders "der weberkamm aus latein. *pecten*?" [see *Hpt. Gl.* 494, 26]. This was a weaver's comb, the teeth of which, inserted between the threads of the warp, by a downward pressure or stroke packed the thread of the web closer together. It served the purpose of the *ām* or slay-rod. In fact *ām* is the Saxon translation (in Cynewulf's riddle) of the *pecten* ("duro nec pectine pulsor") in Aldhelm's version.'

36 9 Cf. 41 85, wrǣtlīce gewefen wundorcræfte. I cannot agree with Brooke (p. 126) that this line of the riddle 'takes us into the heart of ancient heathendom.' It is simply a fairly accurate translation of Aldhelm's Latin, and cannot be rendered 'Me the Snakes wove not through the crafts of Wyrds.' *Wyrda cræftum* has lost its old force, and means nothing more than 'durch Schicksalskräfte' (*Dicht.*).

36 10 **godwebb.** Cf. *Met.* 8 23:

nē heora wæda þon mā
sioloce siowian, nē hī siarocræftum
godweb giredon —

See *Lchd.* II, 10, 16, gōd geolu seoluc; III, 174, 29, seoluc oððe godweb. For long discussions of this word and its analogues, see Heyne, *Fünf Bücher* III, 235; Klump, *Altenglische Handwerknamen*, p. 77.

36 14ᵃ Cf. *Beow.* 627, wīsfæst wordum.

LEIDEN RIDDLE

Since the casting of my text of the *Leiden Riddle*, Dr. Otto B. Schlutter has generously sent me from Leiden the results of his careful study of the manuscript. His detailed discussion of every debatable point in the text deserves larger treatment than my present space affords, but I am fortunate in being able to print his version of the problem and his Latin translation — however different his interpretation may be from my own.

'The following,' writes Dr. Schlutter, 'is my reading of *Leiden Riddle* metrically arranged. What is bracketed is no longer visible. The letters in small capitals are very faint and hence doubtful:'

Mec fe ueta erðuomȝ uundrum freorigȝ
oþ hit innaÑæ æriſt cæ[ndæ].
Nı uuat ic mec biuorthæ uullan ſſiusũ,
herũ derh hehcræft hũȝidoſſtta cyn.
Uundnæ me ni biaþ uetſſæ, ni ic uarp hafæ,
ni ðerih ðreaunȝiðræc ðræ' me hlæmmedɛ.
Ne me hrutenðe hriſſil ſcelfaÑ,
ne mec ouaNan cæam ſceal cnyſſſaN.
Uyrmaſ mec ni aneſum uyndicræftum,
ÑaÞi ȝocu ȝoduch ȝeatũ frætuath.
Uil [m̃] mec hnethæ luædeh uidæ ofær eorðu
haatan mith heliÑum hyhtlic ȝiuæde.
Ni anoeȝum ic me æriȝfærɛ eȝlan broȝũ,
ÑehÞi niMɛN ɛlanaſ [hræa]dlicæ oþ eorum lon[ȝum].

Me humida tellus mire gelida
ex visceribus suis principio genuit.
Ignoro me cooperiam lanae velleribus,
villis per artificium, laborem mentis.
Volutae non mihi sunt panniculae, non ego licium habeo,
non per tortile opus filum mihi garrulat (garrulavit),
Non stridens mihi radius vibrat (vibravit),
non me ulla parte pecten pulsabit.
Bombyces me non texuerunt plumaria arte
qui quidem flavum sericum vestibus fabricant.
Verumtamen homines me vocabunt late per orbem
desiderabile vestimentum apud heroas.
Non expavesco iaculationis terrorem timorose,
quamvis promant sagittas hostiliter ex pharetris longis.

Here are a few of Dr. Schlutter's comments upon his readings. 'Line 1. The doubtful letters after *ueta* I now find to be *erð*, the first letter being plainly visible. Line 2. What follows in the MS. after *æriſt* is doubtful; with a little straining of the imagination one may be able to see *cæ*, but how the traces of the letters following after can yield *nd*, seen by Sweet, passes my conjecture. Line 4. The first letter of *hehcræft* certainly looks like a clear case of *h* which was corrected by *h*

written over. To me the recognizable traces point rather to *uyn* than to the *cumt* which Pluggers (Leiden librarian's transcript) doubtfully exhibits; and *hygidohta uyn* would seem to be not ill-fitting the context and a fine acknowledgment of the art of weaving. Line 5. The second letter of what you print *hefæ* is plainly an *a*. Line 6. As to *ðrea[t]un giðræc*, neither the MS. nor the sense seems to warrant the assumption of a *t* after *a*. I read *ðreaungiðræc* "per pressuram (i.e. laborem) tortionis." As to *hlimmith*, the MS. evidence plainly points to *æ* as 3d letter, the 6th letter may be *e* or *i*, the letter following points to *d*, and traces of an *e* following (but erased?) are visible. Line 8. It is impossible to say whether the reading is *ouana* or *auana*. Line 9. The *r* of *uyrdi-* seems to be corrected to *n*. Line 11. After *Uil* I think the copyist skipped an *m̃* = *mon* of the original. As to *hudræ*, the MS. has apparently *huetræ*, i.e. *huethræ*. Line 14. I think there is great likelihood that *nimæn* is really supported by MS. evidence. Also MS. evidence seems to point out as correct Rieger's conjecture *flanas*. The first four letters are doubtful, but the last two can be pretty plainly made out as being *as*. Rieger's [*fraca*]*álice* may be right. After *cocrum* I make out *lon* (?), which seems to point to *longum*.'

Since the above went to the printer, Dr. Schlutter has kindly sent me the advanced sheets of his article 'Das Leidener Ratsel' (*Anglia* XXXII, 384–388), which records his readings.

Leid. 13–14. Dietrich (*De Kyn. Aet.*, p. 20) cites *Chr.* 779 f.:

> Ne þearf him ondrædan dēofla strælas
> ænig on eorðan ælda cynnes
> gronna gārtare, gif hine God scildeþ, etc.

Leid. 13 **anægu nā.** Dietrich (*De Kyn. Aet.*, p. 20) suggests a derivation of MS. *anægun* from *onegnian* (*onēgunian*), and believes that the vowel ending of the 1st person has been omitted before the postpositive *ic*. B.-T., p. 750, derives from the word *onēgan* and proposes here *anægu nā*, which finds ample support in *Dan.* 697, nē onegdon nā orlegra nīð. — **ærigfæræ.** The WS. equivalent *earhfare* appears six times in the poetry (Dietrich, l.c.): *Chr.* 762, *Jul.* 404, *El.* 44, 116, *And.* 1049, *Sal.* 129. See Trautmann's interpretation of *Rid.* 65 (*infra*). — **egsan brōgum.** Cf. *Gu.* 122, brōga egeslīc.

RIDDLE 37

I must repeat the contents of my note *M. L. N.* XVII, pp. 102–103. Dietrich (*Haupts Zs.* XI, 470–472), with his usual acumen, discovers in this riddle the use of 'secret script,' but he says nothing of the history of this kind of writing, nor does he seem to have known that it was often employed in mediæval enigmas. Suetonius records (*De Vita Caesarum* i, 56) that Julius Cæsar employed in his familiar epistles a cipher formed by a consistent exchange of the letters of the alphabet; and that Augustus, too, used 'notae' or secret writing (ii, 88): 'Quotiens autem per notas scribit B pro A, C pro B ac deinceps eadem ratione sequentes litteras ponit.' Isidore, Bishop of Seville (d. 636), in his widely read *Origines* (i,

cap. 25), ascribes the use of this device ('notae litterarum') to Brutus and the two great Cæsars, and quotes a letter from Augustus to Tiberius. Mention in so famous a text book doubtless gave the script a vogue. Alcuin turns to account the method in giving the solutions of his 'Propositiones' (*P. L.* CI, 1145; see Introduction), sometimes assigned to Bede (*P. L.* XC, 665) — e.g., No. 26, CRNIS BC FUGB UEPPRKS — and a similar substitution of consonants for preceding vowels appears in the answers to the riddles of the early tenth century Reichenau MS. 205 (Mullenhoff and Scherer, *Denkmäler*[3], 1892, p. 20). This enigmatic style of writing survived long, as its use in solutions by the anonymous author of *Aenigmata et Griphi Veterum et Recentium* (Duaci, 1604) testifies.

The secret script is used in introducing the Anglo-Saxon prose riddle (MS. Vitellius E. XVIII, 16b), which is printed by Wanley, *Catalogue*, p. 223, Massmann in *Mones Anz.*, 1833, p. 238, Grein, *Bibl.* II, 410, and Förster, *Herrigs Archiv* CXV, 392, and solved by Dietrich XI, 489–490, Grein, *Germania* X, 309, and Forster, *Archiv* CXVI, 367–371 (see my note to 44 14): Nys þks frfgfn syllkc þkne to rædfinnf (Nys þis fregen sylle þinc to rædenne). Upon the same page of the manuscript appears an Anglo Saxon explanation of the system (Förster, *Engl. Stud.* XXXVI, 325):

a e i o u	b f k p x
	a e i o u

Dis is quinque vocales; mid þysum fīf stafum man mæg wrītan swā-hwæt swā hē wile. Hit is lȳtel cræft; ac þēah man mæg dwelian manega men mid ægðer ge ware ge unware. Among the Latin examples that follow is one in Old English that reads like a riddle-formula: Cxnnb mbgf þx brædbn, hwæt þks mbgf bfpn. Kc wfnf þæt hkt nks fðrædf (Cunna, mage þū ārǣdan, hwæt þis mage bēon. Ic wēne, þæt hit nis ēðrǣde).

The script appears not infrequently in glosses, both in Old English (*Kentish Glosses*, WW., p. 87) and Old German (*Haupts Zs.* XV, 35; XVI, 36, 94). It serves a useful purpose in the fifteenth-century puzzles of the *Brome Book*, f. 1, (Kerrison and Smith, London, 1886) and of the Sloane MS. 351, f. 15, (Wright and Halliwell, *Reliquiae Antiquae* II, 15). Compare A. Meister, *Die Anfange der modernen diplomatischen Geheimschrift*, Paderborn, 1902, pp. 5 f.

From the fourteen letters of the riddle, Dietrich (XI, 471–472), by several shiftings and substitutions, derives *sugu mid V. ferhum*, 'sow with five farrow.' This is a world riddle, and has a famous history. I must refer to my note on *Holme Riddles*, No. 53 (*P. M. L. A.*, 1903, 258–259). Ohlert, pp. 38–39, marks its appearance in the *Melampodia* of Hesiod (Strabo xiv, 1, 27, p. 642), and points to the Icelandic parallel, *Heiðreks Gátur*, No. 12 ('sow with nine young'). Heusler, *Zs. d. V. f. Vk.* XI, 1901, 141–142, compares with the *H. G.* version Aldhelm vi, 10; our Exeter Book problem; and the modern riddles of the Faroes (*Zs. f. d. M.* III, 125) and Iceland (*Íslenzkar Gátur*, Nos. 447, 448). *Royal Riddle Book*, Glasgow, 1820, p. 9, is very like *Holme*. Riddles with a similar theme are found in Hungary (*Mag. für die Litt. des Auslandes*, 1856, p. 364) and in the Tyrol (Renk, *Zs. d. V. f. Vk.* V, 152, No. 76); and the Latin homonym of Reichenau MS. 205, No. 6, (Mullenhoff and Scherer, *Denkmäler*[3], p. 20) has a like motive.

The closest analogue to Dietrich's interpretation of our riddle is that of Aldhelm, vi, 10, *De Scrofa Praegnante*. The first four lines of the Latin correspond exactly to the number-motive of the Anglo-Saxon:

> Nunc mihi sunt oculi bis seni in corpore solo,
> Bis ternumque caput, sed caetera membra gubernat,
> Nam gradior pedibus suffultus bis duodenis,
> Sed novies deni sunt et sex corporis ungues.

Other Latin analogues are Symphosius 90 and Aldhelm i, 10, which have as their theme 'Mulier geminos pariens.'

Thus far the strange forms of the monster of the riddle have been left unexplained. There is a difficulty here, which Dietrich, l.c., meets with a not very plausible explanation: 'The bird in the second part of the riddle must now be discussed: it is only a continuation of the jest of the wing-ears and is still the sow, because the points of likeness with horse and woman which the bird is said to have are predicates of the subject in the first part. As the sow, on account of the mane, is a horse, so she is, on account of her womb, a woman, and, by reason of her snout and bite, like unto a dog.'

This solution does not satisfy Trautmann, who suggests very doubtfully (*Anglia, Bb.* V, 49) that the secret words are merely Latin translations of the preceding Anglo-Saxon forms: 'homo,' 'mulier,' 'equus.' This view is confirmed by Holthausen, who believes (*Engl. Stud.* XXXVII, 208) 'that we have to do with a corrupt transmission of the secret script, and that for *h.w.M.*, *M.x.I.R.f.w.f . . . q.x.x.s* we should read *hpm[p]* = *homo*, *mxlkfr* = *mulier*, *f . . . qxxs* = *equus*.' Holthausen is unwittingly close to the MS., which Dietrich and Assmann have misread. Here at last is the obviously correct interpretation of the secret script. And in the light of this, Dietrich's solution loses its chief support, and must, I think, be abandoned.

It is possible that the formula of closing in line 8 marks the end of our riddle, and that with *Fōr flōdwegas* (l. 9) a new problem is begun. If this be the case, we do not lack solutions. Dietrich, l.c., would then offer 'Fledermaus,' changing, with Grein, *flōdwegas* to *foldwegas*; and Trautmann proposes 'Das Schiff.' But it is not necessary to regard 37 9-14 as a separate riddle, since the traits of the object here correspond with those of the wight in 37 1-8. We can hardly do better than to extend to the whole problem Trautmann's solution of the latter part and interpret the monster as 'Ship' or 'Boat.'

This answer meets the conditions of the enigma. The ship has 'four feet under its belly,' the four oars (compare 'the eight feet' of the eight-oared craft in *I. G.* 514), and 'eight above on its back,' those of the man, woman, and horse on its deck. It fares the floodways, and may well be compared to a bird (cf. *Beow.* 218, *And.* 497, fugole gelīcost). The horse, man, dog, bird, and woman (37 11-12), of which it bears the likeness (i.e. which it carries), supply, if we add the ship's figurehead, the two wings, twelve eyes, and six heads (37 7-8). The phrase *tū fiþru* may refer also to the ship's sails, and thus stress the likeness to a bird.

37 4 **ehtuwe.** Thorpe suggested *ehtuþe*, translating 'eighth man'; Gn.[2] *ehtu wē* = *ehtun wē* (*ehtan*, *eahtan*, 'aestimare'). But, as Sievers shows *Gr.*[3] 325, 8,

ehtuwe is merely the Northern form of the numeral 'eight' (R.², *Luke* ii, 21, *ehtowe*). Holthausen (*Engl. Stud.* XXXVII, 208) points out that *ehtuwe* must be construed with *ufon on hryege* (l. 6). The phrase thus parallels *feowere fēt under wombe* (l. 3).

37 5–6 I depart from Assmann's reading by giving *wuif* to the fifth line and *f hors q.a.s* to the sixth.

37 9 **Fōr flōdwegas.** Cf. *Exod.* 106, fōron flōdwege; *Seaf.* 52, on flōdwegas feor gewitan; *El.* 215, feran flōdwege (MS. foldwege).

37 13 Cf. *And.* 603, Miht þū mē gesecgan, þæt ic sōð wite; *Chr.* 442, þæt þū sōð wite (Herzfeld, p. 19).

RIDDLE 38

This riddle of the 'Bellows' has nothing in common with Aldhelm's enigma of like topic (i, 13), but in its 'life and death' motive conforms closely to Symphosius 73 (*infra*). It is a variant of **87**, and in some motives it presents points of likeness to *Riddles* **19** and **34**. The many 'Bellows' problems of different languages have small resemblance to the Anglo-Saxon: *Strassb. Kh.* 209; *Apollonius of Tyre* 4 (Schröter, *Mitt. der deutsch. Gesellsch. zur Erforsch. der vaterl. Spr. und Alt.* V, 1872, p. xiv); Reusner I, 188, 287; *I. G.* 195, 726, 860, 925, 1152; and the English riddles (*Notes and Queries*, Dec. 16, 1865).

Dietrich (XI, 472) first suggested 'Wagon,' but arrived soon (XII, 238 note) at the answer 'Bellows,' which no one has questioned.

In Cotton MS. Claudius B. IV, f. 10, we find an illustration of Tubal-Cain at work at the forge assisted by an attendant with bellows (Tubalcain sē wæs ægðer ge gold smið ge īren smið) and in Harl. MS. 603, f. 6 v., two figures at a smithy, one with hammer and tongs (see also *Cædmon Met. Par.* lxix; *Herda* vii, 3, xxxii, 9). Akerman in his *Remains of Pagan Saxondom*, 1855, p. 61, discusses the high repute in which the smith was held, and cites the will of Eadred giving lands to Ælfsige, his goldsmith (*Codex Diplomaticus* III, 431; cf. VI, 211). Compare *The Crafts of Men*, 61–66:

> Sum mæg wāpenþrāge wīge tō nytte
> mōdcræftig smið monige gefremman,
> þonne hē gewyrceð tō wera hilde
> helm oððe hupseax oððe heaðubyrnan,
> scīrne mēce oþþe scyldes rond,
> fæste gefēgan wið flyge gāres.

In a passage of the *De Laudibus Virginitatis* (cited by Sharon Turner VII, chap. xi), Aldhelm describes 'the convenience of the anvil, the rigid hardness of the beating hammer, and the tenacity of the glowing tongs.'

The craft of the smith is extolled in Ælfric's *Colloquy*, WW. 99: 'Se smiþ secgð: hwanon [þām yþlinge] sylanscear oþþe culter þe nā gāde hæfþ būton of cræfte mīnon: hwanon fiscere angel (hamus) oþþe scēowyrhton æl oþþe sēamere nǣdl nis hit of mīnon geweorce.' . . . And the Consiliarius answers: 'Þū hwæt sylst ūs on smiþþan þīnre būton īsenne, fȳrspearcan and swegincga bēatendra sleegca and blāwendra byliga (flantium follium).' For a discussion of the status of

the smith and of the appearance of his name in Anglo-Saxon literature, see Klump, *Altenglische Handwerksnamen*, pp. 32–35, 97–104.

Andrews says, *Old English Manor*, p. 270: 'The tools which they (the Anglo-Saxons) employed were cumbrous and required much time and labor to satisfactorily use them. This Cynewulf indirectly tells us in his riddle of the bellows, for while Aldhelm, from whom he copied, had laid special stress upon the metal adornment, the artistic work, Cynewulf, more familiar with the Saxon bellows as the smith used them, lays his emphasis upon the strength which was needed by the man who attended the blowing. This would point to a ruder instrument and the need of greater muscular exertion.' The argument has small force.

38 1–3 Compare the other Bellows riddle, 87 1–3. See also 19 3, wide wombe, 89 2 wiht wombe hæfd . . .

38 4 A difficult passage. Thorpe proposes, in his note, *fyldgde?* Grein, in the note to his text, *fyldde*; Dietrich (XI, 472) *þām his filled flōah þurh his ēage*. Grein, *Dicht.*, renders thus: 'wo seine Füllung(?) flog durch sein Auge.' But Dietrich retracts (XII, 238, note): 'Eigen ist der mitfolgende diener und zugleich sohn des blasebalgs, es ist der durch sein auge entschlupfende wind, er floh da man es (v. 4, das ding) fällte, d. h. niederdruckte.' One very serious objection to Dietrich's second rendering is that nowhere in the *Riddles* is the object indicated by the neuter pronoun, but always is regarded as a person, — man or woman. Here it is masculine, while in the companion problem (87) it is feminine. *Hit*, then, is either a corruption or refers to something else than the riddle subject. As there is no possible antecedent, I believe that a reconstruction of the line is demanded. Dietrich's first suggestion is probably not far from the truth: *his fillel* (probably *fyllo*; see 43 5) *flōah þurh his ēage* refers, of course, to the contents of the bellows, the wind, which is 'blown through the eye' (cf. *Rid.* 87 6 bleow on ēage). The 'much accomplishment' (*mycel . . . gefēred*) of the *fæge* indicates just such labor as that in *Rid.* 87 4–5. With our passage compare the lines in *The Crafts of Men* (cited *supra*).

38 5–7 Here the riddler closely follows Symphosius 73 1–2:

> Non ego continuo morior, cum spiritus exit;
> Nam redit assidue, quamvis et saepe recedit.

38 7 **blǣd bið ārǣred.** Cf. *Beow.* 1703, blǣd is ārǣred. The riddler is of course playing upon the double meaning of *blǣd*, 'breath' and 'prosperity.' So Symphosius plays upon 'spiritus' in his 'Violet' enigma (No. 40).

38 8 This motive is that of the world-riddle of Ice, discussed under 34 9–11. Prehn, p. 211, compares Symphosius 7 3, *Fumus*: 'Et qui me genuit, sine me non nascitur ipse.'

RIDDLE 39

The sources of this riddle of the 'Young Bull' have received sufficient discussion under *Rid.* 13.

39 1–3 Grein and Wulker put no mark of punctuation after *wǣpnedcynnes*, but a colon after *grǣdig*. How then is *grǣdig* to be construed? Grein, *Dicht.*, makes the adjective qualify *swēot* (acc.), but grammar forbids. Brooke, *E. E. Lit.*, p. 146,

supplies 'was.' 'Of the gladness of youth was he greedy.' It is far better to close line 1 with a semicolon, and then regard *grādig* as qualifying the subject of *forlēt*, that is, the Young Bull itself. Grein, *Dicht.*, commits the mistake of rendering *forðrīþende* as 'Der Befrieder der Geister;' so also Brooke 'The Defender of Being.' In *Spr.* I, 282, Grein corrects his error by translating the word as acc. pl. with *wellan*, 'vitam servantes,' which corresponds to Thorpe's and B.-T.'s 'life-saving.' The passage may thus be rendered: 'I saw a creature of the weaponed kind; greedy of youth's gladness, for a gift unto himself, he let four life-saving fountains brightly spring,' etc.

39 3 **ferðfriðende feower wellan.** Compare the *fēower swāse brēþor* of 72 5-6. The Udders appear often in riddle poetry. I have already referred under *Rid.* 13 to Aldhelm iii, 11 2, 'Bis binis bibulus potum de fontibus hausi,' and Eusebius 37, 'ab uno fonte rivos bis . . . binos,' and to other Latin enigmas with this theme. One of the best known of world riddles is that of the 'Cow,' with the motif 'Vier hangen, vier gangen' (Wossidlo, No. 165), found in all countries. Compare, too, *Holme Riddles*, No. 36, 'Flink flank under a bank 10 about 4,' and the several analogues.

39 4 **on gesceap þēotan.** B.-T., p. 1053, says 'The passage describes a calf sucking from its mother; if *þēotan* is an infinitive [the word is found in the sense of "howl," *Met.* 20 8.] it must refer to the sound made by the milk coming from the teat, but perhaps *gesceap þēote* may be a compound noun meaning the teat.' *þēote* is 'a pipe or channel through which water rushes.' B.-T.'s first explanation, which corresponds to the rendering of Grein, *Dicht.*, 'nach Geschick tosen' (*Spr.* II, 580, 'prorumpere cum strepitu'), seems to me preferable, for the compound suggested is not enigmatic. *On gesceap* is not found elsewhere, but its meaning is obvious (contrast 73 6, wiþ gesceape). The riddler, here as elsewhere, may be slyly delighting in the double meaning of his word.

39 6 7 Herzfeld (pp. 20, 44), who believes that the last two lines are taken word for word from Eusebius (see however my notes to *Rid.* 13) says: 'Es ist lehrreich zu verfolgen wie in den Rätseln Abhängigkeit vom Original mit technischem Ungeschick Hand in Hand geht.' Holthausen remarks, *Engl. Stud.* XXXVII, 208: 'Die 3 zeilen sind offenbar prosa, höchstens ein später versuch, ohne kenntnis der technik alliterierende verse zu machen.' This statement is too strong, although the lines are admittedly slovenly. The metrical stress and alliteration both fall upon the pronoun *mē* (5 b), which logically is quite unstressed; but, as Herzfeld points out, examples of stressed pronouns are found elsewhere in the poetry — no less than seven in *Juliana* (see Schubert, *De Anglo-Saxonum Arte Metrica*, Berlin, 1870, p. 10). See *Rid.* 41 86, Nis under mē (× ⟋ | × ⟋), 48 1, 66 5, 6, 73 2, etc. Half-lines of shortened A-type (⟋ × | ⟋ ×) like 6 b, 7 b, are found in the *Riddles* (Herzfeld, pp. 44, 49). And confusion of gender (*hīo*, *hē*) is not uncommon (see 24 7, 25 7).

39 6b Ramonw (p. 214) would regard *sēo wiht* as an addition of the scribe, and read *gif hio gedȳgeþ* (cf. 39 7b, gif hē tōbirsteð). 'This would prevent the poor alliteration produced by the chief stress falling upon the verb instead of upon the noun.' But the lines are careless; and the juxtaposition of *sēo wiht* goes far to explain the feminine form of the pronoun *hīo* in this line.

RIDDLE 40

To this riddle Dietrich (XI, 472) offers the answer 'Day,' 'which is proverbial for its poverty' (compare line 14), and points to the *Runic Poem*, 74–76:

> Dæg biÞ drihtnes sond, dēore mannum,
> mære metodes lēoht, myrgÞ and tōhiht
> ēadgum and earmum, eallum brȳce.

Prehn, p. 275, shows that the wanderings of the Day have been suggested in *Rid.* 30, and that its poverty is opposed to the costly garment of Night, described in *Rid.* 12. He notes, too, that the contrasts of this problem put it in the same class as the one of Creation (*Rid.* 41). Trautmann (*Anglia, Bb.* V, 40) proposes the solution 'Time.' I am inclined to regard *Rid.* 40 not as a query of 'Day' or 'Time,' but as a 'Moon' riddle like *Rid.* 95. The first lines correspond closely to those of the later problem, and the especial power of the Moon is extolled in both poems (40 3–4, 13, 21–22, 95 7–10). Like the Moon in *Rid.* 30 9–10 and 95 3b, the subject is a wretched exile and wanders widely (40 9–10, 16–17); and, as in the closing lines of the other riddles, his future lot is obscure (40 22–24). Even his silence (40 12) suggests 95 9–10. 40 7, *ne biÞ hīo nāfre niht bēr ōÞre*, might seem at first sight more applicable to the Sun, but what words could better describe the changing positions of the Moon? Dietrich brings no proof that 'the Day is proverbially poor'; on the contrary, Lüning shows (*Die Natur, ihre Auffassung und poetische Verzeendung in der altgermanischen und mittelhochdeutschen Epik*, Zurich, 1880, p. 54) that in the old Germanic epic 'Der Tag mit seinem Glanze erfreut die Herzen der Menschen und beherrscht gleichsam die Lebewelt, daher heisst er "rîche"' (Hagen, *Minnesinger* i, 103, riche also der tac; i, 127 b, ii, 23 b, der tac will gerîchen). But the epithet *earmost*, 40 14, exactly fits the Moon, who has no light save that taken from the Sun (*Rid.* 30, 95); and even that is often lost.

40 1, 13 **gewritu secgaÞ.** So *Gen.* 1121, 1630, 2563, 2011, *El.* 674, *Pr.* 313, 655 (see also Gaebler, *Anglia* III, 312). The only other appeal to sources in the *Riddles* is immediately above in 39 5; but in that case the popular origin of the passage was easily traceable. The reference here is to the many scientific works, such as Bede's *De Natura Rerum*, which make the Moon the center of their knowledge (see under 95).

40 2 See 95 2, ond reste oft rīcum ond hēanum (*Moon*).

40 3 **sweotol ond gesȳne.** So 14 4; see my note to that passage. No phrase could be better suited to the Moon. **sundorcræft.** This special power of the Moon, 'far greater than men know,' is the influence over the tides discussed by Aldhelm in his 'Moon' enigma (i, 6):

> Nunc ego cum pelago fatis communibus insto
> Tempora reciprocis convolvens menstrua cyclis.

40 5 **gesēcan sundor.** Cf. *El.* 307, sundor āsēcaÞ; 1010, sundor āsēccan.

40 6b Cf. *Rid.* 30 10, gewāt hyre west bonan (*Sun*); *Wond.* 68–69, gewīteÞ . . . forÞmāre tungol faran (*Sun*); *Sat.* 503, gewīteÞ þonne wēpende on weg faran. *Gewāt fēran* is a common idiom (*Spr.* I, 484).

40 10 f. The contrasts suggest 41, and the negatives 33 5 f. **fōt nē folm.** Cf. 28 15, fōta nē folma; 32 7, fet ond folme; 68 9, fēt ne f[olme]; *Beow.* 745, fēt ond folma.

40 16 17 The clause is admirably suited to the wanderings of the Moon (95 3, fere wīde). Compare MS. Bern. 611, 59 3 (Luna):

> Quotidie currens vias perambulo multas
> Et bis iterato cunctas recurro per annum.

40 19 **mongum tō frōfre.** The Sun also comforts many, 7 6–7. The comfort of the Moon's presence is the theme of 95 7–9.

40 20 It certainly seems inapt to say of the Moon that 'it never touched the heavens'; but note that here *heofonum* is not used of the firmament, but is opposed to *helle*, and therefore means 'the abode of bliss.' Moreover, as lines 21–22 show, the riddler is speaking of the Moon's long life through the lore of the King of Glory. The line is merely a 'check' to the solution, and is well calculated to mislead the too literal victim.

40 24 **wōh wyrda gesceapu.** Cf. *Sal.* 332, gewurdene (Gn.[2] gewundene) wyrda; *Met.* 4 40, hwī sīo Wyrd swā wō wendan sceolde.

40 26[a] There is no occasion for the changes proposed by Holthausen (see text). If we read *wihte* for *wiht* (the forms are used interchangeably, 38 1, 39 1), we have a first half-line of expanded A-type (⁄ × × × × | ⁄ ×). For stress upon *þāra*, compare 41 89[a], þāra þe worhte.

40 27[a] Examples of B-type with alliteration on second stress of first half-line are so rare that I change the editors' *ǣnig lim* to *lim ǣnig*. The reconstructed line presents no metrical difficulty. Cf. 41 16[a].

RIDDLE 41

As Dietrich has clearly pointed out (XI, 455), this most extensive of all the riddles is a fairly close rendering of Aldhelm's enigma, *De Creatura* (*Cr.*). Herzfeld shows, p. 27, that the poet sets aside classical allusions and expressions and replaces them by those current among his countrymen, thus giving, after Cynewulf's manner, national coloring to his presentation (Ebert, *Allgemeine Gesch. der Lit. des Mittelalters* III, 54): *Cr.* 14, 'olfactum ambrosiae' is discarded; *Cr.* 21, 'Tonantis' is replaced by *hēahcyning*, *Cr.* 22, 'tetra Tartara' by *wom wrāðscrafu*, and *Cr.* 33, 'more Cyclopum' by *ealdum þyrse*; *Cr.* 35, 'Zephiri' is explained, 41 68 69; and *Cr.* 67, 'Phoebi radiis' cries a halt. Prehn also comments, p. 213, upon our riddler's consistent effort to Germanize and Christianize Aldhelm's matter.

Herzfeld, p. 28, notes that both *Rid.* 36 and *Rid.* 41 are distinguished by the circumstance that 'die metrische Gliederung mit der syntactischen ganz zusammenfallt, wahrend sonst die Regel besteht dass beide sich kreuzen' (see Rieger, *Zs. f. d. Ph.* VII, 45). For this reason we find in these two problems 'very little of that variation from sources which fills out a verse and leads to new thoughts.'

De Creatura (Aldhelm)

Conditor, aeternis fulsit qui saecla columnis, (1–2)
Rector regnorum frenans et fulmina lege, (3–4)
Pendula dum patuli vertuntur culmina mundi, (5)
Me variam fecit, primo dum conderet orbem. (6–7)
Pervigil excubiis nunquam dormire juvabit, (8–9)
Sed tamen extemplo clauduntur lumina somno. (10–11)
Nam Deus ut propria mundum ditione gubernat, (12–13)
Sic ego complector sub coeli cardine cuncta. (14–15)
Segnior est nullus, quoniam me larvula terret, (16–17)
Setigero rursus constans audacior apro. (18–19)
Nullus me superat cupiens vexilla triumphi, (20–21)
Ni Deus aethrah summus qui regnat in arce. (21–22)
Prorsus odorato thure fragrantior halans, (23–24)
Olfactum ambrosiae, necnon crescentia glebae
Lilia purpureis possum connexa rosetis (24–28)
Vincere, spirantis nardi dulcedine plena (29–30)
Nunc olida coeni squalentis sorde putresco. (31–32)
Omnia quaeque polo sunt subter et axe reguntur,
Dum pater arcitenens concessit, jure guberno. (33–35)
Grossas et graciles rerum comprenso figuras. (36–37)
Altior en caelo rimor secreta Tonantis (38–39)
Et tamen inferior terris tetra Tartara cerno. (40–41)
Nam senior mundo praecessi tempora prisca; (42–43)
Ecce tamen matris horna generabar ab alvo. (44–45)
Pulchrior auratis dum fulget fibula bullis; (46–47)
Horridior rhamnis, et spretis vilior algis. (48–49)
Latior en patulis terrarum finibus exsto. (50–51)
Et tamen in media concludor parte pugilli. (52–53)
Frigidior brumis, necnon candente pruina. (54–55)
Cum sim Vulcani flammis torrentibus ardens. (56–57)
Dulcior in palato quam lenti nectaris haustus. (58–59)
Dirior et rursus quam glauca absinthia campi. (60–61)
Mando dapes mordax furcorum more Cyclopum. (62–63)
Cum possim jugiter sine victu vivere felix; (64–65)
Plus pernix aquilis, Zephiri velocior alis
Necnon accipitre properantior, et tamen horrens (66–69)
Lumbricus et limax et tarda testudo palustris (70–71)
Atque fimi suboles sordentis cantharus ater (72–73)
Me dicto citius vincunt certamine cursus. (70, 73)
Sic gravior plumbo scopulorum pondera vergo; (74–75)
Sum levior pluma cedit cui tippula lymphae. (76–77)
Nam silici densas tundit quia viscere flammas
Durior aut ferro, (tostis sed mollior extis). (78–79)

No equivalent in Latin. (80–81)

Senis ecce plagis latus qua penditur orbis
Ulterior multo tendor mirabile tatu. (82–85)
Intra me suprave nihil per saecula constat. (86–89)
Ni rerum genitor mundum sermone coercens. (89–91)
Grandior in glaucis quam balliena fluctibus atra (92–94)
Et minor exiguo sulcat qui corpora verme. (95–97)

44 Concinnos capitis nam gesto cacumine nullos, } (98–101)
Ornent qui frontem pompis et tempora setis; }
Cum mihi caesaries volitent de vertice crispae, } (102–104)
Plus calamistratis se comunt quae calamistro. }
Pinguior en multo scrofarum exungia glesco, } (105–106)
Glandiferis iterum referunt dum corpora fagis }
50 Atque saginata laetantur carne subulci. (107)

It has already been noted that in the rendering of *Rid.* 36 from Aldhelm iv, 3, *Loricа*, two lines of the Anglo-Saxon correspond to one of the Latin. This method of translation is followed in the Englishing of *Cr.* by the poet of *Rid.* 41, save only in a few places (41 5, 24–28, 33–35, 66–69). But when line 43 of the Latin is reached, comes a violent change (41 79). *Cr.* 43, 'tostis sed mollior extis,' is entirely disregarded in 41 80–81, lines which have no Latin equivalent. *Cr.* 61–66 becomes the basis of the lines that follow in the English version. As Dietrich has suggested (*De Kyn. Aet.*, p. 25) to explain the departure from the Latin sequence, perhaps another and earlier version of Aldhelm than that now extant is followed by our riddler. This view is amply supported by a similar change of sequence in *Rid.* 36 (*supra*), by the unfixed order of traits in other Latin riddles of nearly the same period (Bern MS. 611, Nos. 5, 9, 18, 22, 24, 57, 58), by the probable relation of *Rid.* 41 80–84 to a different text from the one before us, and by the isolation of *Cr.* 61–66 from the lines that precede and follow.

Yet this explanation is not sufficient to account for three things: (*a*) the complete change in the method of translation; (*b*) the errors of rendering that now abound in the English version; (*c*) the appreciable weakening of technique in the later part of the English riddle. (*a*) The translator no longer renders each line of the Latin by two of English: *Cr.* 61–62 is interpreted by 41 82–85, *Cr.* 63 by 41 86–88, *Cr.* 64 by 41 89–91, *Cr.* 65 by 41 92–94, *Cr.* 66 by 41 95–97. (*b*) Mistranslations now abound: 41 83 is inspired by a total misunderstanding of 'senis plagis'; 41 85 is too freely rendered from 'mirabile fatu'; 41 86–87 conveys an idea exactly opposite to 'infra me'; 41 91 has no warrant in *Cr.* 64; 41 92–94 is a very free version of *Cr.* 65; and 41 96–97 in its relative clause exactly inverts the meaning of *Cr.* 66. (*c*) The technique is wretched: 41 84 is defective, and 41 86, 88, are faulty in the weakness of the stressed syllables; and the construction of 41 86–88 is awkward and ambiguous.

So much for the translation of *Cr.* 61–66 by *Rid.* 41 82–97. We are then carried back to *Cr.* 44; yet the translation proceeds not after the old system, but after the new. *Cr.* 44–45 is rendered by 41 98–101, *Cr.* 46–47 by 41 102–104, *Cr.* 48–49 by 41 105–106, *Cr.* 50 by 41 107. The first four lines of the Latin are rendered with great freedom, and the sense of *Cr.* 50 is completely lost in 41 107.

No one will deny, I think, that the translator of Aldhelm in 41 1–79 is the same person as the translator of Aldhelm in *Rid.* 36. Not only are these riddles the only literal renderings from Aldhelm in our collection, but in both the same peculiar method is employed. Now is it conceivable that this English reworker of Latin material, proceeding steadily by an already tested system for some eighty lines, would suddenly divest himself of his successful method? Furthermore, is it possible that his rendering, which has hitherto been fairly accurate — for, with the

exception of the notorious *feorre* (41 66), his departures from his original are the result of intention, not of ignorance — would suddenly become glaringly weak and faulty? I cannot reconcile such changes as these with the presence of but a single translator in *Exd.* 41.

Now is it not more reasonable to believe that the original translator (*A*) closed his work at Aldhelm's forty third line — a very good termination, for here is the end of a long line of comparatives — and that *Exd.* 41 85–91 represents the rendering of *Cr.* 61–66 by another writer (*B*) far inferior in method and knowledge, who supplemented his work by an equally faulty translation (*C*) of *Cr.* 41–50, the next lines in his text of Aldhelm?

A seeming objection to this theory is really strongly in its favor. In its phraseology *B* owes much to *A*. In 41 85–88, closeness to the Latin is sacrificed in order to reproduce 41 86–90; 41 84 is very similar to 41 43; 41 90–91 recalls 41 20–21; 41 91b is exactly in the manner of 41 3b, 8b; and 41 91 employs the idiom of 41 29, 66. But is this not the indebtedness of the weak continuator, who fails of method and knowledge, but who repeats phrases at the cost of fidelity to his Latin original?

My line of reasoning is sustained by a very valuable bit of evidence — the existence of another version of 41 85–91 (*B*), *Exd.* 67. Dietrich (XII, 235) was wrong in regarding this as another translation of *Cr.* 61–66; Herzfeld, pp. 6–7, was quite as much in error when he deemed it a greatly condensed form of *Exd.* 41. This little poem of ten lines displays no knowledge or use either of Aldhelm's Latin or of *A* (41 1–84). It is a recasting of several ideas in the *B* portion with a few original additions and interpolations. 67 1 is based upon 41 85; 67 2b finds its source in 41 91, 90 (the use of *hondscrifene* shows that *B* and not *Cr.* 66 is before the writer); 67 3b–5 has no equivalent in the Latin or Anglo Saxon; 67 5b–8 is perhaps a very concrete reshaping of 41 84, and 67 5b–7 of 41 86–89 (the resemblance to 41 88–90 may be coincidence); of 67 7b–10 there is no suggestion in Latin or Anglo Saxon. The problem speaks strongly in favor of the view that two hands were at work in *Exd.* 41; and that the second later gave freer form to his material.

To the cycle of 41 and 67 belongs the fragment 94, with its series of comparisons, but, as only vestiges of this remain, it is impossible to establish exact relations.

I have included in my comments upon this riddle a few of the glosses drawn from two manuscripts of Aldhelm's enigmas: MS. Cambridge Univ. Libr. Gg. V. 35.1 p. 90 (*C*) and MS. Royal 12 C. XXIII, f. 10–f. 18). The English glosses to both are printed by Napier, *Old English Glosses*, 1900, pp. 101–102, 198, and the Latin glosses of the second by Wright, *Anecdota Literaria*, in *The Early Christian Centuries*, Rolls Series, 1872, II, 320 (some of these I have drawn directly from the manuscript, where Wright omits or prints inaccurately). The Latin glossator to R thus introduces the *Creatura*: 'Diversitas creaturarum diversitate locutionis in ista sententia ostenditur de personis omnibus et naturis uniuscujusque creaturae inter mortales et universa visibilia et invisibilia.'

The riddle subject is not of fixed gender, but is now masculine, now feminine. This is somewhat surprising, as *creatura* and *framsceaft* are both fem. nouns. But, as I have already noted, there is little insistence upon grammatical gender in the *Riddles*; and in this case the subject is beyond bounds of sex.

In addition to various errors in translation, certain lines of our version are metrically weak or imperfect, 24, 73 a, 84, 86, 87, 101. In many cases the accent falls on unimportant words, particularly on personal pronouns: 32, 49, 73, 88, 89, etc.

41 c. I supply *wealdeþ* not only because *ordstuþum wealdaþ* reproduces *Cr.* 1, 'fulsit ... columnis,' but because the formula *healdeð and wealdeð* appears in 41 e, e in this context. See also *Th.* 75 a, wealdeð and healdeð; 132 a, healdest and wealdest; *Jud.* 22 b, healdend and wealdend. *Wealdan* may govern accusative (*Sfv.* II, 6, c).

41 d. Dr. Bright regards *anwalda* as gen. pl. (= *anwalda*): it seems to me a nom. in apposition to *cyning* (3). Cf. *Gu.* 610, eow onwealdan ealra gesceafta.

41 f. Sievers (*PBB.* XII, 157) regards this as an example of the 'schwellvers.' (see 17 c, d). He had previously changed (*PBB.* X, 500) MS. *swa he ymb þas ufan hæcced* to *swa he hæcced ymb þas*.

41 e. Cf. *And.* 364, Sceo, oððæt hie (hine) semninga ofap oferode (Herzfeld, p. 109).

41 e. **eaghwær.** This word is used in our riddle seven times, as a padding (cf. 41 e, 55, 73, 75, 80, 86), but does not appear elsewhere in the collection.

41 e. The MS. *to þon bleaþ* is metrically objectionable, so I invert as in text with Herzfeld, p. 51.

41 g. **grima.** The word, which is elsewhere used both as simplex and compound in the sense of 'mask' ('helmet'), appears here with the meaning 'specter.' 'Larvula' (*Cr.* 9), which the word translates, is thus explained by the Latin glossator in E: 'Larvas ex hominibus factas aiunt, qui meritis malis fuerint, quarum esse dicitur terrere parvulos, et in angulis garrire tenebrose.' With the Old English meanings of *grima* we find striking parallels in the cognate languages. Grimm, *Teutonic Mythology*, p. 1045, points out that in O. N. *Grima* appears as a name of a sorceress, and that 'the adept in magic assumed a mask, *grima* (p. 1053), a *hulfhamr*, by which he made himself unrecognizable, and went in ling through the air, as spirits also put on grimhelms, helclhelms (p. 1063), often we see the notion of sorceress and that of *mask* meet in one, thus in the Lombard *Leges Rothari*, 195, 379, "*Striga*, quod est *masca*."' Even in Roman times, *larva* is used as both *mask* and *specter* (see Harper's *Latin Dictionary*, s. v.). In 'Larvula' is glossed by O. H. *puca*, Engl. 'puck' (Grimm, p. 500).

41 e. The *eofor* (41 e), which always glosses 'caper' in the vocabularies, is of course the wild boar, while *bara* (41 aa) is the 'mayale' or 'mayalis' (WW. 271, 32, 443, 5 etc.), or 'Mast-schwein' (Jordan, *Alterwörter der Sangesthiernamen*, pp. 200–203). For an account of the wild boar in England from the earliest times, and of his importance in the hunt, see Harting, *Extinct British Animals*, London, 1880, pp. 174. The September illustration in the Anglo-Saxon calendar (Cleo. B. V), which Harting cites, does not represent a boar hunt in the forest, but the care of mast-fed swine (see note to 41 e). The hunting of the boar is thus described, Ælfric's *Colloquy* (WW. 93): 'Far ic to holte ... Hundes bedriffon hyne to me and ic hine forgeaf ... tundende teðer of tuſode hyne.' So 'þar fore wæl *tusc*, *fyr*' is mentioned, Ælfric, *Odes* (WW. 142, 11). N. Wright observes (*The music of Beowulf*, pp. 69, 70), 'It would seem by this that boar hunting was not uncommon in the more extensive forests.'

41 a³ **bidsteal gifeð.** Cf. *Jul.* 388, bidsteal gifeð.

41 a⁴ **ænlg ofer eorþan.** So 95 b 18, *Gn.* 727.

41 a⁶ **se ana God.** For Barnouw's note upon this phrase, see Introduction ('Form and Structure').

41 a 8 The Old English glosses to the original of this passage (*Cr.* 13–15) are interesting: 'odorato' is glossed by *swecendre* (C), 'flagrantior' by *stincendre* (C) and *swecendre* (R), 'purpureis' by *readum* (C), 'connexa' by *gesomnodre* (C), and 'rosetis' by *wyrtruman* (C).

I have adopted, in lines 23 to 25 of my text, Grein's additions; but these are so violent that it is perhaps quite as wise to abide by the readings of the MS.,

> fe com on stence — strengie þonne rœdis
> o[þe rose sy — [s. r. or *fæ*] on eorþan tyrf.

The second line obviously lacks alliteration; but such a lapse is not particularly conspicuous among the metrical weaknesses of this translation. With *on eorþan tyrf* compare *Fin.* 300, of þisse eorþan tyrf.

41 a 24 **rose . . . lilie.** Hoops remarks, *Ags. u. Kn.* (1905), p. 615: 'Von eigentlichen Zierpflanzen treten uns in der angelsächsischen Literatur nur die Rose und Lilie entgegen. Doch werden manche der übrigen kultivierten Gewächse, namentlich der Arzneipflanzen, zugleich die Rolle von Zierpflanzen spielen.' He also notes, ib., p. 630: 'Von eigentlichen Zierpflanzen werden in der altnordischen wie in der altenglischen Literatur nur die Rose und Lilie erwähnt.' The history of these among the Indo European peoples is traced by Hehn, *Kp. u. Ht.* (1902), pp. 247 f.

Luning, *Die Natur*, p. 140, observes: 'In einem Rätsel spricht Cynewulf schon fast wie ein Minnesänger von der Liebe, die der Mensch zu den Blumen trägt.' It is indeed noteworthy that for mankind's love of the lily (41 22) and for the joyous beauty of the rose (41 23–29) the English translator finds no warrant in Aldhelm, who simply mentions them. He, however, praises both flowers in his *De Laudibus Virginum*, Giles, p. 141. Luning adds: 'Auch der *Heliand* spricht von den lieblichen Blumen der Lilie indem er einen an jenes Rätsel anklingenden Ausdruck gebraucht: *Lilie, mid so liohte blomon*' (*Heliand*, 1081).'

For an almost contemporary tribute to Lily and Rose, see Riddles of MS. Bern, 611, Nos. 34, 35, 52. These have nothing in common with the Rose riddle of Symphosius, No. 45. Note the use of *Þæt hafa wrætlic, þæt is lilie and rose* in Old English superstitious forecast (*A. S.* III, 144, 10–13), and their mystical meaning (Thorpe, *Homilies* II, 540, 2): 'Godes gelaðung hæfþ on sibbe lilian. Nat is clǣne dohtung; on Nam gewinne rosan. Nat is martyrdom.'

41 a 31 **þis fen swearte.** For this use of dem. pron. with weak adj. *after* the subst., Barnouw, pp. 219–220, points to **41** a 8, þes wudu fūla; **41** a 31, 8, þēs wong grēna (contrast 36 b 6, se wæta wong); **41** a 9, of þissum strongan stȳle heardan. No other examples are met in the *Riddles*; but compare *Cr.* 450, se brega mǣra, *Beo.* 2070, se maga geonga, 3020, se secg hwata.

41 a 36 **piece ond pynne.** Here the translator falls into the error of associating 'grossas et graciles' with the preceding line (*Cr.* 10) and not with 'figuras' (l. 20).

41 39 Cf. Bede, *Eccl. Hist.* IV, 3: 'Him Dryhten synderlice his digolnysse onwreah.'

41 41 So the poet renders 'tetra Tartara' (*Cr.* 22). Cf. *Chr.* 1533 f.,

> Lege gæstas,
> on wraþra wic wonfulra scolu.

This passage supports MS. *wom* against Gn.[2] *wonn*.

41 46 **frætwum goldes.** The phrase renders Aldhelm's 'fibula' (*Cr.* 25). Fibulæ are thus described by Isidore of Seville, *Origines*, Bk. XIX, chap. xxxi: 'Fibulae sunt quibus pectus faeminarum ornatur vel pallium tenetur a viris in humeris seu cingulum in limbis.' Nowhere else in Europe are found in so small an area so many models of fibulæ as among the Anglo-Saxons. See De Baye, *Industrial Arts of the Anglo-Saxons*, pp. 37 f.; Roach Smith, Introduction to *Catalogue of Anglo-Saxon Antiquities in the South Kensington Museum*; Akerman, *Remains of Pagan Saxondom*, pl. xiv, xviii, xx, etc. Perhaps fibulæ are meant by *And.* 302, *wira gespann* (see Krapp's note).

41 49 **waroð.** *Cr.* 26, 'rhamnis' is glossed by *fyrssum* (C); and 'algis' by *wārum* (C), which, like source and context, supports the meaning 'weed' for the hapax *waroð*. Sievers (*PBB.* X, 154) reads *waroð* and regards the half line as an A type with second stressed syllable short (/ × × / ×). See note to 3 8.

41 50 51 These two lines are repeated in the *B* portion of the riddle, **41** 82 83 (*supra*). **þēs wong grēna.** Cf. *Gu.* 718, se grena wong; *Rid.* **67** 5, grene wongas (note).

41 53 Cf. *Met.* 11 35[b], utan ymbclyppeð.

41 54 **se hearda forst.** So *Ph.* 58.

41 56 **Ulcanus.** Here the Anglo-Saxon genitive form that is found in many proper names (cf. *Saulus*, *Matheus*) renders the genitive of the Latin, 'Vulcani.'

41 57 **leohtan lēoman.** Cf. *Jud.* 191, *Met.* 5 5, *Sat.* 469, leohtne leoman; *A.* 78, leohte leoman.

41 59 *Beobread* (N. E. bee-bread) is always associated with honey in Anglo-Saxon writings (see the many examples offered by Cortelyou, *Die altenglischen Namen der Insekten*, pp. 28–29); and in the Glosses *hunig ond beobread* are found invariably with the lemma 'mel et favum' (*Tib. Ps.*, *Vesp. Ps.*, *Cant. Ps.*, xviii, 11). It is therefore a characteristically English, if free, translation of Aldhelm's 'lenti nectaris haustus' (*Cr.* 31).

41 60 **wermod.** Hoops notes (*Wb. u. Kp.*, p. 481): 'Spezifisch westgermanisch ist der Name des Wermuts (*Artemisia absinthium*).' Here it translates the *absinthia* of Aldhelm (*Cr.* 32).

41 61 **on hyrstum.** Grein, *Dicht.* and *Spr.* I, 133, renders 'im Blattschmuck'; but Thorpe was probably right in translating 'in the hursts.' In this sense the word appears nowhere else in the poetry, but is found often in the *Charters* (B. T., p. 584) both as simplex (with place-names) and compound. See *N. E. D.* s. v. *hurst*. **heasewe.** This renders 'glauca' (*Cr.* 32), which there and in *Cr.* 65 has the meaning 'grayish.' As Brooke freely translates (*E. E. Lit.*, p. 138), 'the bitter wormwood stood pale gray.' See my note to *Rid.* **12** 1.

4 Cosijn, *Aant.* I, 121 (Stalleybrass), p. 510, points to this passage as proof of the derivation of O. E. *ceafor* (O. N. *kafarr*) from *cēfan* (*cafa*) 'to eat', but the weight of the evidence is somewhat diminished by the circumstance that the thought here is derived from Aldhelm's Latin, *calcium furax* (MS. *furex*) rendering Gr. τρίς, 'Cyclopum,' which is glossed in Corpus. Both source and context establish for *geceafor* the meaning 'eat as much as,' rather than *geweorðe*, 'be equal to' (Sedgefield, p. 110). Grimm, p. 570, discusses O. E. *ceafor* (O. N. *kafarr*), citing *Gen. & Ex.* 1543, Þyrscred on fenne gewunad[a]na unsan landes. It is interesting to note that 'Cyclopes' are rendered *ceaflas* (WW 350, 17) and 'Caci' (Cacus, the gigantic son of Vulcan) is the lemma to *ceafor* (WW 350, 19).

4 **-aefes.** Genitive, 'mit Vordersengydes unbestimmten Fürworts' (Wetzel, Madelt, p. 69). Cf. 40, nah is hwyttweges.

4 **pernex.** As Pietsch rightly explains (NL, 454), this strange creature the 'pernex' is brought into being by a complete misunderstanding of the 'plus pernix aquilis' of Aldhelm (p. 35), and, I may add, by a confusion in the mind of the translator of the Latin adjective 'pernix,' not as Schipper suggests with 'fenix' (phoenix), but with 'perdix' (partridge). See Grein, *Sprachsch.* II, 302, who, like Grein, renders 'Rebhuhn'. Chaucer falls into exactly the same error, *Parl. of Fowls*, 344 (1350?), when he renders the 'perdrys' of Virgil (*Ecl.* viii, 85) by 'partriches wynges' (see Lounsbury, *Studies in Chaucer*, II, 305).

4 **hafoc.** The source of this 'accipiter' (p. 30), is glossed by *ƿeax* [...] (C), the 'sanguinus' or 'sanguineus' of the Corpus. For hawking among the Anglo-Saxons, see note to 57, 20.

4 **-ferhtum.** The word 'elphin' (p. 35) is glossed by *wodbinde wuduƿale* (C) and *elfenne* (R).

4 **sweglwynnes . . . regnwyrm . . . fenyce.** These three words correspond to Aldhelm's (p. 35) 'humbrones et limax et tarda testudo paludestris,' which are glossed in the Cambridge MS. by *scrafan* . . . and *snaiȝ* . . . and *scrafan* . . . (Rawlinson). Wülcker, *Anz.* XXX, 385, cites our passage and points out that in the Corpus *scrafan* is always the gloss to 'limax' (WW 121, 31; 311, 20; 433, 6) and *snaiȝ* to 'testudo' (WW 101, 6; 103, 33; 301, 30) and 'tarda' (WW 433, 5). *Scrafan* glosses 'humbrones' (WW 31, 6; 433, 5), which in one place (WW 433, 5) is rendered by *snaiȝ*.

4 **-gores sumne . . . wihte.** These lines are but a close translation of Aldhelm's 'tum subsidet . . . ardentis cantharus aetre' (p. 35). 'Cantarus' is the lemma to *sumne* in many glosses (WW 111, 25; 198, 10; 303, 5). In the present case the [illegible] is clearly indicated.

5 **se hara stan.** Mead says, *Journ. of Germ. Philology*, IV, 100, 'Seven times in Anglo-Saxon poetry is *hār* applied to heavy, gray stone, once to the gray cliff, four times to armor, once to the sword, once to the ocean, once to the gray heath, three times to the wolf, twice to the frost, and seven times to warriors, in each case with some touch of conventionality and with an apparently slight feeling for the color' (cf. *Beow.* 888, 2553, 2931, under *hārne stān*, 1411, under *hārne stān*, 5471, under *hārne stān*). See my note to 22, 11, *hār bolster tredd*.

5 **-pes hyda wyrm þe her on flode gæd fotum dryge** misses the sense of the Latin and seems an over-elaborate rendering of 'puppula lymphae'

(C 40), but compare Aldhelm, *Ten mata* m. 3, *De Pippula*, l. 6, 'pedibus gradior super aequora sicce.' Our translator would seem to be acquainted with other riddles of Aldhelm besides the *De Creatura*. Yet we are told of the 'tippula,' by the Latin Glossator in R, 'Tippula parvum animal et brevicrurum . . . et pauca cum siccis pedibus super aquas posse ambulare.' According to Cockayne, p. 96, this insect is of the family of *Hydrometridae* or *Waterers*.

41 6–7. As I have pointed out, these lines have no relation to the Latin 'testis mellior extat' (C 43) and suggest another version of Aldhelm's enigma, but it is possible that they were inspired by 'clevon pluma' (C 41), which is not translated in the proper place.

41 8–9. The riddler (*B*) neglects his source (C 61 or 62), in which is found no suggestion of *Zacchaeus arena*, so that he may repeat 41 9–11 (*supra*). The Glossator renders Aldhelm's 'tendon' by *a rem tabescit*.

41 9–11. As already noted, these lines seem to convey an exactly opposite meaning to Aldhelm's 'Intra me . . . nihil per saecula conetur' (C 63). Prehn renders, p. 118, 'Nicht ist ausser mir irgend ein ander Wesen gewaltiger im Weltleben', but for the sense of *under* I find no warrant, while Grein's interpretation (*Dicht.* II) 'unter mir' involves a contradiction in terms. All difficulties would disappear, if it were possible to regard *woldende* as dat. sing. of pres. part. qualifying the fem. *ea* (cf. 41 8) and to translate 'Under me ruling, during the world's life, is no other wight,' but unfortunately the order of words opposes this.

41 9 **se mæla hwæl.** Cf. *Whale*, 3, Jam multam hwale. See also *Whale*, 12, where the Whale is a symbol of the Devil (cf. Aldhelm, *Opera*, Giles, p. 110). Jordan says (*Die altenglischen Sängerkonstanten*, pp. 100–110) 'Im Mittelalter waren Walfische in den englischen Gewässern weit häufiger als in modernen Zeiten. Nach Bell, *British Quadrupeds*, p. 388 wurde schon im 8. bis 10. Jh. von den Barken im Kanal Walfischjagd betrieben.' Aus. *Hip. Coll.* [*Colloquy*, WW 94, 5, with Ju for anime hwæl] geht hervor, dass auch bei den Angelsachsen dies nichts Unbekanntes war.' And in der Beschreibung Britanniens. (*West Saxon*) agt Beda: 'Creduntur autem saepenumero et vitulo marino et delphino, nec non et balaenae,' wofür Ælfred: 'Her bioð oft fangene scalu and hrunas and mere-swyn.' Mark the references to whale hunting in Ohthere's voyage (*Orosius*, 1) Aldhelm's 'ballena' (C 69) is glossed by *Cleopatra*, *hrune*. For etymology of *hwæl*, cf. Hoops, 'Web- und Waffisch,' *Engl. Stud.* XXVIII, 97–99.

41 10. Cf. *Whale*, 30, gar eorge eged, grimd ge eoro (*Cotton*).

41 11 **swearian syne.** The MS reading is supported by the large number of weak adjectives in *Kid* 41 (ll. 30, 50, 99) and by the 'eye' meaning of *wrae* (cf. *Kid* 33). There is also in keeping with the context, whether we render with Grein, *Dicht.*, 'mit dunklem Auge' or with B. J. p. 87, 'with darkened vision.' Henzfeld reading *swearte sarene* has, however, much in its favor, if we render Aldhelm's 'cruda' (C 69) and is paralleled by *Kun* 31, *be eyrum sare*.

41 12–13. This seems at first a very wide departure from Aldhelm's 'cremor oleat (C *exudet*, *exudet*) quo corpora vermis' (C *bombicorum*, P *bombicorum*), but *bend æfter*, the word chosen also by our translator (see 67 2–3), catches like the Cambridge and Royal glosses, the central idea of the Latin, for, as Cockayne shows,

(*Die altenglische Namen der Insekten*, p. 114), it is always found as a gloss to 'obiensis' in WW., and is the 'Kratzmilbe des Menschen, Sarcoptes hominis.' 'Die Krätze zeigt sich meistens an Handgelenk, Ellbogen, Knie u.s.w. und wird durch Unreinlichkeit der betreffenden Körperteile sehr begünstigt. Die Hände werden am wenigsten sauber gehalten, deshalb ist es kein Wunder dass die Kratzmilbe den Namen *handcorn* führt.'

41.98 **hwite loccas, | wræste gewundne.** As black hair was held in distavor (cf. note to 43, *corcra Wala*), so fair locks were highly esteemed by the Anglo-Saxons. *Hwæte locc* of our passage has no counterpart in Aldhelm's Latin; and elsewhere in the *Riddles* bright hair is mentioned as indicating rank. In 43 *fealo locc* is applied to the hen with a misleading humor that recalls Chaucer's description of Pertelote; and in 80.4 *hwætlocced* marks the woman of position, *cwēn ælfðēod, hwæt hwealfode* of Roeder, *Die Epitheta bei den Angelsachsen*, Halle, 1899, p. 17, observes: 'Allein im Gegensatz zu den meisten mittelhochdeutschen Dichtern, die fast anatomisch zergliedernd eine schöne Frau beschreiben (Weinhold, *Deutsche Frauen*, 1882, I, 224 ff.), verzichtet die altenglische Dichtung, die im Schillerschen Sinn "naiv" ist, auf anstuhrliche Schonheitsschilderungen. Sie beschränkt sich darauf, fest geprägte Epithete, die an sich meist farblos und unplastisch sind, zu wiederholen.' As an example of this, he notes the frequent mention of light curly hair. But 'this passion for the blonde' is as strongly marked in early Germany and Scandinavia (Weinhold, *D. F.* II, 302; Gummere, *Germanic Origins*, pp. 61 f.).

41.99 **wundne loccas.** See 41.98, *hwæte locc gewundne*, and my note to 26.6, *wit wundenloce*. Brooke observes (*Eng. Lit.*, p. 43): 'The English likened this vast covering of forests to curly locks upon the head and shoulders of Earth . . .

> Upon me wonderfully waxeth on my head,
> So that on my shoulders they may shimmer bright,
> Curly locks full curiously.

This is paralleled by the Icelandic imagery, and we ourselves may compare Keats's lovely phrase of the pines,

> Those dark clustered trees
> Fledge the wild ridged mountains steep by steep.'

41.10, **amæsted swin.** C furnishes interesting glosses to Aldhelm's Latin lines *gemæstadra swina* ('scrofarum') . . . *eolh* ('exungia') . . . *hamme hig gemæstaþ* ('reterunt dum corpora') . . . *hrycg* ('tagis') . . . *swabu* ('subulci' or C 'bubulci')

The September illustration in the Saxon calendar (Fib. B. V; Jul. A. VI) does not represent, as Sharon Turner supposed (Bk. VII, chap. vii), a boar hunt, but 'swineherds ["subulci" or *cuitas*] driving their swine into the forests to feed upon acorns, which one of the herdsmen is shaking from the trees with his hand. The herdsmen were necessarily armed to protect the herds under their charge from robbers.' For the rights and duties of the two classes of swineherds *gafolswabas* and *wītewabas* — see *K. S. L.*, §§ 6, 7; Schmid, pp. 370–378. So in this tract, § 4, p. 374, 'ælc gebur sylle VI hlafas fam inswane, þonne he his heorde to mæstene drife.'

'The importance of swine is seen in the place which the mast-bearing woods occupied in the laws (a fine of six shillings was exacted for masting swine without proper license, *Ine*, 49) as well as the frequency of pastures to which they were driven at certain seasons of the year; for the swine were not allowed in the meadow or on the stubble, for their grubbing and rooting would soon spoil it for the other animals. Domesday Book furnishes abundant evidence of the presence of small woods and coppices used for the purpose of providing mast and mentions 427 porcarii and 2 rustici porcarii, a distinction which may point to the slave assistants and ceorlish swinekeepers. In the charters also there is occasional mention of the mast yielding woods which often formed a part of the boundaries, and the acorns and beechnuts were beaten down by the herdsman, as well as left to fall when ripe. It is needless to multiply instances of swine pastures of which these wood groves formed a part' (Andrews, *Old English Manor*, p. 209). See also Traill's *Social England* I, 213–214.

41 106 The Sow tells us at the close of Aldhelm's riddle *De Scrofa Praegnante* (vi, 10 7–9):

> Fagos glandibus uncas,
> Fructiferas itidem florenti vertice quercus
> Diligo, sic numerosa simul non spernitur ilex.

And the beech-tree is called *brunra bēot*, *Rid.* **92** 1 (note). R contains an interesting gloss to *Cr.* 49, 'glandiferis . . . fagis' (omitted by Wright): 'Fagus et esculus arbores glandifere ideo vocate creduntur qua earum fructibus olim homines vixerunt cibumque sumpserunt et escam habuerunt. Esculus esca dicta.'

41 107 **wrōtende.** The word is always used of swine (B.-T., p. 1277).—**wynnum lifde.** This phrase refers to swine, while Aldhelm's 'laetantur' (*Cr.* 50) points to the swineherds ('subulci').

RIDDLE 42

Dietrich (XI, 473) believes that 'the Mother of many races' is the Earth, and that her offspring are the fruits of the soil, iron, fire, water. The solution is not impossible. Frischbier (*Zs. f. d. Ph.* XXIII, 258, No. 178) offers a Prussian riddle, 'Menschenwelt,' 'Meine mutter hat viele kinder; sind sie gross, verschlingt sie alle'; but this has little in common with our problem. Trautmann (*Anglia*, *Bb.* V, 49), without apparent warrant, suggests 'Fire.' I was once inclined to think that the answer is 'Wisdom' (cf. *Flores*, 1, *Mod. Phil.* II, 562, 'illa mulier quae innumeris filiis ubera porrigit,') and pointed out, *M. L. N.* XVIII, 104, that Wisdom is 'the mother of many races, the most excellent, the blackest, the dearest which the children of men possess' (cf. **27** 18 f. 'Book') — 'blackest' referring to the script of books, the precious products of Wisdom, which is called 'black seed' in one of the best known of world riddles (Wossidlo, No. 70). But the close connection of our problem with the 'Water' riddles points to a like solution here. In **34** 9–10, the Ice says of the Water: *Is mīn modor mægða cynnes þæs dēorestan* (cf. **42** 4), and in **84** 4 'Water' is called *Modor . . . monigra mǣrra wihta* (cf. **42** 2). The variety of her offspring and her service to man, the two motives of *Rid.* **42**,

are elaborated in **84** 8, 25–37. We cannot live here on earth without the food and drink that water furnishes to man (**42** 6–7).

42 2–4 So the riddler describes 'the seas and all that in them is.' Nor, as the close parallel to the Ice problem shows, does he confine himself only to *calle þā þe onhrēraþ hrēo wǣgas* (*Az.* 141), but has in mind the waters themselves, sources and streams. With *sēlestan*, compare **84** 27–28 (Water), *ēadgum lēof . . . frēolīc, sellīc*, etc.; with *dēorestan*, **34** 10 (see *supra*) and **84** 36, *gimmum dēorra*; and with *swearlestan* a word well suited to the *fisca cynn*, Aldhelm, *Cr.* 65, 'in glaucis . . . ballena fluctibus *atra*.'

42 5 **ofer foldan scēat.** Cf. *Chr.* 1533, under foldan scēat; *Met.* 4 52, geond foldan scēat.

42 9 Very like is the closing formula of *Rid.* **29**, which our riddle otherwise resembles in the use of superlatives (**29** 2–3, **42** 2–3) and of *brūcan* (**29** 10, **42** 7).

RIDDLE 43

There is no Latin source to this runic riddle of the Cock (*Hana*) and Hen (*Hen*). Petsch (*Zs. d. V. f. Vk.* VIII, 115) notes that the Cock is the 'erklärte liebling der volkstümlichen kleinpoesie'; and there are many cock riddles, German (Müllenhoff, *Zs. f. d. M.* III, 17), English (Chambers, *Popular Rhymes of Scotland*, p. 326), Norse (*J. G.* No. 289). But none of these bear any resemblance to our problem.

In its mention of all the outbuildings of the Anglo-Saxon mansion, the *Gerēfa*, 11 (*Anglia* IX, 262), includes a hennery: 'swȳn stīgian on odene cylne macian — ofn and āste and fela ðinge sceal tō tūne — ge ēac henna hrōst.' Hens are mentioned in Anglo-Saxon wills (Thorpe, *Diplomatarium*, 509, 18, IIII hæn fugulas). To the early Englishmen the cock is always the 'orloge of thorpes lyte' (for a discussion of *Hancred* as a time-division, see my *Anglo-Saxon Dagmāl*, *P. M. L. A.* X, 1895, pp. 149–152). Hehn, *Kp. u. Ht.*, 1902, 598–600, has considered the place of the Cock and Hen among the Aryans.

43 2 **plegan.** Sievers (*PBB.* X, 520) suggests *plegian* on metrical grounds. Madert, p. 28, notes that in the present strong forms of this verb appear (Sievers, *Gr.*[3], § 391, n. 1). He adds: 'Because Type A with short second stress is often found in the *Riddles*, it is not necessary to accept Sievers's emendation.' *Plegan* is found with the *sēon* construction, *Gen.* 2778, *El.* 245.

43 3 **hwītloc.** See note to **41** 18. So the Hen of Chaucer's *Nonne Preestes Tale* is 'cleped faire damoysele Pertelote' (B. 4060).

43 4 **þæs weorces spēow.** Elsewhere we meet the gen. construction with *spōwan* (that in which any one succeeds) only in *Gen.* 2810 f., þē gīen ā spēow | þæs þū wiþ frēond, etc. The instrumental is usually found (*Spr.* II, 471).

43 5 **bēc.** Cosijn remarks (*PBB.* XXIII, 129–130): 'bēc, "buchstaben" wie *Dan.* 735, *ārenbēc* (*PBB.* XX, 115)? Aber der schreiber schrieb den text seiner rätsel gewis nicht in runen, nur die zu erratenden wörter.' *Þām þe bēc witan* is probably used conventionally for 'wise' or 'learned men.'

43 8–11 For Sievers's discussion of these runic lines (*Anglia* XIII, 3 f.) see Introduction ("Authorship").

43 9 '*Se torhta æsc* wird der Baum genannt wegen seiner hellgrauen oft silbern schimmernden Rinde; eigentlich ist an dieser Stelle die Rune æ gemeint aber das Beiwort bezieht sich natürlich auf den Baum' (Hoops, *Altengl. Pflanzennamen*, pp. 30–37). Luning (*Die Natur* etc., p. 136) cites the *Edda* (*H. Hu.* ii, 36), *ítrskafðr askr*, 'wol von der silbergrau schimmernden Rinde.' For further discussion of the Ash, and of its use as a spear, see notes to *Rid.* 73.

43 11–15 In *Spr.* II, 121, Grein explains *hwyle* (l. 11) as *ei qui* or *si quis*, and in *Dicht.* translates:

> dem der des Hort-Thores
> Verschluss erschloss durch des Schlüssels Kraft,
> Der dieses Rätsel vor den rathenden Männern
> Hütete sinnfest dem Herzen bewunden
> Mit kunstvollen Banden.

I dissent utterly from this interpretation, and regard *hwyle* as simple interrogative, and *clamme* as the antecedent of *þe* (l. 13). So I translate 'which (of the rune-letters) unlocked, by the power of the key, the fastenings of the treasury-door, that held (i.e. protected) against those skilled in mysteries (*rȳnemenn*) the riddle (i.e. its solution) fast in mind, covered in heart by means of cunning bonds?' Just as if one should say 'which letter gave you the clue?'

For a discussion of *hordgates* and *cāgan cræfte*, see my notes to *Rid.* 45 and 91.

43 12 **cāgan cræfte þā clamme onlēac.** With this compare Ælfric's phrase in the introduction to his *Grammar*: 'Stæfcræft is sēo cāg ðe ðāra bōca andgit unlīcþ.' See also *Sal.* 184–185, bōca c[āga] [le]ornenga locan.

43 16 **werum æt wīne.** Cf. 47 1, wer sæt æt wīne.

RIDDLE 44

Dietrich (XI, 473) rightly points out that 'the noble guest' and his servant, who is also his brother, are the Soul and the Body, and that the kinswoman, mother and sister (cf. *Rid.* 83 5) of them both, is the Earth, — mother, because man is molded from her ('mother-earth'); sister, because she is created by the same father (God). The only resemblance to Eusebius, No. 25, *De Anima*, lies in *dēorne giest* and 'accola magnus'; and the leading motives of the two riddles are so different that this slight likeness may be a coincidence, not surprising in view of the demands of the common topic (*infra*). E. Muller, who prints Grein's text and translation of *Rid.* 44, and discusses the problem at length (*Herrigs Archiv* XXIX, 1861, 212–220) believes that in the case of this enigma we have no definite source, but the frequent and popular *motif* of Bódy and Soul journeying through life as servant and master. He points out that spiritual reflection is revealed in the outlook upon eternal punishments and joys, and in the contrast between the two sides of man's nature, but that the popular element appears in the expressions, in the alliterative form, in the turns of speech, and in the single words. He analyzes the vocabulary of *Rid.* 44, word by word, and indicates certain parallels of thought between this and such poems as *The Grave* (Dē wes bold

gebyld), which he considers at length. Mone, *Anz.* II, 235, records a fifteenth-century German riddle, obscure and full of symbolism, containing, among many other puzzling phrases, these: 'My son was my father and my mother and my daughter'; 'I was practiced in the art of healing, and overcame all sickness.' In the margin is given the answer: 'Es ist leib, geist und sel.'

The association of Body and Soul is a favorite theme of Anglo-Saxon poets, not only in the Exeter and Vercelli poems with that single motive, but in the works of the Cynewulfian group (Herzfeld, p. 18). Body and Soul are a married pair, *Gu.* 940, *Jul.* 697–701, and are companions on a journey, *Chr.* 176, 1036, 1326, 1580, *Gu.* 810, 1149, *Jul.* 714, *Ph.* 513, 523, 584 (Dietrich, XII, 246; Gaebler, *Anglia* III, 512); but we meet them only here in the relation of servant and lord. For the bibliography of Body and Soul *Streitgedichte*, see Kleinert, *Ueber den Streit zwischen Leib und Seele*, Halle, 1880; Wright, *Poems of Walter Mapes*, Camden Society, Appendix; Varnhagen, *Anglia* II, 225; Rieger, *Germania* III, 398 f.; *Zs. f. d. Ph.* I, 331–334; Bruce, *M. L. N.* v, 193–201.

44 1 Cf. 95 1, indryhten ond eorlum cūð.

44 2 **giest in geardum.** The phrase recalls not only the *accola magnus* of Eusebius, but the well-known lines of Hadrian's Address to his Soul:

> Animula vagula blandula,
> Hospes comesque corporis,
> Quae nunc abibis in loca?

Cf. *Chr.* 819–820, sāwel in līce | in þām gæsthofe; 1480 f.; *Exod.* 534, þysne gystsele (the Body). Cook in his note to the *Christ* passage (p. 166) points to 2 Cor. v, 1, 'our earthly house of this tabernacle.' A play upon words, *gast* and *gāst*, was perhaps intended by the riddler; if so, it was lost in the later *giest*, the scribe's form.

44 2–4 Compare *Ph.* 613:

> hungor se hāta nē se hearda þurst,
> yrmðu nē yldo.

See also *Chr.* 1660, Nis þǣr hungor nē þurst.

44 4–5 Cosijn, *PBB.* XXIII, 130, pointed out that the additions of Grein were unnecessary to either sense or meter (see my text). As in 41 96, *Dream* 98, *sē þe* = *þone þe*.

44 5, 8, 16 **esne.** About the social position of the *esne* there has been much discussion. Kemble, *Saxons in England* I, 8, p. 176, thinks that he was a poor free day-laborer serving for hire; while Maurer, *Kritische Ueberschau* I, 408, whom Andrews follows (*Old English Manor*, p. 194) would place him in a special class of the unfree as 'one who received for his work servant's wages.' For a judicial discussion of his status, see Schmid, *Gesetze*, 'Glossar,' s. v. No one denies, however, that he was originally of the servant class, and that he was of a higher rank than the *þēow* or *wealh*. Bartlett, *Metrical Division of Paris Psalter* (1896), p. 21, shows that *esne* as 'slave' is specifically Anglian. Klaeber, *Anglia* XXVII, 263, points out that *esne* in West Saxon is archaic, but it appears frequently in the oldest laws (only once in the later, *R. S. P.*, § 8); and continued long in the North

(R., Lind., Rit.). While *esne* as 'slave' is replaced by *þēow*, *esne* as 'vir' appears in Ælfric, *Old Test.*, and in Byrhtferth (*Anglia* VIII, 321; 331, 33). In the *Riddles* the word is used in both senses: in **28** 16[b] it seems synonymous with *ceorl*; is applied to a servant by contrast with *frēa* in **44**; and refers simply to man or youth in the coarse riddles, **45** 4, **55** 8, **64** 5. Compare Jordan, *Eigentümlichkeiten des anglischen Wortschatzes* (1906), p. 91.

44 6 **on þām sīðfæte.** For references to the common journey of Body and Soul, see *supra*.

44 7 **findað witode.** Cf. *Gu.* 890, witude fundon.

44 10 **forht.** Klaeber says (*Mod. Phil.* II, 145, note): 'Grein's explanation of this *forht* as 'terribilis' in the *Sprachschatz* (so Thorpe, Toller), and his translation "und der Bruder dem andern nicht will unterthänig sein" are open to doubt. It will be better to take *brōþor ōþrum* as parallel to *esne his hlāforde* and interpret *ne wile forht wesan* as a parenthetical clause, "will not live in fear" — a thought well illustrated by the *Discourse of the Soul to the Body*.' I can see no reason for accepting Klaeber's explanation, as both *forht* and *forhtlīc* are used in the active sense of 'formidable,' 'terrible' (*Spr.* I, 326). Indeed, I prefer to begin a new thought with *ne* (l. 10).

44 11[a] **brōþor ōþrum.** Kluge, *PBB.* IX, 427, cites *Gn. Cot.* 52–53:

> fyrd wið fyrde, fēond wið ōðrum,
> lāð wið lāþe.

As in **4** 42[b]–43[a], *scēor wiđ ōþrum*, | *ecg wiđ ecge*, double alliteration is avoided in the second half-line of the Gnomic verse by avoidance of *fēond wiđ fēonde* (contrast, however, **51** 4[a], *fēond his fēonde*).

44 14 **mōddor ond sweostor.** The relationship of the earth to the body and soul of every man suggests *Rid.* **83** 5, *eorþan brōþor*, and the Anglo-Saxon prose riddle. The one Anglo-Saxon prose riddle, a relationship problem found in MS. Vitellius E. XVIII, 16 b, has been printed by Wanley, *Catalogue*, p. 223, by Massmann, *Mones Anzeiger*, 1833, p. 238, by Grein, *Bibl.* II, 410, and by Förster, *Herrigs Archiv* CXV, 392 (see my note to 'secret script' of *Rid.* 37). I give Varnhagen's reading as presented by Förster: 'Ðū þe færst on þone weg, grēt ðū mīnne brōðor, mīnre mōdor ceor[l], þone ācende mīn āgen wīf, *and* ic wæs mīnes brōðor dohtor, *and* ic eom mīnes fæder mōdor geworden, *and* mīne bearn syndon geworden mīnes fæder mōdor.' Dietrich (XI, 489) believes that in the first part of the riddle (cf. *mīn āgen wīf*) a man is speaking, in the second a woman; so he regards the problem as double, and gives the two answers 'Day' and 'Eve.' Grein, *Germania* X, 309, gives the solution 'Eve,' and meets all difficulties in his analysis and translation: 'Grüsse du meinen Bruder (Adam), meiner Mutter (der Erde) Bauer (*ceorl*), den mein eigen-Weib (die der Eva unterthane Erde) gebar, und ich war meines Bruders (Adams) Tochter und bin meines Vaters (Gottes) Mutter geworden (als Ahnfrau Christi) und meine Kinder sind geworden meines Vaters (Adams) Mutter (Erde, d. h., sie sind im Tode wieder zur Erde geworden).' This solution finds striking confirmation in the circumstance that Schick and Förster (*Herrigs Archiv* CXVI, 367–371), working in entire ignorance of Grein's article, reached the same conclusions as he, point for point. Complex and sophisticated

though this prose riddle may seem, it is full of popular motives common in riddle and dialogue literature (see my note to *Holme Riddles*, No. 78, *P. M. L. A.*, XVIII, 202; Kemble, *Salomon and Saturn*, pp. 205–208; Forster, *Furnivall Miscellany*, pp. 80 f.).

44 16 **eðþa.** The Northern form of West Saxon *eðþe*, which is found as *eþþa* (Rush. *Matt.* v, 17), and as *eþþka* (*Bede's Death-Song*, l. 4), is considered by Sievers, *Gr.*[3], 317, and by Madert, p. 29. See also *PBB.* XXIV, 403 f., 504, on 'oder.' — **þe ic her ymb sprice.** Cf. 24 11, þæt ic þēr ymb sprice (see note).

RIDDLE 45

To this obscene riddle Dietrich (XI, 475–476) offers two answers, 'Key' and 'Dagger Sheath.' Either or both may be correct (see my article, *M. L. N.* XVIII, 6), as each has strong support. The first is favored by Rolland's fifteenth-century French riddle (No. 144), by Eckart's Low German queries (Nos. 222, 223), by Wossidlo, Nos. 145[4], 434 n[2], and by the very lively problems in the *Íslenzkar Gátur* (Nos. 603, 607, *Skrá og Tvíkvíð*), all of which bear many resemblances to the Anglo-Saxon; the second is sustained by Wossidlo, No. 434 i[2], and by the very similar English puzzle in *Holme Riddles*, No. 130, and in *Royal Riddle Book*, 1820, p. 11. As the Anglo-Saxon key is associated with women (Wright, *Celt, Roman and Saxon*, p. 491), and this object hangs *bi wæres þēo*, Dietrich inclines to the second solution; but Trautmann has shown (*BB.* XIX, 192–195) that the words of the riddle better suit the first answer, as the key is hollow in front (45 2[b]), is stiff and hard, and is the active agent of the last lines of the riddle. But, as I have pointed out (*M. L. N.* XVIII, 6; XXI, 102; see Introduction), it is unwise to dogmatize over the answers to Anglo-Saxon riddles of this class. It is probable that the collector himself knew and cared little about the original solutions, since any decorous reply would adorn his unseemly tale. The element of *double entente* in such problems is completely overlooked by Walz in his discussion of *Rid.* 45 (*Harvard Studies* V, 205). For the duties of the Key, see *Rid.* 91 and my explanatory notes. *Rid.* 45 is closely bound by its diction to other obscene problems, 26, 46, 55, 63, 64 (see Introduction).

45 1 As Trautmann has noted (*BB.* XIX, 194), *þēo* represents the dissyllable *þēoo*, demanded by the verse.

45 2 **foran is þyrel.** In 91 5 the Key is described as *þȳrel*.

45 3, 4 **frean . . . esne.** Trautmann (*BB.* XIX, 194–195) remarks that '*esne* has here not the meaning "servant," but the more general sense of "man."' In any case the *esne*, who is the lord of the key (compare the 'comitatus' of 18 and 24), is not to be contrasted with *ðēn*, as Grein does in his *Dicht.* when he translates the latter as 'Fürst,' the former as 'Untertan.' Contrast the use in *Rid.* 44 (see my notes).

45 4–5 Trautmann (*BB.* XIX, 195) makes the rather obvious comment that it must have been very customary for men in Anglo-Saxon times to wear long garments (see *Rid.* 55 3–4). This fashion is illustrated by scores of pictures in every illuminated manuscript. See Strutt, *Horda Angelcynna*, p. 40; Fairholt, *Costume in England*, 1885, I, 42.

45 6 It is hardly necessary to assert, *contra* Trautmann, that the riddler in his use of *hangellan* had not in mind the fem. gender of *cǣg*, the subject of the problem. In the *Riddles*, as I have several times pointed out, there is no such insistence upon grammatical gender (see **24** 7, **25** 7, **36** 3 and *Leid.* 3, **39** 6 7, **41** passim).

45 7 **efenlang.** Trautmann is right in substituting this for MS. *efe lang*, which Grein, *Dicht.*, renders 'die langliche(?),' but which in *Spr.* I, 218, he thus explains '*efe-lang* fur *efenlang* (*emlang*, *emnlang*, Lye), adj. gleichlang? Wright, *Prov. Dict.*, giebt ein engl. *evelong*, "oblong."' As Trautmann says, '*efen lang* finds support in *efen-eald* and *efen swiðe*, and the sense demands the meaning "gleichlang," "just as long."' *Efenlang ǣr*, in its position at the end of the first half line, suggests **95** 4, *mē fremdum* (MS. *fremdes*) *ǣr*, where adjective and adverb stand in the same relation.

RIDDLE 46

Dietrich (XI, 474) suggested, somewhat doubtfully, 'Bee'; but Herzfeld and Trautmann have independently given the obvious solution 'Dough.' As I have noted (*M. L. N.* XVIII, 103), confirmatory evidence is overwhelming. The riddle appears in various forms in modern Germany (Eckart, Nos. 88, 440, 506; Wossidlo, Nos. 71, 126), does service in the fifteenth century (Kohler, *Weimar Jhrb.* V, 329 f., No. 30), is cited twice in Schleicher's Lithuanian collection, p. 195, and is known to English peasants (*Royal Riddle Book*, Glasgow, 1820, p. 4).

Hoops, *Wb. u. Kp.*, p. 595, shows that among the Anglo Saxons wheat was the chief grain for bread [Thorpe, *Homilies* II, 460, 16] in the midlands and the south, where the climate favored its cultivation; while in the north, as earlier upon the continent, barley was the staple grain. In the ninth century the supply of wheat exceeded the home demand. Hoops points out that in the *Egils Saga*, chap. 17, 7, the Norwegian Thorolf about 875 sent his people to England to buy wheat and honey, wine and clothes.

Leo, *Rectitudines Singularum Personarum*, pp. 198 f., describes the various breads of the Anglo-Saxon: '*Gesufel hlaf* [Kemble, *Codex Dipl.* I, 193, 296; Th. *Hom.* II, 460, 32; Schmid, *Gesetze*, p. 166, 'Glossar' s. v.] ist brot was man zu anderen speisen hinzu isst, denn *sufl* ist alles was zum brot als zukost genossen wird . . . es scheint also was wir nennen hausbacken brot zu sein; *clǣn hlaf* [Thorpe, *Hom.* II, 460, 16] ist ohne zweifel noch ein besseres waizenbrot . . . es ist brot vom reinsten mehl; *þeorf hlaf* ['azymus panis,' ungesauertes brot; see Thorpe, *Hom.* II, 264, 3] mochte dem schweren, schwarzen brot (*þúngr*, *þyckr hleifr*) der alten Nordlander entsprechen, worin auch die Kleien waren.' See also Bouterwek's *Einleitung zu Cædmon*, pp. XCI f. Wright, *Domestic Manners*, p. 29, notes that in the many illustrations of feasts in the manuscripts the Anglo Saxon bread is in the form of round cakes, much like the Roman loaves in the pictures at Pompeii. Bread making by Anglo Saxon ladies, as suggested by the etymology of *hlǣfdige*, is discussed by Heyne, *Fünf Bücher* I, 58, 119, II, 268. In our riddle we have the most vivid description of the woman's work of kneading.

46 1 **weaxan.** The MS. *weax* is retained by Thorpe, Grein, and Wulker; and Grein in *Dicht.* renders 'ein Gewachs,' but in *Spr.* II, 276, follows Dietrich XI,

474, in regarding '*weax* = *wēacs* oder *wāces*, gen. n. von *wāc*, "weich."' Sievers's suggestion *wāces* (*PBB.* X, 520) finds support in **62** 9, *rūwes nāthwæt*, in **55** 5, *stiþes nāthwæt*, and in **46** 3, *banlēase*. But I prefer the reading of Herzfeld (p. 69) and Holthausen (*I. F.* IV, 387), *weaxan*, which accords with both the grammar and the sense of the passage, as well as with the metrical demands of **46** 1b.

46 2 **þindan ond þunian.** The swelling of the Dough is naturally the *leitmotif* in the popular problems that I have cited.

46 3 **brȳd grāpode.** Cf. **26** 7, hēo on mec grīpeð.

46 4 **hygewlonc.** So, under the same circumstances, the woman in **26** 7 is *modwlonc*, and in **43** 4 *wlanc*. Cf. **46** 5, *þēodnes dohtor*, with **26** 6, *ceorles dohtor* (see my note).

46 5 **þrindende.** Thorpe's reading *þindende* is supported by **46** 2, *þindan*, and Grein's conjecture *þrintende* by *Mod.* 24, *þrinteþ*, and by *Rid.* **38** 2, *āþrunten*. The MS. form is a hapax-legomenon.

RIDDLE 47

This query of 'Lot with his two daughters and their two sons' (T. Wright) is one of the oldest and best known of relationship-riddles, as I have twice shown (*M. L. N.* XVIII, 102; note to *Holme Riddles*, No. 10). Schechter ('Riddles of Solomon in Rabbinic Literature,' *Folk Lore* I, 1890, p. 354) cites this from *Midrash Hachephez* (Brit. Mus. Yemen MS. Or. 2382) as the second query proposed by the Queen of Sheba to Solomon (compare Friedreich, pp. 98–99, citation of an older Midrash; Hertz, 'Die Rätsel der Konigin von Saba,' *Haupts Zs.* XXVII, 1–33; Wünsche, *Rätselweisheit bei den Hebraern*, p. 16). It appears twice in Reusner's collection (I, 335, 353), in the second case as a mock epitaph; is noted by Wossidlo, No. 983, notes, in several modern German forms; and is considered by Petsch, p. 14. Compare the Scandinavian versions (*Íslenzkar Gátur*, Nos. 594, 688, and Hylten Cavallius, *Gator ock Sporsmål fran Várend*, No. 117), and the English forms (Chambers, *Popular Rhymes*, p. 113, and Gregor, *Folk Lore Soc. Publ.* VIII, 76). The Reusner version (I, 353) reads:

> Wunder über Wunder,
> Hier ligt begraben under
> Mein Vatter und dein Vatter,
> Und unser beider Kinder Vatter,
> Mein Mann und dein Mann,
> Und unser beider Mutter Mann,
> Und ist doch nur ein Mann.

Our query seems to have had no vogue in the Middle Ages, yielding in favor to such riddles of strange family ties as those of the Reichenau MS. 205 (Mullenhoff and Scherer, *Denkmäler*[3], 1892, p. 20) and *Strassburg Rb.*, No. 305, or of incest as that proposed by the King in the Apollonius story (Riese, *Apollonius von Tyrus*, 1893, chap. iv; *Gesta Romanorum*, chap. 153; Shakespeare's *Pericles*, i, 1).

In our riddle the theme is given a Germanic coloring by **47** 1, *wer . . . æt wīne* (cf. **43** 16, *werum æt wīne*), by **47** 5, *æþelinga*, and by **47** 7, *eorla ond idesa*. Compare

with this riddle-treatment the Anglo-Saxon version of the story of Lot and his daughters, *Gen.* 2598–2613 (see prose *Genesis*, xix, 30–38).

47 4 **freolico frumbearn.** Cf. *Gen.* 968, frēolīcu twā frumbearn; 1189, frēolīc frumbearn; 1618, ful frēolīce feorh, frumbearn Chames.

47 6 **eam ond nefa.** See note to **39** 6–7. Other half-lines of shortened A-type (´ ´ ´) are noted by Herzfeld, pp. 44–49; compare **18** 11, **39** 6–7, **43** 2(?), **93** 10, etc. (Introduction).

RIDDLE 48

It hardly needs Prehn's long discussion (pp. 220–223) to establish the obvious connection between this 'Bookmoth' riddle and its source, the 'Tinea' enigma (No. 16) of Symphosius:

> Litera me pavit, nec quid sit litera novi.
> In libris vixi, nec sum studiosior inde.
> Exedi Musas, nec adhuc tamen ipsa profeci.

Of the Anglo-Saxon version, Dietrich remarks (XI, 451): 'Hier ist besser erzählung statt der eignen rede der unbedeutenden personlichkeit eingeführt und, was sonst nicht wieder vorkommt, der gegenstand selbst genannt, und somit nur das buch zu rathen übrig gelassen.' As Prehn points out, the *leitmotif* of the Symphosius problem (see **48** 5–6) appears in the 'Bookcase' riddles of Aldhelm ii, 14, and Eusebius, No. 33 (see *Rid.* **50** 11). Our riddle is found not only in *Íslenzkar Gátur*, No. 761, but in many modern English forms: *Holme Riddles*, No. 13; *Wit Newly Revived*, 1780, p. 2; *Royal Riddle Book*, p. 14 ('Mouse in a study'); *Riddles, Charades and Conundrums*, 1822, No. 64.

In *Rid.* **48** we find six lines, where the 'Tinea' enigma has only three; but it cannot be truly said with Herzfeld, p. 29, that the method of **36** and **41** is followed, and that to each line of the Latin two correspond. It is true of the riddler, however, that 'Neue Seiten hat er hier seinem Gegenstande allerdings nicht abzugewinnen vermocht.'

48 2 *Wrǣtlīcu* and *wundor* suggest the usual opening formulas, and *ic gefrægn* connects this riddle with **46** 1, **49** 1.

48 4[1]–5[1] These words suggest the praise of books in *Rid.* **27**, **50**, and **68**, but the closest analogues of *þæs strangan staþol* are found in the description of books in the 'Beech' riddle, **92** 3, *wynnstaþol*, and in *Sal.* 239, *gestrangað hȳ ond gestaðeliað staðolfæstne geþōht.*

RIDDLE 49

This has much in common with *Rid.* **60**; and Dietrich (XI, 474; XII, 235) closely associates the two, offering as a solution to our riddle 'Pyx,' and to its fellow 'Chalice or Communion Cup.' I agree in the main, but I am inclined to think that the Paten or Plate, not the Pyx or Box, the *hūseldisc* rather than the *hūselbox*, is intended in **49**. Yet the distinction between these two sacred vessels (*huselfatu*) is very slight. Both Chalice and Paten are described

by Aldhelm, 'De Basilica Edificata a Bugge,' *P. L.* LXXXIX, 290 (cited by Dietrich, l.c.):

> Aureus atque calix gemmis fulgescit opertus,
> Et caelum tutilat stellis ardentibus aptum,
> Sic lata argento constat fabricata patena,
> Quae divina gerunt nostrae medicamina vitae (see **49** 5).

The ring 'without a tongue' (**49** 4) and 'dumb' (**90** 8), which yet brings by its silent speech to the minds of reverent men thought of the Savior and his wounds, may well be the circle of the golden Chalice or of the Paten. The germ of both riddles is found in Aldhelm vi, 44 f. (*De Crismale*):

> Et licet exterius nitident de corpore gemmae,
> Aurea dum fulvis flavescit bulla metallis,
> Sed tamen uberius ditantur viscera cassa
> Potus qua species flagrat pulcherrima Christi.

To Aldhelm's enigma Tatwine also is indebted (12 1 ff., *De Patena*). The priest, who is introduced in *Rid.* **60**, suggests the Tyrolese riddle of like topic (Renk, *Z. d. V. f. V.* V, 140, No. 17).

> Ich geh' an einen Ort,
> Dort seh' ich einen Mann,
> Der hebt dein' und meinen Vater
> Mit beiden Handen dort.
>
> (Der Priester, wenn er die Hostie erhebt.)

Westwood, *Facsimiles*, p. 108, cites from the *Prudentius* manuscript (Cott. Cleopatra C. VIII) the figure of a priest standing before an altar with a chalice in his right hand (see also Add. MS 24199, cited by Westwood, p. 107, and the Bodenham drawing, Strutt, *Horda*, pl. xxiv).

49 1 Here the MS reads *bringende wes*. Klaeber (*Mod. Phil.* II, 143) rejects the Gn. and W. *bring [w]ridan* and reads *bring sindan*, *sindan* or *windan* being *wridan* > *wridan* (*wrindan*). The form (*ge*)*sindan*, it seems, was not infrequently used; cf. e.g. *Jul. Exam.* 33 (H); *Rids.* 120, 22 (Ca); Wulfstan, 20, 10; and the suppression of the *r* may be regarded as a natural process (*M. L. N.* XXVIII, 114)." Klaeber cites *Vita Hrabi Cuthberti*, 24, 'gemyne þu, Magde, hwæt þu ameldodest, hwæt þu gecwædest ær Mortonda.' I may note also *Charm* vi, 15 (Gn. W. *Rätsel*, I, 320), Ea geændade heo and aÞas swot. I prefer the Gn. and W. reading [*w*]*ridan*.

Klaeber restores the MS version of 49 1 with proper division of lines (see text).

49 2 **hlude | stefne ne cirmde.** *Rid.* 9 1 furnishes, with the same idea, the same metrical division: *hagendre stefne stirmeS*. Cf. 9 3b, hlude cirme; **58** 4b, hlude cirmaN. For occurrences of *hlude stefne*, see *Syn.* II, 88. Grein's references show that *hlude* for *hludan* (with this fem. inst.) is not so rare as Sarrazin (*Engl. Stud.* XXXVIII, 100) would have us believe.

49 3 f. Prehn (p. 224) notes in these lines the 'paradoxe Mischung von teils vorhandenen, teils fehlenden Gliedern' and compares *Rid.* **19**, **34**, **66**.

49 ᵇ **Ryne.** The mysteries of the Eucharist are mentioned by Ælfric (Thorpe, *Homilies* II, 508): 'Wiðutan hi beoþ gesewene hlaf and win ægðer ge on huwe and on swæcce, ac hi beoþ soðlice æfter ðære halgunge Cristes lichama and his blod þurh gastlicre gerýnu.'

49 ᵇ **readan goldes.** Compare 60 ᵃ⁻⁵, goldes tacen. Priests were forbidden by the Canons to use communion vessels of horn or wood: 'And witað þæt heo ælc calic geworht of myltendum antimbre gilden oððe seolfren, glæsen oððe tinen, ne heo he na hyrnen, ne hurn treowen (Ælfric's *Pastoral Epistle*, 15, Thorpe, *A. L.*, p. 401); 'Heo his calic ne of clænum antimbre geworht, unforrotigendlic ond eallswa se disc' (Ælfric, *Canons*, 22, Thorpe, *A. L.*, p. 445). In the British Museum, among the Anglo-Saxon grave-finds, is a silver chalice of 900 A.D., from Trewhiddle, St. Austell, Cornwall (*Proc. Soc. Antiquities*, vol. XX).

49 ᵉ **beþeneah.** I cannot regard the suspicious hapax, MS. *beþuman*, which is received into the text of Th., Gn., W., as aught else than a scribal error for a form very common in both prose and poetry.

RIDDLE 50

Dietrich (XI, 475) suggested 'Cage,' but later (XII, 230–237), and with better reason, proposed 'Bookcase.' This solution caps the query at every point: *gifrum hleum* (50 ᵃ) recalls the Book (27 ᵃ⁻⁸), *hafaþum gifre ond hafaþ wrǽd*; and the precious contents or food of the Case (50 ᵇ⁻⁸) are clearly the sacred treasure of the other riddle. As I have shown above (48⁴ ᵇ⁻⁵), our query belongs to the same class of problems as the enigma of the 'Bookmoth.' And finally, as Dietrich and Prehn (pp. 225–229) have indicated, its last line associates *Rid.* 50 closely with Aldhelmii, 14, *De Arca Libraria*:

> Nunc mea divinis complentur viscera verbis;
> Totaque sacratos gestant præcordia libbos;
> At non ex illorum requeo cognoscere quicquam.

Trautmann, *BE.* XIX, 183–184, regards both *Rid.* 18 and 50 as 'Oven' riddles and finds in them these traits in common: both work by day; both swallow; both conceal costly treasures; men covet the contents of both (so he wrests 18 ᵃ, *men gewealdan*, into *men gealdmað*). But *Rid.* 18 is a 'Ballista' problem (*supra*), and the likenesses to 50 are superficial.

50 ᵃ **anne.** *Bin cest* is fem., and *hord* and *gestrion* neut., while our subject is masc. But grammatical gender is usually disregarded in the *Riddles*.

50 ᵃ **gopes.** Grein, *Spr.* I, 570, accepts the reading of the MS and defines doubtfully either as 'servus' (pointing to O. N. *hér gópa*, 'serva bello capta'; cf. *gopan*, 'capere') or as 'listig,' with reference to *geap*, 'callidus.' Against the first etymology, speaks the length of the vowel in the present word; against the second, the difficulty of associating phonetically *gop* and *gēap*. The second derivation fits, however, both meter and sense: 'eines kundigen (says Dietrich XII, 237), denn das schreiben war eine angesehne kunst.' Cf. *boccræftig*.

50 ᵇ **se wonna þegn, | sweart ond salooeh.** According to Brooke (*Hist. E. Lit.*, p. 130), this is 'the swart thegn with the dusky face' who works with the

student in the monastery; and comparison with **13** 4, *swearte Wēalas*; **13** 8, *wonfeax Wale*; **53** 6, *wonfāh Wale*; **72** 10, *sweartum hyrde*, suggests a servant of Celtic blood. But as *þegn* would hardly be used of one of the lowest class, and as *eorp*, 'brown,' (l. 11) refers clearly to the *bōc-cyst* itself, it is perhaps better to explain this with Dietrich (XII, 237) as 'der schrein aus eichenholz mit eisernem schloss und schlüssel versehen.' In this case, it will be necessary to regard *sendeð . . . him* (5–6) as reflexive. With *sweart ond saloneb* cf. **58** 3, swearte, salopāde (*swallows*).

50 6 **golde dȳrran.** Dietrich (XII, 237) cites *Ps.* 118 127, þā mē georne synd golde deorran (*the words of God*).

50 7 8 Compare the love of princes for books in the 'Membrana' enigma, MS. Bern. 611, 24 1, 'Manibus me perquam reges et visu mirantur.'

50 8 **þæt eyn.** I do not believe with Dietrich (XII, 237) that the word refers to the books, but that the riddler has in mind those who turn to their advantage (cf. **27** 27, tō nytte) the precious volumes ('that which the dumb brown one, ignorant, swallows').

RIDDLE 51

Dietrich (XI, 475) and Prehn (pp. 226–227) give the answer 'Dog'; and find the source of the riddle in Aldhelm i, 12, *De Molosso*:

> Sic me jamdudum rerum veneranda potestas
> Fecerat ut domini truculentos persequar hostes,
> Rictibus arma gerens bellorum praelia patro;
> Et tamen infantum fugiens mox verbera vito.

Here, as in the Anglo-Saxon problem, the subject is a mighty warrior; here he stands in fear of a child, as there of a woman. Herzfeld, p. 69, objects that *of dumbum twām | torht ātyhted* (ll. 2–3) does not suit the Dog; an objection which loses some of its force when we reflect that 'dumb' is often applied to beasts (*And.* 67, þā dumban nēat). *Torht* seems, however, better suited to Herzfeld's solution 'Fire.' According to that scholar the two dumb things which beget the subject of the riddle are the two stones which are rubbed together (cf. Kemble, *Saxons in England* I, 358). Or perhaps we may accept the explanation of the Royal MS. (12, C. XXIII) glosses to the first line of Aldhelm's 'Fire' enigma (v, 10 1) 'Me pater (ferrum) et mater (silex) gelido genuere rigore' (see *Rid.* **41** 78 79). Cf. Bern MS. 611, 23 1–2 (*Anth. Lat.* I, 358):

> Durus mihi pater, dura me generat mater:
> Verbere nam multo hujus de viscere fundor.

To *Rid.* **51** 5–7, 9–10, Herzfeld finds 'a remarkable parallel' in the well-known passage of Schiller's *Glocke*:

> Wohlthätig ist des Feuers Macht,
> Wenn sie der Mensch bezähmt, bewacht,
> Und was er bildet, was er schafft,
> Das dankt er dieser Himmelskraft;
> Doch furchtbar wird die Himmelskraft,
> Wenn sie der Fessel sich entrafft, u. s. w.

Trautmann claims to have arrived independently at the 'Fire' answer, which meets all the conditions of the problem. The 'Fire' riddles of other literatures (*Heidreks Gátur*, 29; Schleicher, p. 198; Chambers, p. 8) are quite different from this.

Fȳr is neut. and the subject of *Rid.* 51 masculine; so the riddler may have had *hig*, masc., in mind; but grammatical gender is little considered in the *Riddles*.

51 1[b] So the Water in 84 1 is *wundrum ācenned*.

51 4[a] **fēond his fēonde.** Cf. note to 44 11[b].

51 5 **wrīð.** Holthausen (*Anglia, Bb.* IX, 358) suggests, for sake of meter, *wri[c]ð*; but the non-syncopated form of 3 sg. pres. of *wrīðan* is, of course, *wrīðeð* (see Madert, p. 62).

51 6 **þēowaþ . . . þegniað.** Cf. *Met.* 29 77, þēnað ond þīowað.

51 7 **mægeð ond mægas.** Cf. *Gn.* 833, mægð ond mægas. — **mid gemete.** So *Beow.* 780.

51 8 **fedað hine fǣgre.** Cf. 54 4, fēddon fǣgre; 72 5, fēdde mec [fǣgre]. For the same idiom cf. 13 10–11, wyrmeð . . . fǣgre, etc. — **hē him fremum stēpeð.** *Stēpan* with dat. pers. and inst. thing is found *Gen.* 1859, 2306, 2365.

RIDDLE 52

'Dragon' is Dietrich's answer (XI, 475–476); and the subject of the problem invites comparison with the *Draca* of the *Beowulf* (2302–2315, 2335 f.). Of the three characteristics of the epic monster pointed out by Schemann (*Die Synonyma im Beowulfsliede*, Hagen, 1882, p. 51), two appear in our *Riddle*: the flying in the air and the guarding of a treasure (Prehn, p. 228). The latter is also mentioned in *Gn. Cot.* 26–27:

Draca sceal on hlǣwe,
frōd, fratwum wlanc.

The resemblance to Eusebius 42, *De Dracone*, is so slight as to preclude all idea of borrowing; it consists in the likeness between the swift flying of our creature and the line,

Concitus ethereis volitans miscebitur auris.

Says Stopford Brooke, *E. E. Lit.*, p. 52, note: 'A new touch is added by Cynewulf. The dragon dives into the waves and disturbs the sea. Like the dragon of Beowulf [?], he has paws with which he walks the earth. These are the four wondrous beings with which the riddle begins.'

Trautmann's first solution, 'Horse and Wagon,' though a common theme in riddle poetry (Woeste, *Zs. f. d. M.* III, 186; *Germania* X, 69), fits only the first two lines of our problem; but his more recent answer, 'Pen and Three Fingers' (*BB.* XIX, 195–198), is not only very apt, but is confirmed by many analogues, as I have shown (*M. L. N.* XXI, 102). The relation of the 'four wights' (1 b) is mentioned not only in Tatwine's enigma, No. 6, *De Penna*, 'Vincta tribus' (Gloss 'digitis'), but in Aldhelm iv, 1 4, 'Terni nos fratres (Gl. "tres digiti scriptores") incerta matre (Gl. "penna") crearunt,' and in the 'Pen' problem (10) of Cambridge MS. Gg. V, 35 (printed by me, *Mod. Phil.* II, 571): 'Tres gemini repunt

stimulati marmore pellis.' Upon this the glossator comments, 'Tres digiti discurrunt in pagina, stimulati, cum acuta penna, vel graphio, vel planitie.' The same motive appears in two 'Pen' riddles from the German and Italian Tyrol, cited by Petsch (*Palaestra* IV, 135), 'Drei führen und zwei schauen zu' and 'Due la guarda e cinque la mena,' in both of which the eyes watch the work of the fingers. The 'black tracks' (2 b–3 a) are found not only in Eusebius, *De Penna* (No. 35), 'vestigia tetra relinquens,' which our riddler did not know, but in Aldhelm's pen query v, 3 4, 'vestigia caerula linquo,' and in the ninth-century 'Lorsch' riddle, No. 9 (*Haupts Zs.* XXII, 260), 'tetra . . . linquit vestigia.' The interrelation of these Latin 'Pen' enigmas is discussed at length by Ebert (ib. XXIII, 200). It is interesting to compare with this motive the description of the Pen, *sīþade sweartlāst*, in *Rid.* **27** 11[a], a riddle which furnishes other parallels to our problem (*infra*). The 'black tracks' appear as 'black seed in a white field' in the riddles given by Petsch (l.c.) and by Wossidlo (No. 70, notes). The other motives of *Rid.* **52** will be discussed below.

Notice the common complaint of mediæval scribes, cited by Wattenbach, *Schriftwesen* (1875), p. 235: 'Calamus tribus digitis continetur (or "tres digiti scribunt") totum corpusque laborat.'

52 4 Here the MS. reads *fuglum frumra fleotgan lyfte*. Thorpe suggested in a note *fromra*, and Grein[2] *framra*. Either of these readings may be rendered 'more rapid than the birds' (cf. *Dicht.*, p. 234). Grein conjectures *flēotga* ('schwimmer') *on lyfte* or *flēot geond lyfte*. Wülker (Assmann) retains for the second half line the MS. reading; while Trautmann (*BB.* XIX, 105, 197) proposes *fugla fultum, flēag geond lyfte*. One abandons reluctantly *fuglum fromra*, as it is not only very close to the MS. reading, but is supported by **41** 66, ic mæg fromlīcor flēogan þonne pernex; but Trautmann's *fugla fultum* makes intelligible a difficult passage, by supplying a subject to *wæs* (l. 3), and is sustained by other descriptions of the Quill, **27** 7, fugles wyn, and **93** 27, sē þe ār wīde bær wulfes gehlēoþan (*raven*). This emendation is, however, very violent; so I suggest *fultum fromra*, which meets equally well the sense of the passage ('the support of the swift ones'—compare **92** 1, brūnra bēot) and is only a slight change from MS. *fuglum frumra*. *Fultum* is used of wings, *Met.* 3 18, nabbaþ hī æt fīðrum fultum. To Trautmann's *flēag geond lyfte*, I prefer *flēag on lyfte*; cf. **23** 15, on lyfte flēag. See also Tatwine 6 3 (*Penna*), 'Nam superas quondam pernix auras penetrabam.'

52 5 **dēaf under ȳþe.** So **74** 4[b]. The passage corresponds in thought to **27** 9–10 (Pen), bēamtelge swealg | strēames dæle.

52 5[b]–6 With *Drēag* Trautmann begins a new sentence. By *winnende wīga* he understands 'not the hand but the arm of the scribe, first because *wīga* points to a masculine word, and secondly because the arm is more properly called a fighter than the hand.' It is hard to feel the force of these arguments. Personally I prefer the 'hand' interpretation.

52 6[b] **sē him wegas tæcneþ.** Cf. **4** 16[b], þe mē wegas tæcneð.

52 7 **ofer fǣted gold.** Dietrich's discussion of this phrase (*Haupts Zs.* XII, 251) is partly invalidated by his misinterpretation of the riddle's meaning; but as *fǣt*, 'plate,' is found *Beow.* 716, 2256, there seems no reason to doubt the correctness of his conclusion (ib. XI, 420) that *fǣted gold* is 'der alte epische ausdruck

gewesen fur das gold in plattenform oder in blätterform.' The adjective occurs ten times (*Spr.* I. 273–274), and the phrase is met in the *Andreas* and *Beowulf* (see also *Husband's Message*, l. 35). If 'bracteatus' is the equivalent of *fāted*, our phrase applies admirably, not to the gold of the inkpot, as Trautmann supposed (*BB.* XIX, 197), but to the illuminated page of the manuscript. Some of the receipts for gilding in this age have been preserved by Muratori and are cited by Sharon Turner (IX, chap. vii): for the embossed gold letters a foundation was carefully laid in chalk, and leaf gold [*fāted gold*] was then employed. Gold is associated in the *Riddles* not only with book-covers (**27** 13), but with the manuscript itself (**68** 17, **92** 4). See notes to **27** 15.

RIDDLE 53

Several answers have been offered. Dietrich (XI, 476), Grein (*Spr.* II, 368; *Germania* X, 308), and Prehn (pp. 278–279) unite upon the solution 'Two buckets bound by a rope which a maid carries,' and I sought to support this by analogues (*M. L. N.* XVIII, 108). Walz (*Harvard Studies* V, 265) suggests 'A yoke of oxen led into a barn or house by a female slave,' but this smacks of fatal obviousness. Trautmann offers first 'Broom' (*Anglia*, *Bb.* V, 50) and later 'Flail' (*Anglia* XVII, 396; *BB.* XIX, 198–199). He thus defends his second solution: 'Die beiden gefangenen sind der stiel und der knüppel. Sie heissen treffend gefangene, weil sie an einander gefesselt sind. Die fesseln sind der riemen, der zwei-, drei- oder vierfach durch die öse des stiels und durch die öse des knüppels geht und so beide teile des dreschflegels mit einander verbindet. Dass beide hart sind, wird niemand bestreiten. Die dunkelfarbige Welsche, die mit dem einen der gefangenen enge verbunden ist und beider weg lenkt, ist eine welsche magd oder sklavin, die den stiel des flegels in der hand hält und drischt.' In *M. L. N.* XXI, 103, I have accepted this answer.

'Chief among the winter duties was the threshing performed in the barn, and although it was to some extent carried on in the autumn, yet the bulk of it was finished during the winter. The scene in the Calendar picture for December is a threshing scene (Strutt, *Horda*, pl. xi). Wheat, rye, barley, peas, beans, and vetches were all threshed, and, next to plowing, threshing was the most important of the farm employments. The grain was bruised with flails similar to those now in use, and it was winnowed by hand' (Andrews, *Old English Manor*, p. 250).

The flail is mentioned in the *Gerēfa* list, *tō ādene flegel*; and in the *Glosses*, WW. 107, 2, 141, 16, *þerscel*, 'tritorium.' Heyne, *Fünf Bücher* II, 54 f., discusses at length the Old English flail and threshing-floor.

53 1–2 **in raced . . . under hrōf sales.** The threshing-floor is mentioned several times in Anglo-Saxon writings: WW. 147, 14, 'area,' *brēda þiling* vel *flōr on tō þerscenne*; *Matt.* iii, 12, 'aream,' *þyrscelflōre* (Lind. MS. *beretūn*, a significant rendering, as barley was the staple of the North); and *Gen.* lv, 10 'aream,' *þerscflōre*. Of the *berebrytta* we are told, *R. S. P.*, § 17, Schmid, p. 380: 'Berebryttan gebyreð corn gebrot on hærfeste æt bernes dure, gif him his ealdormann ann and hē hit mit getrȳwðan geearnoð.' The threshing of the barley is described in *Rid.* 29.

53 1 **in ræced fergan.** Trautmann regarded *ræced* at first as a dative without the ending, but, after Walz's objections, is inclined to consider it as the accusative form (*BB.* XIX, 199). As he rightly says, the case of this word has no effect upon his solution. Both scholars have failed to remark that the same idiom appears in **56** 1–2, ic seah in heall[e] . . . on flet beran.

53 2ª **under hrōf sales.** Cf. *Gen.* 1360, under hrōf gefōr.

53 3 **genamnan.** MS., Thorpe, and Grein read *genamne.* This Dietrich defines 'gleichnamig' (compare O. H. G. *ginamno*, M. H. G. *genanne*, O. N. *nafni*, 'namesake,' 'companion,' Graff II, 1085). Grein is inclined (*Spr.* I, 434) to derive the word from *genafne* (see *nafu* and *nafol*), and would render 'arcte conjuncti.' Holthausen (*Engl. Stud.* XXXVII, 209) follows Dietrich's definition, and reads *genamnan*, which is the MS. form in *Rid.* **54** 13 (*infra*). Thorpe was the first to propose *genumne*, which has been adopted by Trautmann, who renders 'gefesselt,' and by Assmann (Wülker).

53 6 **wonfāh Wale.** See **13** 8, wonfeax Wale (my note).

53 7ᵇ **bendum fæstra.** Cf. *And.* 184, 1038, 1357; *Jul.* 535, 625, bendum fæstne.

RIDDLE 54

Dietrich (XI, 476) answers, 'Battering-ram.' Brooke, who accepts the solution, thus summarizes the poem (*E. E. Lit.*, p. 125): 'The Battering-ram wails for its happy life as a tree in the forest and for all it suffered when it was wrought by the hands of man; yet at the end, like the spear [*Rid.* **73**], it boasts itself of its deeds of war, of the breach it has made for the battle-guest to follow, of the plunder which they take together.' Very similar in transformation motive are the riddles of the Book (**27**), Ore (**83**), and Stag-horn (**93**). The Oak and Ship queries of Germany (Wossidlo, No. 78), deal with a like change in the lot of the tree. Dietrich and Prehn (pp. 229–231) point to the 'Battering-ram' enigma of Aldhelm, v, 8, which has, however, an entirely different aim — a pun upon 'Aries.' The only likeness — which is strong enough to indicate similarity of topic — is between *Rid.* **54** 8ᵇ–10ª and Ald. v, 8 5, 'Turritas urbes capitis certamine quasso' (see, however, Symphosius 84, *Malleus*, 'Capitis pugna nulli certare recuso'). The (*P*)*aries* logogriphs of the monks (*M. L. N.* XVIII, note), have nothing in common with our query. Trautmann's 'Spear' is a possible solution.

Keller (*Old English Weapon Names*, p. 66) notes that there were three kinds of ram in use among the Romans, the first suspended, the second running upon rollers, and the third carried by the men who worked it, often consisting of a mere wooden beam with a bronze or iron ram's head at one end for battering down the walls of the besieged town. No description is to be found in A.-S. literature, the word *ram* being found only in the glosses a few times among lists of war-equipment. Keller, p. 219, cites *Cura Past.* 161 6, Serscaþ Sone weall mid ramum. In *O. E. Glosses* (Napier), 'aries' is in a list with 'ballista.' In Ælfric, *Grammar* 12 4, 'aries,' *hyþ ram betwux scēapum and ram tō wealgeweorce* (WW. 141, 24, 'aries,' *ram tō wurce*); but this ram is perhaps a tool of the mason or *wealltwyrhta*. See Heyne, *Die Halle Heorot*, p. 20, who discusses our riddle.

On what a mighty scale some of these rams were built we may judge from

Abbon's account of the siege of Paris by the Danes in 885 A.D. (*De Bellis Parisiacae Urbis* I, 205 f., Pertz, *Scriptores Rerum Germanicarum*, 1871, I, p. 13): 'The Danes then made, astonishing to see, three huge machines, mounted on sixteen wheels — monsters made of immense oak-trees bound together; upon each was placed a battering-ram covered with a high roof — in the interior and on the sides of which could be placed and concealed, they said, sixty men armed with their helmets.' For an exhaustive description of mediæval battering-rams, compare Schultz, *Das höfische Leben* II, 349 f., 371.

54 1 f. Professor Cook, *The Dream of the Rood*, p. 1, has pointed out the affinity between the opening lines of the riddles of the 'Battering-ram' and 'Spear' (73) and the beginning of the address by the cross (*Dream*, 28–30 a):

> Þæt wæs gēara ĩu — ic Þæt gȳta gemon —
> Þæt ic wæs āhēawen holtes on ende,
> āstyred of stefne mīnum.

'In all these we are reminded of the Homeric scepter (*Iliad* I, 234 ff.), "which," said Achilles, "shall no more put forth leaf or twig, seeing it hath forever left its trunk among the hills, neither shall it grow green again, because the ax hath stripped it of leaves and bark."'

54 2 **trēow wæs on wynne.** Cf. *Har.* 55, se Þegn wæs on wynne; *Beow.* 2014, weorod wæs on wynne. In *Run.* 37, the yew is called *wyn on ēÞle* (see *Rid.* 92 3a).

54 3 **wudu weaxende.** Cf. *Hy.* 4 105, wudu mōt him weaxan.

54 3–4 The same theme is treated in the riddle's mate, 73 1–3.

54 4 **fēddan fægre.** Cf. 51 8, fēdaÞ hine fægre; 72 5, fēdde mec [fægre]. — **frōd dagum.** Cf. 73 3, gēarum frōdne; 93 6, dægrīme frōd.

54 7–8 **hyrstum . . . gefrætwed.** Cf. 15 11, hyrstum frætwed; 32 20, frætwed hyrstum.

54 10 See text for many readings suggested in place of MS. *hy an yst*, which is unintelligible. I prefer to read *hȳ on ȳst*[*e*] *strudon*, 'they plundered in a storm (of battle)' — a very natural metaphor in an enigma (cf. *shour* in Chaucer; Krapp's note to *And.* 1133, *scūrheard*). In the *Skáldskaparmál*, § 48 (*Snorra Edda* i, 416) the battle is called 'a tempest,' *veÐr vápna*. — **strudon hord.** See *Beow.* 3126, hord strude.

54 12–13 The MS. *fǣr genamnan* finds threefold support in the meter, in 53 3 (MS. *genamne*), and in a certain gap in the sense occasioned by the reading of all the editors, *fǣr genam | nān*. But as an acc. *genamnan* cannot be construed with any possible sense of the verb *nēþan*, 'to venture,' I accept Dr. Bright's suggestion, *genamna*, and thus interpret the passage: 'The second was quick and unwearied, if the first, a comrade in a tight place, had to venture into danger.' Holthausen's emendation [*on*] *fǣr* (*Engl. Stud.* XXXVII, 208–209) is, as Dr. Bright points out, unnecessary, since *genēþan* is used more than once in the present meaning with the simple accusative: *Met.* 13 59, sīo sunne . . . uncūÐne weg | nihtes genēÐeÞ; cf. *Beow.* 889, 1656, 2511. The reading *fær*, 'journey,' is barred by the macron of the MS. To the proposed *genamna* Bright prefers *genumne*, Thorpe's suggestion (53 3); but the adopted form is reasonable in its origin, and is sustained by both passages.

RIDDLE 55

Dietrich's 'Oven' and Trautmann's 'Churn' fit equally well *Rid.* 55; but the weight of modern riddle-testimony is on the side of the second solution. Haase offers a similar German query of the 'Churn' (*Zs. d. V. f. Vk.* III, 75, No. 58): 'Unse lange dünne Knecht pumpst unse dicke Diern.' Compare, too, Carstens, *Zs. d. V. f. Vk.* VI, 419; Eckart, Nos. 59, 86, 427, 905; Wossidlo, Nos. 138, 144, many references, 434 u. Despite Dietrich's note (XII, 239), *wagedan būta* seems to me more fittingly said of churning than of the oven-feeding of the baker's boy, and the last lines (10–12) well describe the 'growing' of the butter. The riddle has much in common with the other obscene problems — particularly with 45 and 64.

The *cyrn* or Churn and the *cȳsfet* are mentioned in the *Gerēfa* list, 17 (*Anglia* IX, 264); and the shepherd of Ælfric's *Colloquy* (WW., p. 91) tells us: 'melke hig twēowa on dæg . . . and cȳse and buteran ic dō.' The use of milk and butter among the Anglo-Saxons is considered by Klump, pp. 16–18, 59–60.

55 1 **Hyse cwōm gangan.** Cf. 34 1, wiht cwōm . . . līþan; 86 1, wiht cwōm gongan.

55 2 **stondan in winele.** This reading of Grein, *winele* for MS. *wine sele*, finds strong support in a riddle of the same class, 46 1, *on winele* (MS. *on win ele*, explains confusion in our passage). Though *wīnsele* is sustained by the association of so many of our riddles with the wine-hall (43 16, 47 1; 56 1, in heall[e] þǣr hæleð druncon, 57 11, etc.), yet in such a half-line as *stondan in wīnsele* it is metrically objectionable, as double alliteration is demanded in this form of the A-type (/ × × | / ◡ ×). For this reason Holthausen, *Engl. Stud.* XXXVII, 209, proposes *stondan on staþole*, citing in support *Dream*, 71, *Beow.* 927, *Rid.* 88 7. But, as *stondan in winele* is metrically unimpeachable, there is no need of violent change.

55 3–4 See 45 4–5.

55 5 **stīþes nāthwæt.** Cf. 62 6, rūwes nāthwæt; 93 25, eorpes nāthwæt.

55 6 **worhte his willan.** Cf. 64 7, wyrceð his willan.

55 8 **tillīc esne.** So 64 5. *Esne* is here the servant of *þegn* (l. 7).

55 10–12 These lines describe the butter, the 'fettes kind' of the similar Mecklenburg riddle (Wossidlo, No. 138 b). Lines 55 11–12 have something in common with 50 7–8.

55 10ᵇ **wērig þæs weorces.** Barnouw, p. 215, notes that *weorces* is used here in a double sense, 'des coitus und des butterns,' and compares 43 4, þæs weorces = hæmedlāces.

RIDDLE 56

This problem has found many interpretations. Dietrich's first answer, 'Shield' (XI, 476), he afterwards changed to 'Scabbard' (XII, 235, note). This solution, which has much to recommend it, is accepted by Brooke, who says (*E. E. Lit.*, p. 123): 'Another portion of the sword is also described when Cynewulf, making a riddle on the scabbard, tells of its fourfold wood; and then, in his fancy, likens the sword-hilt to the Cross of Christ that overthrew the gates of Hell and to the gallows tree on which the Outlaw is hung.' Trautmann (*BB.* V, 50) without reason proposes 'Harp.' An ingenious explanation of the problem has been offered by

Felix Liebermann in presenting the solution 'Gallows' or 'Sword rack' (*Herrigs Archiv* CXIV, 163). According to him, these are the conditions of the query: 'A wooden object is meant. It is portable. It appears at the feast. It serves the rich warrior. It receives (?) his sword. It is connected with precious metals. It bears the form of the Cross (in the old broader meaning for which only a vertical pole with a cross-piece is necessary). Its name also serves for the gallows. The word consists of four letters, with which the names of the four kinds of trees begin —(h)l, a, i, h.' By word play, Liebermann believes, *ialh* might well stand for *gealga*, as *i* could be written for *ge* (Sweet, *History of English Sounds*, p. 145; cf. *Bede's Death-Hymn*, l. 3, *hiniongæ*). He adds, doubtfully, that the poet may have had in mind the compound *gealgtrēow*, and therefore considered only the root of the word. This seems far-fetched, but is certainly not a whit more forced than Dietrich's interpretation of *Rid.* 37. The second difficulty, the association of Gallows and Cross, is no difficulty at all, as 'the word *gealga* is used in all the early Germanic dialects to designate the cross on which Christ was crucified' (compare Kluge, *Etym. Wtb.*[5], s.v. *Galgen*; Krapp, *Andreas*, pp. 125–126). The greatest objection to this answer is that the name 'Gallows' is nowhere connected with a sword-rack; but, since in Modern English this name is applied to various objects consisting of two or more supports and a cross-piece (*N. E. D.*, s.v.), the association is not improbable. Jordan, *Altenglische Säugetiernamen*, p. 62, reaches independently the same solution as Liebermann: 'War vielleicht ein reich verziertes, einem Kreuz oder Galgen ähnliches Gestell gemeint, an dem Waffen aufgehängt wurden wie Verbrecher am Galgen?' Personally I do not believe that a logogriph is intended or that the riddler had in mind a sword-rack.

The answer 'Cross' meets all the conditions of the problem. Lines 12–14, which are responsible for Dietrich's 'Scabbard' and Liebermann's 'Sword-rack,' refer, I think, to the restraining influence of the Cross over men's passions, and may be rendered 'The cross (wolf's-head tree) which often wards off (see Sweet, *Dict.*, and B.-T. s.v. *ābǣdan*) from its lord the gold-hilted sword.' I do not believe that our riddler owes aught to Tatwine's enigma No. 9, *De Cruce Christi* (see, however, Ten Brink, *Haupts Zs.*, N. S., XI, 55–70):

> Versicolor cernor nunc, nunc mihi forma nitescit;
> Lege fui quondam cunctis jam larvula servis,
> Sed modo me gaudens orbis veneratur et ornat.
> Quique meum gustat fructum, jam sanus habetur,
> Nam mihi concessum est insanis ferre salutem;
> Propterea sapiens optat me in fronte tenere.

Neither here nor in Eusebius 17, *De Cruce*, is there a single trait in common with our riddle. Though there is no actual likeness between the description of the cross (*Rid.* 56) and that in the *Dream of the Rood*, yet the enigmatic manner of that poem, 'involving quasi-personification and an account in the first person,' so closely resembles the mode of the *Riddles* that Dietrich, who believed our collection to be the work of Cynewulf, used the similarity of method as an argument in favor of his authorship of the *Dream* in the *Disputatio de Cruce Ruthwellensi*, 1865, p. 11 (see Cook's *Dream of Rood*, 1905, p. L). Professor Cook has

pointed out that the opening of the address by the rood (*Dream*, 28–30 a) shows a special affinity to *Rid.* 54 and 73, 'Battering ram' and 'Spear' (see my notes to those riddles).

56 1 **ic seah in heall[e].** So 60 1. **þær hæleð druncon.** So 57 11. Cf. 21 12, þær hy meodu drincað; 68 12, þær guman druncon; 64 3, þær guman drincað; 15 12, þær weras drincað.

56 2 **on flet beran.** So 57 11. **fēower cynna.** See note to 56 9–10 (the woods of the cross).

56 3 **wudutreow.** For the use of *treow* in the *Elene*, as a synonym of *rod* and *beam* (see 56 5, rode tacn; 56 7, þæs beames), cf. Cook's note to *Chr.* 729.

56 3–4 The adornments of the subject recall those of the Sword in *Rid.* 21 6–8, 9–10 (Prehn, p. 279), but they resemble quite as closely the treasures of the Cross in other poems: *El.* 90, golde geglenged; gimmas hxtan; *Dream*, 6 f., Fall þæt beacen wæs | begoten mid golde; gimmas stodan; see also *El.* 1023–1027; *Dream*, 14–17; 23, mid since gegyrwed; 77, gyredon me golde and seoltre.

56 4 **searobunden.** This is a nonce-usage; but see *And.* 1396, searwum gebunden, *Rid.* 57 5–6, searwum | fæste gebunden.

56 5 Cook (*Christ*, pp. xxii, 130; *Dream*, p. 45) furnishes the following examples of the treatment of the Harrowing of Hell theme in Anglo-Saxon literature: in the poetry, the *Harrowing of Hell*; *Chr.* 25 f., 145 f., 558 f., 730 f., 1159 f.; *El.* 181, 205–207(?), 905–913; *Gu.* 1074 f.; *Ph.* 417–423; *Gen.* 1076; *Dream*, 149; *Rid.* 56 6, *Pan.* 58 f.; *Creed*, 30 f.; in the prose, *Martyrology* (Herzfeld), p. 50; Wulfstan, pp. 22, 145; *Bl. Hom.*, pp. 85–89; Ælfric, *Hom.* i, 28, 216, 480; ii, 6.

56 5 **þæs** = *þæs þe* ('ejus qui'). See Madert, p. 84. For other instances of attraction, compare 41 96, 44 6.

56 5–6 Cf. *Gen.* 1075, and to heofnum up hlædre rærdon.

56 6 **burg abræce.** Cf. *Dan.* 63, hie burga gehwone abrocen hæfdon; *Met.* 1 18, abrocen burga cyst.

56 9–10 W. O. Stevens, *The Cross in the Life and Literature of the Anglo-Saxons*, 1904 (*Yale Studies in English*), p. 10, discusses the kinds of wood of which the cross is composed. Among his references are the following. Chrysostom applied to the cross the words of Isaiah lx, 13: 'The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together,' etc. In the Golden Legend (see Morris, *E. E. T. S.* XLVI, pp. 26, 70), the upright part is of cedar, the cross beam of cypress, the piece on which the feet rested of palm, and the slab of olive. Pseudo-Bede tells us (*P. L.* XCIV, 555, *Flores*): 'The Cross of the Lord was made of four kinds of wood, cypress, cedar, pine, and box. But the box was not in the cross unless the tablet was of that wood, which was above the brow of Christ, on which the Jews (?) wrote the title, "Here is the King of the Jews." The cypress was in the earth and even to the tablet, the cedar in the transverse, the pine the upper end.' In *Rid.* 56, the four woods are ash or maple (*ælin*), oak, hard yew, and the dark holly. As Stevens observes, 'Evidently the question was still a matter of individual speculation.' See Meyer, 'Die Geschichte des Kreuzholzes vor Christus,' *Abhandlungen der k. bayr. Akad. der Wiss.*, *I. Kl.*, XVI, Bd. II, Munich, 1881; Kampers, *Mittelalterliche Sagen vom Paradiese und vom*

Holze des Kreuzes Christi, Cologne, 1897; Napier, *History of the Holy Rood-tree* (*E. E. T. S.* CIII, 1894), pp. 43, 47–50, 68.

56 9 **hlin.** 'Der alte Name des Spitzahorns, ae. *hlin* = ahd. *limboum* geriet, weil der Baum selbst in England fehlte [note, "In der kontinentalen Heimat der Angelsachsen kam der Baum vor"], bei den Angelsachsen allmählich in Vergessenheit; er ist nur noch einmal in der Poesie belegt und da natürlich als Feldahorn zu verstehn, die einzige Ahornart, die den Angelsachsen bekannt war.' (Hoops, *Wb. u. Kp.*, p. 272.) — **āc.** 'Der vornehmste Charakterbaum der altenglischen Landschaft war jedenfalls, wie noch im heutigen England, die Eiche, die überall bis nach dem Norden Schottlands hinauf verbreitet war und bei zahlreichen Ortsnamen Gevatter gestanden hat' (Hoops, *Wb. u. Kp.*, p. 259). It is interesting to note the passage in the *Runic Poem* (77–80) in which the Oak is extolled:

> Āc byþ on eorþan — elda bearnum
> flæsces fōdor, — fēreþ gelome
> ofer ganotes bæþ; — garseeg fandað,
> hwæðer āc hæbbe — æþele trēowe.

The close connection between kennings and riddles (see Introduction) is strikingly illustrated by a comparison between the functions of the Oak as a 'feeder of flesh' and a 'ship' in this Runic verse and those in the world-riddle of 'Oak' (Wossidlo, No. 78):

> Als ich klein war, ernährten mich die grossen;
> Als ich gross war, ernährt' ich die kleinen;
> Als ich tot war, trug ich die lebendigen wohl über die lebendigen.

— **se hearda īw.** Compare with this the description of the yew in *Run.* 35–37:

> Ēoh byð ūtan — unsmēþe trēow,
> heard, hrūsan fæst, — hyrde fȳres,
> wyrtrumum underwreþyd, — wyn on ēþle.

'The Yew ("Taxus baccata," O. E. *īw*, *ēow*) is native to the British islands. It is frequently found in the postglacial peat-bogs of England and Scotland, and must have been widely extended in historic times. We meet its name occasionally in Old English "Flurnamen"' (Hoops, *Wb. u. Kp.*, pp. 269–270). The Yew tree is the subject of one of Aldhelm's enigmas (v, 5, *De Taxo*).

56 10 **se fealwa holen.** The *holen* is identified by Hoops (*Wb. u. Kp.*, pp. 256, 616) with the 'Stechpalme' or 'Ilex aquifolium.' That this was native to western Europe and first appears at the end of the oak-period, Hoops shows, ib., pp. 30–31.

56 12 **wulfheafedtrēo.** The *wulfes-hēafod* or 'wolfshead' is the legal expression for an outlaw, who may be killed like a wolf, without fear of penalty (see Grimm, *Rechtsaltertümer*, 3d ed., p. 733). So in the law of Edward the Confessor, Cap. 6, § 2 (Schmid, p. 491), 'Lupinum enim caput geret a die utlagationis suae, quod ab Anglis *wluesheved* nominatur.' Compare Bracton, *De Legibus et Consuetudinibus Angliae*, 159, lib. III, tr. ii, chap. 11, 'Et tunc gerunt caput lupinum ita quod sine judiciali inquisitione rite pereant.'

Jordan, *Altenglische Saugetiernamen*, p. 62, rightly opposes Dietrich's earlier solution 'Shield' (XI, 476), and says: 'Richtiger fasste Grein *wulfhēafod trēo*

als identisch mit *wearg-rōd* "Galgen," "Kreuz," denn *wulfhēafod* bedeutet "Verbrecher, Geächteter." The two significations of 'gallows' and 'cross' are in the mind of Eusebius, 17, *De Cruce*:

> Per me mors adquiritur et bona vita tenetur.
> Me multi fugiunt, multique frequenter adorant;
> Sumque timenda malis, non sum tamen horrida justis.
> Damnavi virum, sic multos carcere solvi.

ābæd. Thorpe suggested *ābād*, 'awaited.' Grein regarded *ābād* as = *ābādeð*, 'exigere,' 'adigere' (*Dicht.* 'bezwingt'). In this he is followed by B.-T., who renders 'repel' or 'restrain' (cf. *Sal.* 478, *ābāde*). Herzfeld, p. 60, regards the word as 'dialectische nebenform des Praes [Praet?] *ābād*'; so Madert, p. 44. Liebermann, *Archiv* CXIV, 163, translates 'abforderte (erlangte).' I accept Grein's explanation of the form, but translate, both here and in the *Salomon* passage, 'wards off' (*supra*). The cross restrains the sword.

56 13 **mādm in healle.** Cf. *Beow.* 1520, dēorum mādme (*sword*); *Waldere* A. 24, mādma cyst (*sword*). The adornments of the Sword are described at length in *Rid.* 21.

56 14 **giedde.** Merbot, *Aesthetische Studien zur angelsächsischen Poesie*, p. 26, in his discussion of the various meanings of *gied*, points out that in this place the word means 'a riddle,' and compares *Gn. Ex.* 4, glēawe men sceolon gieddum wrixlan. He raises the question whether the Anglo-Saxons were not as fond of riddle combats as the old Hindoos.

56 15 **onmēde.** Grein, who reads *on mēde*, translates (*Dicht.*) 'wen es anmutet.' In *Spr.* II, 229, he regards *mēde* as opt. pres. of *mēdan*, impers., 'muten,' 'in mentem venire.' Thorpe reads *onmēde*; and B.-T., following him, renders (s.v. *onmēdan*) 'to take upon oneself,' 'to presume.' Cosijn, *PBB.* XXIII, 130, reads *onmēde* ('sich vermesse'), and compares *onmēdla*, *geanmettan*. Liebermann, *Archiv* CXIV, 163, reads *on mēde* ('sich unterfängt'), and Holthausen (*Engl. Stud.* XXXVII, 200) follows Cosijn.

RIDDLE 57

We may set aside unhesitatingly Lange's 'Turning-lathe' (*Haupts Zs.* XII, 238, note), and Trautmann's 'Flail,' and accept Dietrich's solution, 'Web and Loom,' which he establishes beyond question by an account of the old vertical weaver's beam, derived from the description and illustration (tab. XII) in Olaus Olavius's *Oeconomische Reise durch Island*, Dresden u. Leipzig, 1785, pp. 430 f. 'The *zunnende zaht* is the web; and the warp or chain hangs vertically from the beam, the old jugum, and is stretched underneath by stone weights. The upper end of this is wrapped around the beam and is therefore *hīdfæst* (l. 7); but the lower end, which is the more readily woven and wound from above the more it pushes up, is moved in the work (*hisgo drēag*), because it floats in the air (l. 8, *leolc on lyfte*), and is near the ground only at the beginning. The warp now suffers from a threefold stress of war: first, through the curved wood which moves to and fro (*holt hweorfende*) and carries through the threads of

the woof, but is no shuttle, only a simple wood (*wido*) — and indeed a *wudu searwum fæste gebunden*, . . . because the thread is skillfully bound about (in Old Norse it is called *winda*). Secondly, the woof receives wounding blows (l. 3) by means of the *Schlagbret*, O. N. *skeiđ*, a sword-like board which the weaver swings in his free hand, in order to strike fast the inserted threads. In the third place, spears (*darođas*) are also an evil to the creature, because through the middle of the body of the warp are stuck five transverse pieces, of which the three uppermost are called the shafts, and the two lowest the parting-shaft and the parting-board. The tree that is hung with bright foliage (l. 9) is the upper beam upon which the roll of the still unwoven yarn hangs. The relic of the fight is the web, which, perhaps as *gafol hwītel*, is borne into the hall of the lord.' Dietrich also notes (XI, 476) the verbal likeness between this contest and that in the spinning-song of the Valkyria in the *Njáls Saga*, chap. 158. Weinhold, *Altnordisches Leben*, 1856, pp. 320–321, cites both Olavius and the *Njáls Saga*, and draws from the *Antiquar Tidskrift*, 1846–1848, p. 212, a description of a Faroese loom: 'An dem Webebaume (*rifr*), welcher drehbar auf zwei Pfosten (*hleinar*, *leiner*) ruht, ist die Kette (*garn*, *gadn*, *renning*, *rendegarnet*) unmittelbar und nicht durch die Traden (*hövöld*) angemacht. Das Werft wird durch eine Stange in der Mitte, die auf zwei Pflöcken liegt und über welche die Kette gezogen ist, gespannt, am meisten aber durch die Gewichtsteine (*kliâsteinar*), welche unten an die einzelnen Fadenbündel gebunden sind. Ein grosses lanzenförmiges Gerät von Fischbein (*skeiđ*) dient den Einschlag festzuschlagen, welcher durch einen scharfen Knochen (*hræll*, *rælur*) in Ordnung gehalten ist. Es wird stehend gewebt.' This serves to explain many of the riddles of the *Íslenzkar Gátur*, which are suggestive analogues to *Rid.* 57. *I. G.* 60 considers six objects: (1) Weight-stones; (2) Threads; (3) *Höfold*; (4) Fingers; (5) *Rifur* ('the beam on which the warp is hung'); (6) Cloth. There are in this collection various riddles of weaving and spinning: one of the *Wefstóll* (657), one of the *Wefstađur* (1082), five of the *Wefur* (49, 976, 982, 983, 1110), two of the *Rifur*, 'beam' (339, 851), two of the *Skeiđ* (644, 1088), three of the *Ullarkambar* (79, 81, 82), ten of the *Rokkur*, 'distaff' (447, 499, 536, 737, 798, 912, 1011, 1133, 1140, 1147), and three of the *Snælda*, 'spindle' (383, 576, 853). Still another interesting analogue is the Lithuanian 'Loom' riddle (Schleicher, p. 198) in which 'a small oak with a hundred boughs [cf. *Rid.* 57 9-10] calls to women and to maidens.' Our riddle seems to owe nothing to Symphosius 17, *Aranea*, or to Aldhelm iv, 7, *De Fuso*, although Prehn, p. 232, seeks to find likeness between the Latin and the English; and the parallel furnished by Aldhelm iv, 3 3-5, (see *Rid.* 36, Mail-coat) lies in the nature of the subject.

Parts of the Loom and phases of weaving have already been considered in the notes to 36 5 f. The *Gerēfa* list (*Anglia* IX, 263) mentions 'fela towtōla, flexlīnan, spinle, rēol, gearnwindan, stodlan, lorgas, presse, pihten, timplean, wifte, wefle, wulcamb, cip, amb, crancstæf, sceaðele, sēamsticcan, scearra, nǣdle, slic.' See Liebermann's careful rendering and discussion of each of these 'tools' (l.c.). In the Vocabularies (WW. 262) is a long list, 'De Textrinalibus,' 'Textrina.' For the work of the weaver and his various implements, see Klump, *Altenglische Handwerknamen*, pp. 22–32, 73–89.

57 1-4 Brooke, *E. E. Lit.*, p. 151, renders with spirit:

> I was then within, where a thing I saw;
> 'Twas a wight that warred wounded by a beam,
> By a wood that worked about; and of battle-wounds it took
> Gashes great and deep.

57 2 **wido.** This finds its West Saxon equivalent in *wudu*. The regular Northern form would be *wiodu*. And Madert, p. 128, believes that the absence of the u umlaut of *i* points to the beginning of the eighth century. As *widu* appears in the *Meters* of Ælfred, 13 55, it is evident that the conclusion thus drawn is not of the highest value. — **bennegean.** Only here and 93 16, bennade. *Gebennian*, too, is found only in 6 2, gebennad.

57 3 **heaþoglemma feng.** The direct obj. of *fon* is always acc. except in this passage and in *Sal.* 432 (see Shipley, *Genitive Case in Anglo-Saxon Poetry*, p. 32).

57 4 **deopra dolga.** Cf. *And.* 1244, dēopum dolgslegum; *Rid.* 54 6, dēope gedolgod.

57 4-6 The best comment upon these lines is found in *Rid.* 36 7-8. The *wudu* (l. 5) corresponds to the *hrutende hrīsil* (36 7); and *daroþas* (l. 4) may well be the *āmas* (MS.), the 'reeds' or 'slays,' of the earlier riddle. As a parallel to *daroþas*, Dietrich (XII, 238, note), points to the song in *Njáls Saga*, chap. 158, str. 4, 5, *wef darraðar*. It is barely possible that the image is suggested by the double meaning of Lat. *tela*, 'web' and 'darts.'

57 5 **weo.** Is this for *wō* (Gn.), or *wōa* (B.-T. s.v.)? Sweet, *Dict.*, does not give the word.

57 5-6 **searwum . . . gebunden.** Cf. *And.* 1396, searwum gebunden; *Rid.* 56 4, searobunden.

57 8[1] **leole on lyfte.** So *Gen.* 448 a.

57 9-10 Andrews, *Old English Manor*, p. 275, note, regards 'the tree with bright leaves' as 'the reel with the colored yarns or web' (see Dietrich, *supra*).

57 10-12 **lafe . . . on flet beran.** In *Beow.* 995 f., in the great wine-chamber, 'there shone variegated with gold the webs on the walls, many wonders to the sight of each of the warriors.' The Saxon term for a curtain or hanging was *wāhrift*; and in the will of Wynflæda (Thorpe, *Diplomatarium Anglicum*, 530, 33) we find the bequest of a long *heallwāhrift* and a short one. So Aldhelm describes a web in his poem (*De Laudibus Virginum*): 'It is not a web of one uniform color and texture without any variety of figures that pleases the eye and appears beautiful, but one that is woven by shuttles, filled with threads of purple and many other colors, flying from side to side and forming a variety of figures and images in different compartments with admirable art.' Cf. also *De Laudibus Virginitatis* xxxviii, Giles, p. 51. For a discussion of the various products of the Anglo-Saxon loom — garments, tapestries, curtains — see Heyne, *Fünf Bücher* III, 207-252. He cites (III, 237) Paul the Deacon's *History of the Lombards* IV, 22: 'Vestimenta linea, qualia Anglisaxones habere solent, ornata institis latioribus vario colore contextis.'

þær hæleþ druncon . . . on flet beran. Sarrazin, *Beowulf-Studien*, p. 120, compares *Beow.* 1047. Cf. 56 1-2.

57 12 My reading *þāra flān[a]* seems to be supported by such a line as *El.* 285 b, *þara lēoda*. Alliteration upon the second stress in A type is common (95 examples in the *Riddles*); compare 41 88, þara þe worhte waldend ūser. The stress not infrequently (sometimes the alliteration) falls upon the article; see *Beow.* 807, on Nem dæge þysses līfes.

RIDDLE 58

This little swallow flight of song has invited many answers. Dietrich (XI, 477) suggested first 'Swallows' or 'Gnats'; and afterwards (XII, 240, note), on the authority of Pliny x, 35 (24), he proposed 'Starlings.' Sweet (*Anglo-Saxon Reader*, p. 208) accepted the second solution; and Prehn (pp. 233–234) the third. Brooke queries the answer 'Starlings' (*E. E. Lit.*, p. 148, note): 'The stare is not particularly a little bird, nor is its note sweet. The bird seems to answer best to the "Martin."' I prefer the solution 'Swallows' for two reasons. First, they fulfill all the conditions of the riddle. The poet saw them, as Brooke says (l.c.), 'rising and falling in flocks over the hills and cliffs, above the stream where the trees stood thick and over the roofs of the village, and the verse tells how happy he was in their joyousness, their glossy color and their song.' Secondly, *Rid.* 58 has at least two traits in common with Aldhelm vi, 1, *Hirundo*. Line 4 of the Latin, 'Garrula mox crepitat rubicundum carmina guttur,' is not far from *sanges rōfe . . . hlūde cirmaþ* (*Rid.* 58 3b, 4b), and line 6, 'Sponte mea fugiens umbrosas quaero latebras,' from *tredaþ bearonessas* (*Rid.* 58 5a). See the *Aeneid* passage cited *infra*. The three solutions of Trautmann seem to me equally extravagant: he first (*Anglia, Bb.* V, 50) proposed 'Hailstones'; then (*Anglia* XVII, 398) 'Rain drops'; and finally (*BB.* XIX, 200), by the dangerous *petitio principii* of changing *lȳfte* (58 1b) to *lihte*, 'Storm-clouds.' I have refuted these interpretations and sustained the 'Swallows' solution (*M. L. N.* XXI, 103). The riddle is clearly one of the bird group, as parallels in phrasing to *Rid.* 8, 9, 11, and 25 show.

58 1 **Dēos lyft byreð.** This phrase is used elsewhere in the *Riddles* of the flight of birds: 8 4 6b, Swan (note); 11 9, Barnacle Goose.

58 2a **ofer beorghleoþa.** Alexander Neckham, *De Naturis Rerum*, chap. lii (Rolls Series, 1863, p. 103), says of swallows: 'Quaedam enim domos inhabitantes in eis nidificant . . . quaedam in abruptis montium mansionem eligunt.' As I have noted, *M. L. N.* XXI, 103, this may well apply to the Cliff Swallow, *Hirundo fulva*.

58 2–3 Our poem finds an interesting analogue in the well-known lines of Virgil (*Aeneid*, xii, 473–477):

> Nigra velut magnas domini cum divitis aedes
> Pervolat et pennis alta atria lustrat hirundo
> . . . . . .
> Et nunc porticibus vacuis, nunc humida circum
> Stagna sonat.

In commenting upon this passage, Gilbert White of Selborne uses words equally applicable to the English riddle (Letter XIX, Feb. 14, 1774): 'The epithet *Nigra* speaks plainly in favor of the swallow, whose back and wings are very

black [compare 58 2–3, *blace swīþe*, | *swearte, salopāde*], while the rump of the martin is milk-white, its back and wings blue, and all its under part white as snow.' Note also the ἐπὶ νῶτα μέλαινα of the Rhodian carol of the Swallow, preserved by Athenaeus (Book viii, chap. 60).

58 3ª **salopāde.** The word is a nonce-usage, but *sal(o)wigfāð* is used three times in the poetry, in each case of a bird, the eagle or raven (*Fates*, 37; *Jud.* 211; *Brun.* 61).

58 3ᵇ, 4ᵇ **Sanges rōfe . . . hlūde cirmað.** Both Virgil and Aldhelm apply to the swallow the epithet 'garrula'; and Gilbert White tells us (XVIII, Barrington), 'the swallow is a delicate songster and in soft sunny weather sings both perching and flying.' Indeed its 'pipe and trill and cheep and twitter' (Tennyson's *Princess*) is among the best-known of bird-songs. The song of the swallow is mentioned elsewhere in Old English. Whitman, *Birds of O. E. Lit.*, p. 161, cites *Life of St. Guthlac* (Godwin), 52, 7: 'Hū þā swalawan on him sæton and sungon. Twā swalewan . . . heora sang ūpāhōfon.' Elsewhere in the *Riddles*, *hlūde cirme* is used of the song of a bird (9 3).

58 4–6 It needs no Virgil or Aldhelm or Neckham (see references, *supra*) to tell us that swallows 'fare in flocks' and that they are found 'in remote and secluded woods and swamps as well as about the habitations of men.'

58 6 **Nemnað hȳ sylfe.** This has been variously rendered. Thorpe proposes 'Name them yourselves.' In *Spr.* II, 280, Grein wavers between 'Sagen selbst wie sie heissen' and 'Sagt wie sie heissen'; but translates in *Dicht.* 'Nun meldet ihren namen.' So Trautmann, *BB.* XIX, 200: 'Nennet sie selber.' Brooke, *E. E. Lit.*, p. 140, renders 'Let them call their own names.' I prefer the Thorpe reading, because the verb-form is the 2d pl. imperative, and because swallows are certainly not onomatopoetic like cuckoos and bobolinks.

RIDDLE 59

Dietrich (XI, 477) offers the solution 'Ziehbrunnen,' 'Well with a well-sweep,' which has been accepted by all scholars. 'This has one foot, the prop upon which the cross-beam rides, moreover a long tongue (the pole at the upper end of the cross-beam, which carries the bucket down), it has a heavy tail (the stone weight which helps to press down the lower end of the cross-beam and to raise up the bucket), it paces the earth-grave (the dug-out well), and carries *laguflōd* (hyperbolical for water) into the air.' Dietrich, reading *furðum* for the MS. *furum*, suggested as the three rune-letters (*Rid.* 59 14–15), the three consonants of *burna*; but Grein (*Germania* X, 300), reading *fultum*, makes the happier suggestion of *Rād-fyl* (*Spr.* II, 363, Reitbrunnen, d. i. Ziehbrunnen mit einem Schwengel) which meets perfectly the conditions of name and thing. Müller, *Cöthener Programm*, p. 17, sustains Dietrich's *rād-burna* by pointing to 'Radbourne' in Derbyshire and 'Redbourn'; but these names prove little, as not the 'well' but the 'brook' or 'burn' is their etymological source. Holthausen, who reads (*I. F.* IV, 387) *furma* for MS. *furum*, suggests *rōd* instead of Grein's *rād-fyl*. Then it is the pole or well-sweep that is described. *Rōd* in the sense of 'pole' appears only in the compound *segl-rōd*. Prehn rightly mentions in this connection Symphosius 71,

Puteus, and 72, *Tubus*; but the relation lies only in the likeness of *Rid.* 59 11b 12a to the third line of each, 'Et trahor ad superos alieno ducta labore' and 'In ligno vehitur medio, quod ligna vehebat.' The interesting 'Puteus' enigmas of Virgil's third eclogue and of Scaliger (Reusner I, 170) have nothing in common with *Rid.* 59; while the Low German *Pütt* or 'Draw-well' problem (Woeste, *Zs. f. d. M.* III, 191) interests us only by its title and by its allusion to its *steert* (compare *Rid.* 59 7 *steort*).

In an illustration of the marriage feast of Cana in a Cotton manuscript of the early twelfth century, Nero C. IV (Wright, *Domestic Manners*, p. 86; Knight, *Pictorial History*, p. 284), a servant raises water from a well by means of a loaded lever. Wright comments upon the drawing thus: 'It may be remarked that this appears to have been the common machinery of the draw-well among our forefathers in the middle ages — a rude lever formed by the attachment of a heavy weight, perhaps at the end of the beam, which was sufficient to raise the other end and thus draw up the bucket.' Wright refers to illustrations of this in manuscripts of various periods, and presents in cut No. 57 an excellent drawing from MS. Harl. 1257 of fourteenth century.

Aldhelm thus mentions the draw-well or *puteus* (*De Laudibus Virginum*, Giles, p. 142):

> Nec putei laticem spernendum ducimus altum
> Antlia quem sursum solet exantlare cisternis.

59 1 **ānfēte.** The word is a nonce-usage; but the riddle-subjects in 33 6, 81 3, 93 25, have also one foot.

59 2 **Wīde ne fēreð.** Cf. 4 71, wīde fēre; 95 3, fēre (MS. fereð) wīde.

59 3 Cf. 32 8, nō hwæþre flēogan mæg nē fela gongan.

59 4 **þurh sċīrne dæg.** Cf. *Met.* 20 229, þurh þā sċīran neaht.

59 5a **naca nægledbord.** Cf. *Gen.* 1418–1419, nægled bord, | faer sēleste; *Brun.* 53, nægledenearrum.

59 6b **monegum tīdum.** So *Gu.* 80. Cf. 40 2, miclum tīdum.

59 9a **īserues dæl.** Cf. 56 4b, seolfres dǣl.

59 13–14 The spirit of *comitatus* in the *Riddles* has been discussed in the Introduction ('Form and Structure').

RIDDLE 60

This riddle of the 'Chalice' or 'Communion Cup' has already been discussed in connection with its fellow, 49, the 'Paten.' Dietrich (XII, 235, note) thus analyzes the poem: 'Als kelch ist der goldene reif (v. 1, *hring*; 5, *wriþan*) bezeichnet theils durch die benennung Heliand der guthandelnden (v. 7) die er von dem betenden (priester, v. 3–5) erhält, indem die ubelhandelnden von seiner gemeinschaft ausgeschlossen sind, theils durch das geheimnisvolle aber den einsichtigen (v. 2, 9, 10) verständliche sprechen seiner wunden (v. 11, 16) d. h. des für die menschen vergossnen blutes des heilandes, welches er darstellt und nach den früh im mittelalter gehenden geschichten von wunderbarer verwandlung, im weine enthalt. Was sie sprechen, indem der kelch, noch nicht der gemeinde

entzogen, von den händen der männer gedreht und gewendet wird (v. 18), das ist die mahnung zur gegenliebe und dankbarkeit gegen den erlöser den des edelen goldes zeichen (7–10) vergegenwärtigt,' etc.

60 1 Cf. 56 1, ic seah in healle. — **hring.** See 60 6, 17, 49 1, 8.

60 2b **mōdum glēawe.** So *Az.* 190. Cf. *Gen.* 2373, glēaw on mōde; *Sal.* 439, mōdes glēaw.

60 3 **ferþþum frōde.** Cf. 27 21, ferþe þȳ frōdran; *Exod.* 355, *Wand.* 90, *El.* 403, *Jul.* 553, on ferðe frōd; *El.* 1104, frōdne on ferhðe. For the construction with *had*, see Shipley, p. 20.

60 4b **God nergende.** Cf. *Chr.* 361, nergende God.

60 5b **word æfter cwæð.** So *Beow.* 315.

60 9 **in ēagna gesihð.** Cf. *And.* 30, ēagna gesihð; *Wond.* 66, ēagna gesihð; *Chr.* 1113, fore ēagna gesyhð (Herzfeld, p. 18).

60 11–12 In favor of the reading that I have adopted in the text these arguments may be offered. *Ond Dryhtnes dolg dōn* (MS. *dryht dolgdon*) is supported by *Chr.* 1205–1206, *Dryhtnes . . . dolg*; and by a similar reading in MS. 85 2, *driht* for *drihten* (see note). The transference of *dōn* to the second half-line completes the otherwise defective *swā þas bēages*. No fault can be found with the line as emended, *ond dryhtnes dolg, dōn swā þas bēages*. This readjustment involves in the next line the change of MS. *ne mæg þǣre bēne*, a very faulty half-line, to *ne þǣre bēne mæg*, for the sake of the alliteration. These slight changes not only greatly improve the meter and sense of the passage, but supply the two gaps in the Grein-Wulker text. We may now render 60 7–12 as follows: 'Brightly into his mind the dumb thing (the Chalice) brought the name of the Lord, and into his eyesight, if he was able to perceive the token of the very noble gold and the wounds of the Lord, (and) do just as the wounds of the ring proclaimed.'

60 13 **ungefullodre.** Grein, *Dicht., Spr.* II, 621, renders 'unerfüllt,' and B.-T., p. 1107, 'unfulfilled.' I accept this translation, for three reasons: (1) it retains the case of the MS. reading, *ungefullodre*; (2) it is justified by the meaning of *gefullian*, 'to become full, perfect,' in *Bl. Hom.* 101, 23; (3) it is demanded by the sense of the absolute construction (ll. 12–14): 'The prayer of any man being unfulfilled, his spirit can not attain to (seek) God's city,' etc. This seems to be far better both in form and sense than Cosijn's *ungefullodra* 'of the unbaptized,' which, though a common word, departs from the MS., and is not in accord with the construction or meaning of the passage.

60 15–16 Compare the closing formula of *Rid.* 44.

60 18 **wlonera folmum.** This recalls 31 5–6, where the Cross (or the Water?) is passed from hand to hand by the proud.

RIDDLE 61

Dietrich (XI, 452) has indicated by parallel columns the close correspondence between this 'Reed' problem and the *Aenigma* of Symphosius (No. 2):

Dulcis amica dei. ripae vicina profundae (61 1–2).
Suave canens Musis (61 8–10); nigro pertusa colore
Nuntia sum linguae. digitis stipata (Riese, signata) magistri (61 14–17).

Dietrich errs, however (p. 477), in limiting the two riddles to the 'Reed-pipe' (*hwistle*). As Muller, *C. P.*, p. 18, and Prehn (pp. 236–238) have pointed out, the last half of the Latin enigma and the last lines of the Anglo-Saxon doubtless refer to the Pen ('calamus' or *hrēodwrut*). Brooke (*E. E. Lit.*, p. 135) in his spirited translation of the major portion of *Rid.* 61, confines its application to 'Reed flute'; and Padelford, who quotes the riddle in full (*O. E. Musical Terms*, pp. 51–52), is evidently of the same mind. The Symphosius enigma is popular in literary history; and the *Kunsträtsel* in various languages invite comparison with our version (*M. L. N.* XVIII, 98–99). An incorrect Latin text of the riddle is crudely rendered into fifteenth-century German in the *Volksbuch* version of the Apollonius of Tyre story (Schröter, *Mitth. der deutschen Gesellsch. zur Erforschung vaterl. Sprache*, etc., V, 1872, II, 66; cf. Weismann, *Alexander*, Frankfort, 1850, I, 80). In the sixteenth century Thylesius Consentinus (Reusner I, 311) develops the Symphosius puzzle into a long-winded problem: 'Fluminis undisonas ripas praetexit arundo' etc. It appears a hundred years later in an elaborately descriptive sixteen-line French version (Menestrier, *La Philosophie des Images Énigmatiques*, Lyon, 1694, p. 211):

> Je suis de divers lieux, je nais dans les forêts,
> Tantôt près des ruisseaux, tantôt près des marais.

Other explanations of our problem overlook completely its origin and analogues. Morley (*English Writers* II, 38) suggested 'A letter-beam cut from the stump of an old jetty.' Trautmann (*Anglia, Bb.* V, 50; Padelford, p. 53) offers without discussion the answer 'Runenstab.' Blackburn, whose solution of *Rid.* 31, *Bēam*, has already been presented, advanced the theory (*Journ. Germ. Philology* III, 1 f.) that *Rid.* 61 is not a riddle at all, but should be united with the poem that follows in the MS., f. 123 a, *The Husband's Message*, into a lyric, *A Love-Letter*. This view he seeks to sustain by translation and by dovetailing of parts. That *Rid.* 61 was ever classed among the *Riddles* was due, Blackburn believes, to a mistake of the Exeter Book scribe. 'He copied here from a manuscript in which the riddle (31 b) had been joined to the poem (61) on the supposition that it belonged with it, and in its solution is found an explanation of the mistake of some former scribe.' Cook and Tinker (*Translations from O. E. Poetry*, pp. 61–63) follow Blackburn's arrangement. The theory is pretty and ingenious, but it calmly ignores the very real relation between *Rid.* 61 and Symphosius.

As Padelford points out (p. 82), the pipe or whistle is mentioned more than once in the Anglo-Saxon glosses: Ælfric, *Gloss.*, WW. 311, 22, *pīpe oþþe hwistle*, 'musa'; 311, 27, *hwistle*, 'fistula'; WW. 268, 20, 352, 22, *wistle*, 'avena'; 406, 23, 519, 15, *wistle*, 'fistula.' *Pipere oþþe hwistlere* glosses 'tibicen' in Ælfric's *Grammar*, 40, 8, and elsewhere; and *rēodpipere* appears as a gloss to 'auledus' (WW. 190, 7). The fistula — the true Latin equivalent of the reed-pipe and the Greek σύριγξ (see *Harper's Latin Dict.*, s.v. *fistula*, for many classical references to the reed, both as pipe and as pen) — is included among the musical instruments copied by Strutt (*Horda*, pl. xxi, 1) and Westwood (*Facsimiles*, pl. lvii) from MS. Cott. Tib. C. VI, and the Boulogne Psalter, f. 2.

61 1-7 Brooke (*E. E. Lit.*, p. 135) notes: 'The sixty-first riddle tells of a desert place by the shore, traversed by a channel up which the tide flowed, and where the reeds grew,' etc. Brooke compares with this the scenery of *Rid.* **23**. As I have pointed out above, there is no doubt that the poet has in mind the 'ripae vicina profundae' of Symphosius 21, although he wisely omits the reference to Pan in 'dulcis amica dei.' We may find a parallel in Shelley's *Euganean Hills*:

> Where a few gray rushes stand,
> Boundaries of the sea and land.

Such beds of reeds as are here described are mentioned more than once by Anglo-Saxon writers (B.-T., s.v. *hrēodbedd*): *Guthlac*, 9, Godwin, 50, 15, Þā wæs ðǣr on middan ðām mere sum hrēodbedd; *Exodus* ii, 3, Hēo āsette hyne on ānum hrēodbedde be þæs flōdes ōfre.

61 1 **sǣwealle nēah.** So *Beow.* 1925.

61 2 **æt merefaroþe.** Grein renders well, *Dicht.*, 'an des Oceans Wellenschlag.' See Krapp's discussion of *faroð* and *waroð* (*Mod. Phil.* II, 405-406).

61 3 **framstaþole fæst.** The phrase is suitable only to reeds or plants; cf. *Gu.* 1248-1249, staþelum fæste . . . wyrta geblōwene. See *Rid.* **35** 8, **71** 2-3. — **fēa ǣnig.** Cf. *Gen.* 2134, fēa āne; *Ps.* 104 11, fēawe . . . ǣnige.

61 6 **ȳð sīo brūne.** Cf. *Met.* 26 29-30, sīo brūne | ȳð; *And.* 519, brūne ȳða.

61 9-10 Much of the secular music of Old English times is associated with the beer-hall, as Padelford has pointed out (pp. 10-12). See the Bagpipe's part at the feast in *Rid.* **32** 11-12. In an illustration in MS. Harl. 603 (Wright, *Domestic Manners*, p. 34), the cup-bearer serves the guests with wine, while minstrels make merry with harp and pipe. To cite but one of many examples from the poetry, this accords with the lines in the *Fates of Men*, 77 f.:

> Sum sceal on hearpe
> hæleþum cwēman, blissan æt bēore
> bencsittendrum, þǣr biþ drincendra
> drēam se micla.

Music and feasting are closely associated in Bede's story of Cædmon's life at Whitby (*Eccl. Hist.* iv, 24): 'In gebēorscipe, þonne þǣr wæs blisse intinga gedēmed, þæt hēo ealle scealden þurh endebyrdnesse be hearpan singan.' These entertainments led to such excesses that the *Canons* of Edgar, 58, at the time of the monastic revival, forbid priests to be ale-poets (*ealu-scop*) and Wulfstan thunders against the beer-halls with their harps and pipes and merriment (*Hom.* 46, 16): 'Hearpe and pīpe and mistlīce gliggamen drēmaþ ēow on bēorsele.'

61 10 **wordum wrixlan.** So *Beow.* 875, *Soul* 117; cf. *Mod.* 16, wordum wrixlaþ.

61 10-17 The 'nigro perfusa colore' and the 'nuntia linguae' of Symphosius certainly suggest a pen; and in the last lines of the Anglo-Saxon the riddler has evidently in mind, not music, as Brooke supposed, but written speech (l. 15 b, *ārendspræce*), which is hidden from all but the pen and his master. It is this reference to a letter that misled Trautmann and Blackburn.

61 12-14 These lines, which describe the shaping of the 'calamus,' may have arisen from a misunderstanding of the 'digitis stipata (signata) magistri' of

Symphosius; compare *sēo swīþre hond | eorles ingeþonc*, etc. The lines have not a little in common with *Rid.* 27 5 f.

Wattenbach, *Schriftwesen*, p. 180, cites Isidore, *Origines* vi, 13: 'Instrumenta scribae calamus et penna. Ex his enim verba paginis infiguntur, sed calamus arboris est, penna avis,' etc. So we are told by the letters in the gloss (MS. Royal 12, C. XXIII) to the *incerta matre* of Aldhelm's 'Alphabet' enigma, iv, 1 5 (Wright, *Satirical Poets* II, 540): 'Ignoramus utrum cum penna corvina vel anserina sive calamo perscriptae simus.' Three kinds of pens were thus known to the Anglo-Saxon: the raven-quill, the goose-quill, and the reed. The first of these is described in the striking periphrase of *Rid.* 93 26–28 (see notes); it is doubtless the second that is alluded to by the riddlers of 27 7 f. and 52 4; while the reed pen (*hrēodwrit*) is the subject of the last lines of *Rid.* 61. Westwood, p. 35, pl. xiii, notes that the figure of St. Matthew in the Lindisfarne Gospels, Cott. Nero D. IV, is writing with a reed-pen.

61 12 **seaxes ord.** Cf. 77 6, seaxes orde; 27 6, *Chr.* 1140, seaxes ecg. See 93 15–18. — **sēo swīþre hond.** See *Spr.* II, 511.

61 14 **þingum.** Grein renders, *Dicht.*, 'zu den Dingen'; and *Spr.* II, 593, 'potenter, violenter (?)'; while Sweet and B.-T. suggest 'purposely.' The inst. thus employed is a nonce-usage.

61 16 **ābēodan bealdlīce.** Cf. *Har.* 56, ābēad bealdlīce. Only in this *Riddle* passage is this verb found with the *wiþ* construction instead of the dative.

RIDDLE 62

The subject of this riddle according to Dietrich (XI, 477) is 'Shirt'; according to Trautmann (*Anglia*, *Bb.* V, 50), 'Shirt of Mail.' Trautmann is perhaps attracted by the picture of the early Englishwoman arming her lord for battle, but the tone of this poem, despite the blending of dignity with its dirt, hardly seems to warrant such a conception. *Cyrtel* or *Hrægl* seems to me to fit all the conditions of the problem (*infra*). No Latin sources or analogues have been discovered; and the 'Shirt' riddles of *Strassburg Rb.*, No. 181, and the *Recueil des Énigmes de ce Temps*, Rouen, 1673, II, 77, are like the Anglo-Saxon one only in pruriency.

62 2 **on cærce.** This is a reference to the *hrægl-cyst*, 'clothes-chest' (Thorpe, *Diplomatarium*, 538, 20).

62 4 **holdum þēodne.** Roeder, *Die Familie bei den Angelsachsen*, p. 110, cites this passage as proof 'dass man die eheliche Gemeinschaft als ein Komitatsverhältniss ansieht.' Other evidence of this conception of the marriage-relation is not wanting: 'Der Mann erscheint als der Herr und Gebieter der Frau: *Gen.* 2225 nennt Sarah ihren Gatten *drihten mīn*, oder er heisst ihr *man-drihten*, 2242, . . . 2720 *frēa-drihten*, ebenfalls von Abraham. 2783 apostrophiert ihn Sarah: *mīn wuldres frēa*.' See also *Beow.* 1170, *frēo-drihten mīn* (Wealhtheow to Hrothgar). Lawrence, *Mod. Phil.* V, 305, cites these passages to sustain the wifely relation of *The Banished Wife's Lament.*

62 5–6 Dietrich thus comments (XI, 477): 'Wer es anzieht steckt ihm dem umgekehrten den kopf ins innere, denn es wurde nicht von unten sondern von

oben her angezogen, durch die kopfoffnung, die daher mhd. *houbetloch*, bei den Norwegern und Islandern *hofuðsmá* (hauptschmiege) hiess.' So Strutt points out, *Horda*, p. 40, that 'the close coat [*cyrtel*] of the soldiers and common people, which reached only to the knee, appears from the form of it (pl. xv, 7, 8; Cott. Claud. B. IV) to have been put over the head like a shirt.' The subject of our riddle is perhaps the *cyrtel* — the *hragl* of the other obscene riddles, 45 4, 55 4, 63 9. *Cyrtel oððe hragel* is the Lindisfarne equivalent of *Matt.* v, 40, 'tunicam.' *Hragl* is also used of the robe of women (*Rid.* 46 4; Ælfred's *Laws*, Introduction, 11, § 18, Schmid, pp. 58, 80), and in *Beowulf* is a synonym for *byrne*, 'the mail-coat' (Lehmann, *Brünne und Helm*, p. 13).

62 6 **on nearo fēgde.** Cf. 26 6 fegeð mec on fæsten; 63 8, on nearo nāthwǽr. In all three places is the same coarse suggestion.

62 7 **Gif . . . ellen dohte.** This is a common formula which is discussed at length by Klapp in his note to *And.* 458 490. Cf. *Gen.* 1287 1288, Dihten wiste | þæt þæs æðelinges ellen dohte; *Rid.* 73 6, gif his ellen deag; *Beow.* 573, þonne his ellen deah; *And.* 490, gif his ellen deah; etc. It is the Old English version of the formula 'Fortune favors the brave,' which Cook derives from Latin literature (*M. L. N.* VIII, 59).

62 8 **mec frætwedne.** Holthausen, *Lb.* IX, 358, would retain MS. *mec frætwedne* instead of Edd. *fratwede*, but he does not explain how he would adapt this to the context. The omission of *he* makes the construction clear.

62 8 Dietrich notes (XI, 477): 'Das rauhe was es beim erwachsenen fullen soll, ist der haarwuchs.' The *cyrtel* was often worn next to the skin, as, in many cases, it was the only garment; cf. Ælfred's *Laws*, 30 (Schmid, p. 62): 'Gif mon næbbe buton anteald hrægl hine mid to wreonne oððe to weriamne,' etc.

62 9 **ruwes nāthwæt.** Cf. 26 5, neoþan ruh nathwæt; 55 5, stiþes nāthwæt. The obscene implication is obvious. **Rad hwæt ic mæne.** Cf. *Sal.* 230, Saga hwæt ic mæne. The *Salomon* passage has other traits of a riddle besides this closing formula.

RIDDLE 63

Dietrich's first suggestion, 'Bohrer' (XI, 478), fits the query at every point save one: it is hard and sharp, strong of entrance, swift in faring, clears a way for itself, it is urged on from behind, it is sometimes drawn out hot from the hole, and sometimes fares again into the narrow place. But how to explain *sceal under scambe* (3 a), which hardly seems suited to 'Borer' or 'Gimlet,' unless the tapping of a cask or like work be described? Later 'Bohrer' riddles (cf. *Strassburg Rb.* 170) are of a different sort. Yet, doubtful as it is, this answer, which is favored by Müller, *C. P.*, p. 18, seems to me far less forced than Dietrich's other answer, 'Foot and Shoe' (XI, 478), which sadly wrenches the meaning of the problem. Better than either of these is Trautmann's 'Brandpfeil' (*Anglia, Bb.* V, 50), if by this he means the ordinary 'Poker' or 'Fire-rod.' This 'fares under the belly' (of the oxen), and, held by the man's garment (on account of the heat), is pushed violently into the fire, and is drawn out 'hot from the hole'; this satisfies all the other demands of the riddle. The *Gerēfa* list (*Anglia* IX, 203, 205)

mentions the *fȳrtange*, 'tongs,' the *ofnrace*, 'oven-rake,' and the *brandīren*, 'andiron' or 'fire dog'; and there were doubtless other implements of hearth and oven.

63 1. **hingonges strong.** The MS. *ingonges* seems better suited to the sense of the passage, but *hingonges* is demanded by the alliteration. It is thus equated with *forðsiþes from* (l. 2).

63 2. **forðsīþes from.** Cf. *H. M.* 41, forðsīþes georn. For the construction of *from* with gen., see 73 27, feringe from; *And.* 234, gūðe fram (Krapp's note).

63 3, 4. Cf. *Dream*, 88–89, ærþan ic him līfes weg rihtne gerȳmde reordberendum. See also 54 8 n.

63 5, 6. In *þȳþ* and *fȳþþ*, as in 64 2, 5, 6, *oniþon*, *heoþ*, *þȳþ*, the meter demands uncontracted forms instead of the contracted. For other examples see Madert, p. 53, and my Introduction.

63 8. **on nearo.** Cf. 62 6.

63 9. **sūþerne secg.** In the *Atlakviða*, § 2, the same phrase, *seggr inn suðrœni*, is applied to *Knefrudr*, the messenger of Attila. Cleasby-Vigfusson, s.v. *suðrmaðr*, *Suðrriki*, points out that the word is used by the Scandinavians of Germans, indeed of all people of central and southern Europe. In Old English, on the other hand, the epithet is coupled with a spear or javelin cast by a Norse seawarrior (*sǣrinc*) at Byrhtnoth in the *Battle of Maldon*, l. 134, *sūþerne gār*; but is not 'from the south' merely direction? Though in the *Glosses* and *Leechdoms* the word may indicate plants and medicines from the south of Europe (B.-T., s.v.), I doubt if it carries any other idea here than that of 'foreign.' As the actor in one of the obscene riddles, 'the southern man' is obviously in the same class as 'the dark-haired Welsh,' the churls and esnes, often people of un-English origin, who figure in these folk-products. There seems no reason to suppose that the word is used, like Chaucer's 'Southern man' (*Canterbury Tales* I, 42) and the later 'Southron,' of a South-Englander. Perhaps some personal or topical reference is intended, in which case we might as profitably seek the identity of 'the man from the South' who burns his mouth with cold porridge in the nursery rhyme.

RIDDLE 64

As Dietrich points out (XI, 478), this 'Beaker' riddle has much in common with Aldhelm's enigma (vi, 9) *De Calice Vitreo*. Unlike the Latin writer, the Anglo-Saxon says nothing of the origin and little of the appearance (3 a) of the Beaker. But in both poems the drinking-vessel is a woman who yields readily to caresses; compare with 64 4–7 Aldhelm vi, 9 5–9:

> Nempe volunt plures collum confringere dextra,
> Et pulchrae digitis lubricum comprendere corpus.
> Sed mentes muto dum labris oscula trado.
> Dulcia compressis impendens bacchia buccis,
> Atque pedum gressus titubantes sterno ruina.

The overthrow that follows kisses of the wine-cup is perhaps the theme of the fragmentary close of the Exeter Book poem.

As I have already shown, *Holme Riddles* (No. 128) offers a modern treatment of the same motive:

Q. As j was walking late at night, j through a window chanced to spy: a gallant with his hearts delight, he knew not that j was so nigh: — he kissed her & close did sit to little pretty wanton Gill until he did her favour get & likewise did obtaine his wille.

A. A yong man in a tavern drinking a Gill of sack to chear up his spirits & so obtaind his will.

Trautmann ignores completely the history of the riddle in his answer, 'Flute.'

Scherer, *Kleine Schriften*, Berlin, 1893, II, 9 (cited by Roeder, *Die Familie bei den Angelsachsen*, Halle, 1899, p. 122) says of this riddle: 'Die einzige Liebesszene in der alten angelsachsischen Poesie aus der wir sonst vieles lernen ist dem Lateinischen nachgebildet und sie schildert — auch nur indirekt — sinnlichen Genuss.' The problem has too much in common with the other *double entente* riddles of the collection to merit this comment.

Dietrich (l.c.) points out that while *cēac* and *stōp*, two common words for 'beaker,' are masculine, *būne* is feminine and therefore suited to the gender of the riddle. But in the *Riddles* little stress is laid upon grammatical gender (*supra*).

Akerman, *Remains of Pagan Saxondom*, p. 51, and De Baye, *The Industrial Arts of the Anglo-Saxons*, pp. 106 f., have discussed at length the glass beakers of the Anglo-Saxon. I note in the Gibbs collection of the British Museum two from Faversham in Kent, which resemble closely those in Akerman's plates. One is light green, the other olive, and both are ornamented by rude jagged bands running from near the mouth to the bottom, where they converge. They are footless, and, like the horns (whose shape is copied by other glass vessels), they must have been emptied before being relaid upon the table. In outline the grave finds resemble the illustrations of cups in the manuscripts (Claudius B. IV, ff. 63 r., 102 v.; Tib. B. V., Strutt, *Horda*, pl. x), and accord with the description in *Beow.* 495, hroden ealowǣge; 2253–2254, fǣted wǣge, | drynefæt dēore. As Sharon Turner points out, *Hist. of Anglo-Saxons* VII, chap. vi, the precious metals were used constantly for basins and beakers, and the wills often bequeath cups of gold, silver, and silver-gilt [64 3, glæd mid golde]. See also Brincker, *Germ. Altertümer in Judith*, 1898, p. 21.

64 1 **secga seledrēame.** Cf. *And.* 1656, secga seledrēam.

64 3 **glæd mid golde.** Cf. *Sal.* 488, golde glædra. — **þǣr guman drincaþ.** Cf. 68 17, golde gegierwed, þǣr guman druncan; 56 1, 57 11, þǣr hæleþ druncon; 15 12, þǣr weras drincaþ; 21 12, þǣr hȳ meodu drincaþ.

64 4 **cofan.** Sievers (*PBB.* X, 497) cites many examples from the poetry to support his rejection of a long root-syllable in this word: *And.* 1006, in þām morþorcofan; *El.* 833, in þēostorcofan, etc. The present instance argues for a long syllable; but verses of form ⏑ × × × | ⏑ × are rather frequent in the *Riddles* (ib., p. 154). **cyssed mūþe.** So it is said of the Horn, 15 3, hwīlum weras cyssaþ; see also 31 6. Other Latin riddles besides that of Aldhelm (cited *supra*) allude to the kiss of the wine-cup: Lorsch 5 5, 'Dulcia quin bibulis tradunt et bassia buccis'; MS. Bern. 611, 6 6 (*Anth. Lat.* I, 353), 'Et amica libens oscula porrigo cunctis.'

64 5 **tillīc esne.** So 55 8.

64 7 **wyrceð his willan.** Cf. 55 6, worhte his willan.

RIDDLE 65

Dietrich (XI, 479–480) combines the thirteen runes W I B E H A þ E F A (the reading of Th., Gn., for Æ) EA S P into P E A B E A H S W I F E D (for þ) A, 'Ring tailed peacock'; and refers to Aldhelm's 'Pavo' enigma (i, 16), 'Pulcher et excellens specie, mirandus in orbe.' But Hicketier (*Anglia*, X, 597) has pointed out many objections to this unhappy solution: the change of þ to D in l. 4 is opposed by the alliteration; the form *swifeda* is not only a hapax legomenon, but an incredible coinage; all predicates and attributes of the riddle are left unexplained, and *sylfes þæs folces* is totally disregarded; finally, the same sound *ēa* in *þēa* and *bēah* can hardly be represented in one case by the rune EA, in the other by two runes E and A. To Dietrich's solution Sievers (*Anglia* XIII, 19, note) objects on phonetic grounds: 'Eine form *bēah* mit dem späten ausl. *h* für *g* und ohne palatalumlaut ist ausserdem fur die mundart der rätsel undenkbar; das wort hatte in deren orthographie nach massgabe aller ältesten angl. texte als *bǣg* zu erscheinen. Und wie wäre die vertauschung der *d* rune mit *þ* zu erklaren?' Even less credible is Grein's learned solution (*Germ.* X, 309): 'Aspiþ(d)e-ūv(f) = Aspis et hic vultur (bubo = ūf) = schlangenfressend Raubvogel.'

In his answer, Hicketier has solved the problem. He marks that each group of runes is used to signify the word which it spells in part: WIcg, BEorn, HA(o)foc, þEgn, FAlca and ĒA, SPearhafuc. The first four words give no trouble and are supported by the problem's companion-piece, *Rid.* 20. *Fa(æ)lca*, which he does not find elsewhere in Anglo-Saxon, Hicketier supports by reference to O. H. G. *falko* (cf. Baist, *Haupts Zs.* XXVII, 65), and to such a compound as *Westerfalca* (Thorpe, *Anglo-Saxon Chronicle* I, 30 b). *Ēa*, 'water,' which is presented by a single rune, is in keeping with the context. *Spearhafuc*, Hicketier points out, is a very common word, and is not unnaturally suggested by its synonyms, *Hafoc* and *Falca*.

Trautmann (*Bb.* V, 50; *Kynewulf*, 46) follows Hicketier in part, but suggests for the later words *þegnas* or *þēowas*, *hafoc*, *earh*, *speru*. As he offers no explanation of these forms, it is necessary to supply his reasons. His objection to *falca* probably rests upon the non-appearance of the word elsewhere; but this word is supported not only by the arguments of Hicketier (*supra*) but by the runes F and A, and by the demands of the alliteration in 65 5. So there is really no warrant for Trautmann's *hafoc*. His plural *þegnas* or *þēowas* is probably suggested by 65 6, *folces*; but it is open to the very strong objection that since in our riddle's mate, 20 1 5, *hildeþrȳþe* is in apposition with the singular *mon* (N O M), it seems reasonable to infer the same relation between *þrȳþa dǣl* and a singular (doubtless *þegn*) here. And, again, it seems highly improbable that the letters are intended to represent other than uninflected forms of words. I therefore prefer Hicketier's *þegn* to Trautmann's *þegnas*. Trautmann's *earh* and *speru* seem to me very happy suggestions. Not only are they supported by all the arguments for *gār* in *Rid.* 20, but by their appearance in apposition elsewhere in the poetry: *Sal.* 128–129, scearp speru, | atole earhfare; *And.* 1330–1331, gāres ord, | earh āttre gemǣl. But the sing. *spere* seems to me preferable to *speru* (*supra*). 'The hawk flew above the spear carried by the *beorn* or *þegn*.' *Sylfes þæs folces* refers to the horseman, his

steed, and his attendant (*þegn*), — Barnouw says, p. 216, 'die sechs mit runen genannten wesen.'

65 1 Cf. 20 1 3, 75 1.

65 2 **on sīþþe.** Cf. 20 8-9, fōr . . . sīþfæt.

65 3 **hæbbendes hyht.** Cf. 95 5, hīþendra hyht.

65 4 **þE(gn).** In this place, the *þE(gn)* seems to be the attendant of the *BE(orn)*. That the word is early applied to 'servant,' the many references in Schmid, *Gesetze*, 'Glossar,' pp. 664 f., and B.-T., p. 1043, show. Indeed in *Matt.* xxiv, 46, 'servus,' Lind. reads *ðegn*, where Rush. *esne*, and West Saxon *þeow*. It is difficult to determine the meaning elsewhere in the *Riddles*, but *þegn* is opposed to *esne* 55 7. Holthausen *Bb.* IX, 358, notes that if Assmann's reading Þ for þ be accepted as that of the MS., the two runes W and E indicate *wer*, 'man'; but the alliteration is clearly against this.

65 5 **EA(rh).** This reading is supported by the context, by the natural apposition of *EA(rh)* and *SP(ere)*, and finally by the evidence of *Rid.* 20, with its *wi[g]gār* equivalent. A West Saxon worker has therefore been busy among these runes, as in *Rid.* 43 (see Introduction), since the Northern form is surely not *earh*; compare *Leid. Rid.* 13, ærigfæræ.

65 6 Hicketier points out the irregularity of *sylfes þæs folces*. Either simply *þæs* or *þæs sylfan* is in better accord with idiom (see Barnouw, p. 216).

RIDDLE 66

The source of this 'Onion' riddle has already been considered by me under *Rid.* 26. Its final motif, 'the biter bitten,' is found in Symphosius, 44:

> Mordeo mordentes, ultro non mordeo quemquam;
> Sed sunt mordentem multi mordere parati.
> Nemo timet morsum, dentes quia non habet ullos.

The bite of the Onion is a commonplace of *Volksratsel* (Renk, *Zs. d. V. f. Vk.* V, 109; Wossidlo, No. 190; Petsch, p. 96). And the motif has been transferred to other themes, MS. Bern. 611, No. 37, 'Pepper'; Aldhelm ii, 13, 'Nettle.'

The first motif of the riddle — the death and renewed life of its subject — is thus explained by Dietrich (XI, 480): 'Die zwiebeln werden in dem jahre wo sie gesat sind der hauptmasse nach nicht brauchbar, sie mussen in einem zweiten jahre wieder in die erde gelegt werden, um die gehorige grösse zu erlangen; daher hier vom sterben die rede ist und vom wiederkommen aus einem fruheren vorhandensein.' See my notes to *Rid.* 26 for verbal parallels between the two problems. *Rid.* 66 differs from its predecessor in its freedom from suggestion of obscenity.

66 3ᵃ **hafað mec on headre.** Cf. 21 13, healdeð mec on heaþore (*sword*).

66 5 6 Although this is a common motif of riddle-poetry (compare the 'Ox' riddle), still these lines are so close to Symphosius 44 as to suggest a literary connection either direct or indirect. The tone of the riddle and its relation to *Rid.* 26 put it, however, in the class of popular, rather than of literary problems.

RIDDLE 67

Under *Rid.* **41** I have already discussed the origins of *Rid.* **67**. It owes nothing to Aldhelm's *De Creatura* directly, but is a very free reshaping of some of the material furnished by the second hand (*B*) in **41** 82 f. — probably an effort of this translator to improve upon his first very slovenly venture. Holthaus, *Anglia* VII, *Anz.* 123, believes that *Rid.* **67** is written by an imitator of *Rid.* **41**: 'The theory of identity of authorship leads to a dilemma, in that the poet would neither work over his bad stuff in order simply to give a translation from the Latin, nor is it conceivable that he would recast his good work in bad form.' My theory, as set forth in my notes to *Rid.* **41**, meets this objection. For the relation of **67** and the fragment **94**, see the notes to the later riddle.

67 1 3 The comparatives are consistently feminine, whereas in *Rid.* **41** the gender frequently varies. *Frumsceaft*, 'creatura,' is, of course, feminine.

67 2 **leohtre þonne mona.** In *Rid.* **30** 3, the Moon is called *lyftfæt lēohtlīc.*

67 3 **swiftre þonne sunne.** So of the Sun in **30** 11b, forð ōnette. Cf. *Met.* 29 31, Se bið þǣre sunnan swiftra (*evening star*). In the Prose Edda (*Gylfaginning*, § 12), 'the sun speeds at such a rate as if she feared that some one was pursuing her for her destruction.'

67 4 **foldan bearm.** Cf. *Beow.* 1138, fǣger foldan bearm; *Gen.* 1664, geond foldan bearm (MS. bearn).

67 5 **grēne wongas.** So *Rid.* **13** 2; *Gen.* 1657; cf. *Men.* 206, wangas grēne. See *Rid.* **41** 51, 83, þēs wong grēna. — **grundum ic hrīne.** Cf. *Rid.* **40** 10, ne ǣfre foldan hrān.

67 6 Rime in the *Riddles* has been discussed in my notes to *Rid.* **29**.

67 7 **wuldres ēþel.** So *Gen.* 83.

67 8 **ofer engla eard.** Cf. *Chr.* 646, engla eard; *Mod.* 74, on engla eard. — **eorþan gefylle.** Cf. *Ps.* 64 9, eorðan þū gefyllest ēceum wæstmum; *Gen.* 1553–1554, gefylled wearð | eall þēs middangeard monna bearnum.

RIDDLE 68

This fragment is not printed by Thorpe and Grein, and is therefore not discussed by Dietrich and Prehn. Trautmann, *Anglia, Bb.* V, 50, suggests 'Bible,' a solution which has much in its favor. **68** 1, *þēodcyninges*, points to divine associations, and **68** 2, *word galdra*, may well indicate Holy Writ; cf. *Mod.* 6, *be þām gealdre* (The Word), *Rid.* **49** 7, *guman galdorcwide* (sacred speech); **68** 13, *lēoda lārcow*, the teacher, through whom men live eternally, can only be the Book of Books (cf. **27** 18 f.), and **68** 3 *snytt*[*ro*] suggests sacred wisdom. The adornments of the subject recall those of the Book in *Rid.* **27** (cf. **68** 17, golde gegierwed; **27** 13, gierede mec mid golde). The books in Aldhelm's enigma *De Arca Libraria* (ii, 14) are called 'divinis verbis' and 'sacratos biblos'. **68** 17b, *þǣr guman druncon*, does not militate against the solution, as a similar phrase is found in the riddle of the 'Cross' (**56** 1). Other 'Bible' riddles, *Íslenzkar Gátur*, 775, 805, 999, and *Strassburg Rb.*, 43 50, have little in common with this problem.

68 1 **þeodcyninges.** Only once elsewhere (*Soul*, Verc., 12) is *þēodcyning* applied to God, and in that place the Exeter text reads *ēce dryhten.*

68 8 **nǣnne mūð hafað.** In 40 12 the Moon(?) has no mouth, *ne mūð hafað*, and in 61 9 the Flute is 'mouthless.'

68 9 **fēt ne f[olme].** Cf. 28 15, fōta nē folma; 32 7, fēt ond folme; 40 10, fōt ne folm; *Beow.* 745, fet ond folma.

68 10 **welan oft sacað.** The Bible often 'chides' or 'contends against' worldly wealth: Ps. lxii, 10; lxxiii, 12; Prov. xxiii, 5; Jer. ix, 23; Matt. xiii, 22; Mark iv, 19; Luke viii, 14; etc.

68 14 **[āwa tō] ealdre.** This reading of Holthausen, *Anglia* XXIV, 264, is sustained by many instances of the phrase in the poetry (*Spr.* I, 46).

68 15 **þenden menn būgað.** Cf. *Ph.* 157–158, þær nō men būgað | eard ond ēþel.

68 16 **eorþan scēatas.** So *Gen.* 2206; *Seaf.* 61; *And.* 332; cf. *Beow.* 752, eorþan scēata.

68 17 **golde gegierwed.** Cf. *Beow.* 553, golde gegyrwed; *Beow.* 1029, 2193, golde gegyrede; *Dream*, 16, gegyred mid golde; *Met.* 25 6, golde gegerede. See also *Rid.* 27 13, cited *supra*. — **þǣr guman druncon.** Cf. 64 3 (note).

68 18 **since ond seolfre.** So 21 10, *Dan.* 60. Cf. the description of the Lindisfarne MS. of the Gospels (Skeat, *John*, p. 188): 'Billfrið se oncræ hē gesmioðade ðā gehrīno ðā ðe ūtan on sint ond hit gehrīnade mið golde ond mid gimmum æc mið suulfre ofergylded fāconlēas feh.' See note to 27 11b–14.

For closing formula, compare 33 13, 73 20.

RIDDLE 69

After 69 2 is a sign of closing; so Thorpe prints 69 3 as a separate riddle. Trautmann, *Bb.* V, 50, follows Thorpe's division. The first two lines, which correspond to *Rid.* 37 1 2 and constitute an opening formula, certainly seem not only superfluous but misleading here; and yet we can neither discard them nor give them a separate place. Grein, who takes the three lines together, suggests (*Bibl.* II, 410) 'Winter,' and Dietrich (XI, 480) 'Ice.' Though Dietrich is certainly right, 69 3 has nothing in common with *Rid.* 34, 'Iceberg.' Dietrich thinks that the riddle may once have been longer; but the single line is, as an enigma, admirably complete.

69 3 Compare the description of the freezing of the water in *And.* 1260–1262:

clang wæteres þrym
ofer ēastrēamas, īs brycgade
blæce brimrāde.

Cf. *Gn. Ex.* 72 73, Forst sceal frēosan, . . . īs brycgian. The meter establishes, beyond doubt, *on wēge* (= *wǣge*), 'in the water'; cf. 34 1, æfter wēge ('Ice' riddle). The double meaning of *wēg* thus serves the riddler's turn.

RIDDLE 70

Dietrich's answer, 'Shawm,' the 'fistula pastoralis' or Shepherd's Pipe (XI, 480), is accepted by Padelford, *Old English Musical Terms*, p. 53: '*Singeð þurh sīdan* refers to the holes for fingering; *se swēora wōh | orþoncum geworht*, to the fancifully carved neck and mouthpiece ['wry-necked fife']; *eaxle twā*, to the protrusion of the body beyond the neck.' Dietrich describes the instrument (XI, 480): 'Die

schalmei der hirten mit zwei seitenklappen, dem hautboi ähnlich [*cauvle*], versehen und mit einem gebogenem mundstuck besetzt, welches ich selbst an hirtenflöten gesehen habe.' Although the shawm was well known at the time of the Minnesingers (Schultz, *Das höfische Leben* I, 434), the name (O. F. *chalemie*, 'a little pipe made of a reed or of a wheaten or oaten straw'— Skeat, *Etym. Dict.* s.v.) does not appear in English until long after the Conquest; and Padelford finds no trace of the instrument in the Anglo-Saxon manuscripts cited by Strutt and Westwood. Despite such negative evidence, the thing may have been in use at our early period.

Trautmann offers without explanation (*Anglia, Bb.* V, 50) the answer 'Roggenhalm' or 'Kornhalm.'

70 1b. Cf. 73 28–29, Wiga sē þe mīne wīsan | [sōþe] cunne.

70 2 **singeð þurh sidan.** So of the Bagpipe, 32 3, sellīc þing singan on ræcede.

70 4 **ou gesceldrum.** So 41 103. — **geseeapo [drēogeð].** Grein's addition was doubtless made with his eye on *Ph.* 210, gesceapu drēogeð; *Hy.* 11 7, gesceap dreogeð.

RIDDLE 71

Dietrich's answer to this problem (XI, 480), 'Cupping Glass,' is hardly convincing. It is true that **71** 3–4, 'the leaving of fire and file,' recalls Aldhelm iv, 8, *Cucuma*, l. 7, 'Malleus in primo memet formabat et incus.' But this is the only resemblance to the Latin; nor has our problem aught in common with the famous 'Cupping Glass' enigma of the Greeks, cited by Aristotle, *Rhetoric* iii, 2, 12 (Ohlert, p. 74): 'I saw a man who on a man had soldered brass by fire,' *ἄνδρ' εἶδον πυρὶ χαλκὸν ἐπ' ἀνέρι κολλήσαντα.* **71** 5–6, *wēpeð hwīlum for gripe mīnum* fits the given answer well enough, and 1 b, *rēade hrēafed* may refer to blood; but 1 a, 'property of rich' (cf. 6 b), 2 a, 'stiff and steep plain,' and 2 b 3 a, 'station of bright worts,' are fairly remote from the solution. Müller, *C. P.*, p. 18, is certainly right in rejecting the solution 'Cupping Glass': 'Das angelsächsische Räthsel ist zu sehr verstümmelt, um auf etwas Bestimmteres als ein geschmiedetes, gefeiltes Werkzeug zu schliessen.' The Aldhelm analogue Müller sets aside, as the *De Cucuma* enigma does not treat of a 'Cupping Glass' ('cucurbita'), but of a pot or kettle.

The right answer is one suggested and rejected by Dietrich (XI, 480), a 'Sword' or 'Dagger.' *Ic com rīces āht* (1 a) well applies to a weapon (*Rid.* **79**; **80** 1, 'Horn'). *Rēade hrēafed* (1 b), may refer to blood-stains ('breeched with gore'), but more probably to the gold with which the Sword is adorned (*Rid.* **21** 6–8, **56** 14, the gold adornments of the Sword; **49** 6, readan goldes). *Stīð ond stēap wong, stapol wæs ǣr þā wyrta wilderhta* (2–3 a) recalls the home of the mail coat (**36** 1), *mec se wada wong*, and the flowery meadow of **35** 7–8, *þā wēlligan wyrtum fæste . . . on stapelwonge.* Cf. Aldhelm iv, 10 1, Dagger, 'De terrae gremiis formabar primitus arte.' *Nū com wrāþra lāf, fȳres ond fēole* (3 b–4 a) can only refer to the Sword, as Grein recognized (cf. *Spr.* II, 152, s.v. *lāf*; Keller, *A.-S. Weapon Names*, p. 174). With *fæste geneariwad* cf. **21** 13, *Wīre gewæfnad* (5 a) exactly fits the interpretation (cf. *Rid.* **21** 32, 'Sword,' wīrum dol; **21** 4, wīr ymb þone wælgimm). *Wēpeð hwīlum | for gripe mīnum* (**71** 5–6ª) refers, of course, to the *sweord-gripe* (*Jul.* 488). *Sē þe gold wigeð* (**71** 6ᵇ) is sometimes a periphrasis for the Sword itself (*Rid.* **21** 6, 8, 'Sword,' ic sinc wege . . . gold ofer geardas), but

here it seems to indicate the wounded warrior (*Beow.* 1881, gūðrinc goldwlonc). Dietrich forces the meaning of *ȳþan* (7 a) into 'entleeren (des blutes),' but elsewhere in poetry it is used only in the sense of 'destroy' (*Beow.* 421; *Wand.* 85), and so it must be defined here; this is well said of the Sword (Aldhelm iv, 10 4). *Hringum gehyrsted* (8 a) accords with the gifts to the Sword (**21** 23[b], þe me hringas geaf), and with *Beow.* 673, hyrsted sweord. And the fragmentary line (9) *dryhtne mīn* parallels the many allusions to the lord of the Sword in *Rid.* **21**. Trautmann (*Anglia, Bb.* V, 50) offers 'Der Eisenhelm.'

71 1–2 Grein and Wulker (Assmann) both put a comma at end of line 1, and regard *wong* as being in apposition with *ǣht*; and Grein translates (*Dicht.*) 'Ich bin eines Reichen Besitz, rot bekleidet, ein starkes steiles Feld.' Is it not far better to close line 1 with a period, and to construe *wong* as forming with *staþol* the predicate of a second sentence, 'I was a hard, high field, the station of beautiful plants'? This interpretation is supported by **35** 8, *on staþolwonge*, and by the beginning of the 'Mail-coat' riddle, **36** (*supra*), as well as by the context; *rices ǣht* refers to no plain, but to the Sword itself, which is the possession of the rich exclusively (see my notes to **21** 8, 10).

71 3 4 **wrāþra lāf, | fȳres ond fēole.** Cf. **6** 7, homera lāfe (*swords*); *Beow.* 1033, fēla lāf (*sword*).

71 6 Holthausen's inversion of MS. *mīnum gripe* prevents the alliteration falling upon the second stress of a B-type. See, however, **91** 8.

RIDDLE 72

Dietrich (XI, 480) and Prehn (p. 243) answer 'Axle and Wheels,' and defend their solution by pointing to the 'quattuor sorores' of Symphosius's 'Rotae' enigma (No. 77). But the 'four dear brothers' (5 b–6 a), as Grein pointed out (*Spr.* II, 526, s.v. *tēon*), are 'mamillae vaccae,' and the subject of the riddle is the 'Ox,' an answer supported by Brooke (*E. E. Lit.*, p. 136), and by Trautmann (*Anglia, Bb.* V, 50). The riddle therefore falls in the same class as *Rid.* **13**, **39**, and has been discussed incidentally under those heads. The youth of the Ox, its nourishment, its later wanderings and suffering, and its mute endurance are the present themes.

72 1 **Ic wæs lȳtel.** All 'Bull' and 'Ox' riddles refer to the creature's youth. See analogues in my notes to *Rid.* **13**.

72 5 **fēdde mec.** Cf. **73** 1, mec fēddon; **77** 1, mec fēdde. The addition of Gn.[2] [*fǣgre*] is supported by **54** 4, fēddan fǣgre; **51** 8, fēdað hine fǣgre.

72 5–6 **fēower . . . swǣse brōþor.** These are 'the four wells' of *Rid.* **39** 3 (see note). The teats of a cow are 'four brothers' in the Bukowina riddle (Kaindl, *Zs. d. V. f. Vk.* VIII, 319), and 'four sisters' in the Lithuanian query (Schleicher, p. 211).

72 7 **drincan sealde.** Cf. *Rid.* **13** 5, drincan selle.

72 8 **þæh.** There is no reason to accept Holthausen's *þāh* (*Bb.* IX, 358); *þǣh* is the Northern form of West Saxon *þēah* (Sievers, *Gr.*[3], 163, n. 1; Madert, p. 53). Cf. **5** 8, *bǣg* for *bēag*.

72 9–10 These lines do not mean, as Brooke supposed (*E. E. Lit.* p. 136), 'I was with the swart herdsman,' but 'I left that (i.e. the milking) to the cow-herd.'

Brooke adds, 'The swart herdsman is a Welsh slave. Swart is the usual epithet of the Welsh as against the fairer Englishman.' See my note to 13 8.

72 7 **ānforlet.** Grein and Wülker read *ān forlēt*, and Grein renders (*Dicht.*) 'dieses all überliess'; but *ānforlætan*, though not included in Sweet's *Dict.*, appears several times in the prose (B.-T., s.v.).

72 10 **sweartum hyrde.** The labors of the ox-herd are detailed in Ælfric's *Colloquy*, WW. 91: 'Þænne se yrþlinge ('arator') unscenþ þā oxan ic lǣde hig tō lǣse and ealle niht ic stande ofer hig waciende for þēofan and eft on ǣrne mergen ic betǣce hig þām yrþlincge wel gefylde and gewæterode.' Wülker points to Bede's account of Cædmon, *Hist. Eccl.* iv, 24, tō nēata scypene, þāra heord him wæs þǣre nihte bebodena. 'Bubulci' is the lemma to *oxenhyrdas* (WW. 90, 17; 91, 23; *Haupts Zs.* XXXIII, 238). For the rights and duties of ox-herd and cow-herd, see *Rectitudines Singularum Personarum*, 12, 13, Schmid, p. 380.

72 10–11 Brooke says (*E. E. Lit.*, p. 136): 'We are brought into another part of the country, where in *Riddle* 72 the Ox speaks and tells how weary he was among the rough paths of the border moorland.' Compare the description of *Ūr* in *Run.* 4–6:

ᚢ (ūr) byþ ānmōd — and oferhyrned,
felatrēcne dēor, — feohteþ mid hornum
māre mōrstapa; — þæt is mōdig wuht.

But the animal of our riddle is thoroughly tamed — certainly not one of the wild cattle that at this day and for centuries afterwards roamed through the forests of England (Bell, *British Quadrupeds*, pp. 368 f.; Harting, *Extinct British Animals*, pp. 213 f.).

72 12 The use of oxen for plowing has already been discussed at length in connection with *Rid.* 22, 'Plow.' Notice the *geūkodan oxan* of Ælfric's *Colloquy* (WW. 90). The work of the ox among the Anglo-Saxons and the other Germanic nations is considered at length by Heyne, *Fünf Bücher* II, 198–208.

72 13 **weore þrōwade.** So *Beow.* 1722; cf. *Ap.* 80, weore þrōwegan.

72 14 **earfoðа dǣl.** So *Gen.* 180; *Deor*, 30. — **Oft mec īsern sceōd.** For the use of the goad, as illustrated by the *Colloquy* and illuminated MSS., see my notes to the 'Plow' riddle (22). The Smith is a maker of goads as well as of plow-shares and coulters (*Colloquy*), and the *Gerēfa* mentions the *gādīren* among agricultural implements (§ 15, *Anglia* IX, 263). The pricks of the goad are finely called *ordstafe* (72 17).

RIDDLE 73

All authorities agree upon the answer 'Spear' or 'Lance.' Like the weapon in *Rid.* 54, this has flourished as a tree, the ash, until, subjected to a cruel change of fate, it comes into a murderer's hands; like that, it boasts of its deeds of battle, and vaunts its fame. In its description of its origin, the 'Spear' has some faint likeness to Aldhelm vi, 8, 'Sling'; and, like this, it delights in battle. But the resemblance between the two — Prehn's labored comparison (pp. 244–247) to the contrary — seems conditioned by the likeness of topics, and does not preclude complete independence of composition.

The closest analogue to our riddle is found in the description of the Ash, both as tree and spear, in *Run.* 81:

> Æ (æsc) biþ oferhēah. eldum dȳre,
> stiþ on staþule, stede rihte hylt.
> Dēah him feohtan on firas monige.

For *æsc* as tree, see my note to *Rid.* 43 9, se torhta æsc; and as spear, see *Rid.* 23 6; *And.* 1000; etc. (*Sper.* I, 58). As I have noted under *Rid.* 54, our query belongs to the same class as the world-riddle of Oak-Ship (Wossidlo 78), which is based upon the same motives as the description of *Ac*, 'the oak,' in *Run.* 77–80 (see note to 56 9).

In Anglo Saxon interments the spears occur in much greater number than any of the other weapons. The cemetery at Little Wilbraham produced 35 spears, but only 4 swords (Neville, *Saxon Obsequies*, 1852, p. 8; Hewett, *Ancient Armor*, 1860, p. 24); and other grave-finds yield similar results (Roach-Smith, *Cat. of A.-S. Antiquities at Faversham*, 1873, pl. xi). The Anglo-Saxon spear is represented not only by the heavy weapon for hurling and thrusting, but by the lighter dart for casting only, the *daroð*, or *pil* (Keller, p. 21). Spears were used by the early English not only for war but for hunting (see the September illustration in the Anglo-Saxon calendar, Tib. B. IV; Jul. A. VI). The weapon consisted of three parts: the spear head, almost lozenge-shaped, the shaft, to which the head was attached, and the iron into which the wood of the shaft was fitted. De Baye, *Industrial Arts of Anglo-Saxons*, p. 22, notes that the distinctive feature of the Anglo Saxon spear is a rather short socket. It is the ash shaft (cf. *Beow.* 330, gāras, . . . æscholt ufan grǣg; *Mald.* 310; *Wand.* 99; *Rid.* 23 11) that speaks in our riddle.

Brooke remarks (*E. E. Lit.*, p. 124, note): 'Gār is the usual word for "spear" (*gar Dene* spear Danes). Gār was the javelin, armed with two of which the warrior went into battle, and which he threw over the "shield wall." It was barbed, but the other, shaped like a leaf without a barb, was called the *spere*, the lance, concerning which is Cynewulf's riddle. This was shod on the top of the handle with a heavy metal ball, to give it weight, just as the sword was.' That such a distinction was always felt to exist between *gār* and *spere* is more than doubtful in the light of their identical appearance in the poetry and their common lemmas, 'jaculum,' 'hasta'; although it is true that 'telum,' 'pilum,' words for javelin, are frequent synonyms of *gār*. In any case, it is clear that barbed lances were not used as missile weapons, although we occasionally find in Anglo-Saxon graves a missile weapon the two blades of which are not in the same plane (De Baye, p. 22). But *gār* is hardly limited to this missile.

'The Spear mourns that it was taken away from the field (as a sapling of the forest land) where earth and heaven nourished it; that its nature has been changed and forced to bow to the will of a murderer. Yet as it learns to know its master better, it sees that he is no murderer, but one who will fulfill a noble fame. Then the spear changes its thought, and is proud of its small neck and fallow sides, when the glow of sunlight glitters on its point, and the warrior bedecks it with joy, and bears it on the war-path with a hand of strength upon its shaft and knows its ways in battle' (Brooke, *E. E. Lit.*, p. 124).

73 1–7 Notice the close likeness to the opening lines of *Rid.* 54, 'Battering-ram.' At that place I drew attention to the affinity (pointed out by Cook, *Dream of Rood*, p. 1) between our riddle passages and *Dream* 28–30.

73 3 **gēarum frōdne.** Cf. *Ph.* 154; *Gen.* 2381, gēarum frōd; *Ph.* 219, fyrngēarum frōd; *Rid.* 54 4, frōd dagum; 93 6, dægrīme frōd.

73 3–7 Prehn, p. 245, points to Tatwine, 32 1–2, *Sagitta*, 'Armigeros inter Martis me bella subire obvia fata juvant,' and 34 4, *Pharetra*, 'Non tamen oblectat nec sponte subire duellum.' But there is surely no direct connection between the English and the Latin. Cf. also *Rid.* 24 6, se waldend, sē mē þæt wite gescōp.

73 9 **gif his ellen dēag.** See my note to 62 7.

73 11 **mærþa fremman.** Cf. *Beow.* 2515, mærðu fremman; 2135, mærðo fremede; 2646, mærða gefremede; *Seaf.* 84, mærða gefremedon.

73 19 **heaþosigel.** Grein, *Spr.* II, 41, and B.-T., pp. 523–524, agree in deriving the first member of the compound from *hēaðu*, 'the sea.' The first translates 'sol e mare progrediens,' and the second explains 'The prefix seems to be used from seeing the sun rise over the sea (cf. *merecondel*).' Sweet, however, derives from *heaðo*, 'battle,' which is very common as the first member of compounds, and which is well suited not only to the associations of war in the present passage, but to the description of the sun elsewhere in *Riddles* (7 1, 5, 30 9–10). See also Sievers (*PBB.* X, 507).

73 21 **on fyrd wigeð.** Cf. *Gen.* 2044, on fyrd wegan fealwe linde.

73 22 **on hæfte.** After the riddle-fashion, the poet is playing upon the double meaning of *hæft*, 'handle' and 'confinement.'

73 24 **under brægnlocan.** Thorpe suggests, in his note, *hrægllocan* for MS. *hrægnlocan*, and translates 'among wardrobes.' Grein, *Bibl.* II, 400, follows the MS., but does not translate (*Dicht.*). Dietrich (XI, 482) says: 'Wahrscheinlich ist *hrægn* ein körpertheil und sein verschluss das innere des leibes; ich stelle dazu bis auf weiteres das engl. *rine*, die hirnhaut.' In *Spr.* II, 137, Grein proposes *brægnlocan*, which B.-T. renders, p. 556, 'that which incloses the brain,' 'the skull'; and Sweet, 'the head.'

73 26 **frið hæfde.** Cf. *Gen.* 1209, frið habban; *Gen.* 2471, frið āgan.

73 27 **Feringe from.** See my note to 63 2, forðsīþes from.

73 28–29 Here is a serious difficulty. Shall we place with Thorpe a comma after *wīcum*, and refer *wīga* to *hē*, or with Gn., W., a colon, and regard *wīga* as voc. with 2 pers. imp. *saga*? In favor of the first it may be said that the sudden introduction of the third person in line 27 seems to demand an appositional phrase of explanation; in favor of the second, that *wīga sē þe mīne | wīsan cunne* may well be a part of the closing formula (cf. 68 18–19, 70 1). But neither of these interpretations meets the further difficulty, that in the MS. transmission there is no alliteration in line 29. So Herzfeld, p. 70, suggests that at least two half-lines have been omitted between *cunne* and *saga*. But, as we have seen, there is no lacuna in the MS. or gap in the sense. To meet metrical demands we might read

Wiga sē þe mīne wīsan
[sōþ-] cunne, saga hwæt ic hātte.

RIDDLE 74

The subject of *Rid.* 74 must satisfy many conditions. The monster must be at once a woman, both old and young, and a handsome man. It must fly with the birds and swim in the flood. It must dive into the water, dead with the fishes, and yet when it steps on the land it must have a living soul. The riddle has troubled scholars sorely. Dietrich admits (XII, 248) that his solution 'Cuttlefish' (XI, 182; compare Aldhelm i, 18, *Loligo*) was wide of the mark; but the changes have been rung upon this answer by Prehn and Walz (*Harvard Studies* V, 200). Müller (*C. P.*, p. 19) suggests 'Sun,' and points to its different genders in Latin and the Germanic languages. Trautmann (*Bb.* V, 48) proposes 'Water,' and labors over its various forms (*BB.* XIX, 202): a spring ('a young woman'), a cake of ice ('a hoary headed woman'), and snow ('a handsome man'). These identifications he champions by reference to grammatical gender. I have already objected (*M. L. N.* XXI, 103) that mythology thus becomes the creature of declensions, and that water has not a living soul; and have twice presented and defended the solution 'Siren' (*M. L. N.* XVIII, 100; XXI, 103–104). I can do little more than repeat my earlier comments upon the problem. The answer easily meets every demand of the text. The Siren is both aged and young: centuries old, and yet with the face of a girl. It is not only a woman but sometimes a man. To establish the two sexes of our creature, I have already pointed to the male 'Siren' of *Orendel* 94. Philippe of Thaun tells us of the 'Siren' in his *Bestiaire*, l. 683, '*il* cante en tempeste'; and in two of Philippe's sources (Mann, *Anglia* IX, 396) we have 'figuram hominis,' and in a third 'figuram feminis.' In two Latin riddles of Reusner (I, 177; II, 77) the Siren is not only 'femina' but 'avis,' 'piscis,' and 'scopulus.' In Greek and Etruscan and Roman art the Sirens were represented as bird-women (Schrader, *Die Sirenen*, Berlin, 1868, pp. 70–112; Harrison, *Myths of the Odyssey*, London, 1882, chap. v, 'Myth of the Sirens'; Baumeister, *Denkmäler des Klassischen Altertums*, Munich, 1888, s. v. 'Seirenen'); but, as Harrison and Baumeister point out, at an early period of the Middle Ages ('vom 7. Jahrhundert ab') the Teutonic conception of a fish-woman or mermaid met and mingled with the classical idea of a bird maiden. The identity of Siren and Mermaid is seen in many Anglo-Saxon glosses (B.-T., s. v. *mere-men*, p. 680). Philippe de Thaun, *Bestiaire*, 604 f., tells us that 'the Siren has the make of a woman down to the waist, and the feet of a falcon, and the tail of a fish.' So the creature is presented in the illustration of the Old High German *Gottweih Physiologus* (Heider, *Physiologus*, Vienna, 1851, p. 10, pl. iii). And Laurens Andrewe (*The Babees Book*, *E. E. T. S.* XXXII, 237–238) gives a like account. The combined bird and fish aspects explain 74 3, *flōh mid fuglum ond on flōde swom*. As no one will doubt the appositeness of the last line of the riddle, there remains to be discussed only 74 4, *dēaf under ȳþe dēad mid fiscum*. Every student of myths knows that 'when Ulysses or the Argonauts had passed in safety, *the Sirens threw themselves into the sea, and were transformed into rocks*' (Harrison, p. 152, note). In its narrative of these creatures the *Orphica Argonautica*, 1203–1295 (Latin translation of Cribellus, Hermann edition) furnishes apt explanation of our enigmatic lines:

Ab obice saxi
Praecipites sese in pelagus misere profundum,
Sed formam in petras, generosa corpora mutant.

That this 'scopulus' phase of the Siren appears in Anglo-Saxon will surprise no one who recalls the persistence of the tradition of the death dive of the Siren in a well known illustration in Herrad von Landsperg's *Hortus Deliciarum*, 1160 A.D. (Engelhardt, Stuttgart, 1818, cited by Harrison, p. 171). Every condition of *Rid.* 74 finds natural explanation in this widely-spread myth. The careful review of the history of the 'Siren Mermaid' by W. P. Mustard (*M. L. N.* XXIII, 21 24, January, 1908) confirms me in the above views contributed by me to *M. L. N.* XXI, 103 104, April, 1906. My article, of which Dr. Mustard was unaware, furnishes, I think, the desired link between classical and Teutonic superstitions.

74 1 **feaxhār cwene.** *Feaxhār* occurs only here, but *hār* is often used as an epithet of age (*Spr.* II, 14). Hicketier fails completely in his effort to prove (*Anglia* X, 577) that *cwene* is here contrasted as 'meretrix' with *fǣmne* ('a bashful girl'). Nothing could be farther from the riddler's meaning.

74 3 **flēah mid fuglum.** Cf. *Rid.* 52 4, fultum fromra, flēag on lyfte (MS. fuglum frumra fleotgan lyfte).

74 4 **dēaf under ȳþe.** So 52 5.

74 4 5 By his pointing, a colon after *stōp*, Trautmann (*BB.* XIX, 201) makes the final clause, *hæfde ferð cwicu*, distinct from the context; but I prefer to regard line 5 as the antithesis of line 4: 'I dove under water, dead with the fishes; and (when) I stepped on the ground, I had a living soul.' — **hæfde ferð cwicu.** The reading *ferð* for MS. *forð* is sustained by 11 6, hæfde feorh cwico; 14 3, hæfdon feorg cwico. Cosijn (*PBB.* XXIII, 130) finds the same substitution in *Chr.* 1320, 1360.

RIDDLE 75

This short runic riddle has in common with *Rid.* 20 not only the method of inverting runes, but the phrasing (see 20 1-3 and 65 1). Read backwards, the four runes as restored (see text) spell H U N D, 'dog.' Dietrich, XI, 483, conjectures that this was the introduction to a longer riddle.

75 1 2 Swift dogs were in great demand among the Anglo-Saxons. The hunter tells us, Ælfric's *Colloquy*, WW., 92, 14, *mid swiftum hundum ic betǣce wildēor*; and the fowler (id. 95, 12) readily offers a hawk in exchange for a swift hound. Wright, *Domestic Manners*, p. 69, prints from Harl. MS. 603 a picture of a dog-keeper (*hundwealh*) and his two dogs. Sharon Turner, VII, chap. vii, recalls the evidence of William of Malmesbury (*De Gestis Regum Anglorum* II, chap. l), that Æthelstan made North Wales furnish him with as many dogs as he chose, 'whose scent-pursuing noses might explore the haunts and coverts of the deer,' and that Edward the Confessor was fond of hunting with fleet hounds and of hawking. For the appearance of *hund* in the Anglo-Saxon vocabulary, see Jordan, *Altenglische Säugetiernamen*, pp. 46 f.

RIDDLE 76

Dietrich (XI, 483) suggests that perhaps the single line *Ic āne gesēah idese sittan* forms the introduction to *Rid.* 77, as the subject of that riddle, 'Oyster,' is of feminine gender (Lat. *ostrea*; A.-S. *ostre*), and, being footless, she sits upon the rocks; but the change from the third person in 76 to the first in 77 is quite sufficient to destroy this conjecture. Grein, *Bibl.* II, 401, queries whether the subject was not originally given in runes as in *Rid.* 75. Trautmann, *Anglia, Bb.* V, 50, regards the line as a fragment.

RIDDLE 77

Dietrich is doubtless right in his answer, 'Oyster.' The riddle has only the topic in common with the last line of Aldhelm's 'Crab' enigma (iii, 26), 'Ostrea quem metuunt diris perterrita saxis'; but it finds apt comment in Ausonius's 'Ostrea' griphos in his letter to Theon (*Epistolae* vii, *Opera*, 1785, p. 246): 'Ostrea . . . Dulcibus in stagnis reflui maris aestus opimat,' and in yet another epistle of the Latin writer (ix, ib. p. 249):

> Ostrea nobilium coenis sumptuque nepotum
> Cognita diversoque maris defensa profundo,
> Aut refugis nudata vadis aut scrupea subter
> Antra et muriceis scopulorum mersa lacunis.

Our riddle bears no resemblance to Scaliger's 'Ostrea' (Reusner I, 173), which describes the strange nature of the house. But an English riddle (*Wit Newly Revived*, 1780(?), 21) contains the final motives of *Rid.* 77 (4 a–8):

> Stouthearted men with naked knives
> Beset my house with all their crew;
> If I had ne'er so many lives,
> I must be slain and eaten, too.

The Anglo-Saxon fisherman takes in the sea (Ælfric's *Colloquy*, WW. 94) hærincgas and leaxas, mereswȳn and styrian, ostran and crabban, muslan, pinewinclan, sæcoccas, fāge and floc and lopystran and fela swylces (see Heyne, *Fünf Bücher* II, 250). So in the *Eccl. Hist.* i, 1 (Miller, 26, 7), hēr bēoþ oft numene missenlīcra cynna weoloscylle ⁊ muscule, etc. From *Leechdoms* II, 244, 2, we see that raw oysters (77 8, unsodene) were not deemed a healthy food (Whitman, *Anglia* XXX, 381).

77 1 **Sǣ mec fēdde.** The feeding of the subject is a common theme in the *Riddles*: cf **51** 7 8, **54** 3–4, **72** 4–5, **73** 1–2. — **sundhelm.** The word is found only here and in **3** 10.

77 2 **mec ȳþa wrugon.** Cf. **3** 15, ȳþa . . . þe mec ær wrugon. — **corþan gefenge.** So **7** 3ᵇ.

77 3 **fēþelēase.** Both here and in *unsodene* (l. 9), the grammatical gender of *ostre* is regarded.

77 4 **mūð ontȳnde.** Cf. *Whale*, 53, Sonne se mereweard mūð ontȳneð.

77 6 **seaxes orde.** Prehn, p. 250, notes the part played by the knife's point in the *Riddles*: 27 6, seaxes ecg; 61 12, seaxes ord. See my note to 27 6 for a discussion of the *seax*.

77 7 **hȳd ārȳpeð.** See *Leechdoms* I, 338, 16, mid ostorscyllum gecnucud ond gemenged.

RIDDLE 78

This is a fragment not printed by Thorpe and Grein. Trautmann, *Bb.* V, 50, does not attempt a solution; but Holthausen, *Anglia* XXIV, 265, suggests 'ein im wasser lebendes tier (auster? krebs? fisch?).' It presents several parallels to the 'Oyster' problem: 78 1, Oft ic flōdas; 77 3, Oft ic flōde; 78 3, [d]yde mē to mōse; 77 5, 8, fretan . . . iteð; 78 7b, ȳþum bewrigene; 77 2, mec ȳþa wrugon. On account of these very recurrences of thought, we cannot regard 78 as a mere continuation of 77; but rather as a development of a similar theme.

78 3 Holthausen, *Anglia* XXIV, 265, would read [*h*]*ȳde*; but my reading, [*d*]*yde mē tō mōse*, is supported by *And.* 27, *dydan him tō mōse*, and by the parallel of thought in 77 (*supra*).

78 7b **ȳþum bewrigene.** Cf. 3 15, ȳþa . . . þe mec ær wrugon; 77 2, mec ȳþa wrugon; *Gen.* 156, bewrigen mid flōde; *Gen.* 1460, bewrigen mid wætrum; *Met.* 8 59, bewrigen on weorulde wætere oþþe eorðan.

RIDDLE 79

Dietrich (XI, 483), regards this single line as 'merely a variant of the first line of *Rid.* 80.'

79 1 **ic eom æþelinges æht.** So of the Sword, 71 1, ic eom rīces æht.

RIDDLE 80

Dietrich's answer 'Jagdfalke' or 'Habicht' (XI, 483) is accepted by Prehn (p. 283) and Stopford Brooke (p. 147). Walz, *Harvard Studies* V, 267, defends the solution 'Sword' by its relation to its lord (1), its wooden sheath (6), its 'hard tongue' or point (8 b), its use as a gift (9–10 a), its brown edge (11 a). Muller, *C. P.*, p. 18, offers the answer 'Horn,' which is accepted by Herzfeld (p. 5). Trautmann, who had not read Müller, gives (*BB.* XIX, 203 f.) many good reasons for rejecting other answers and his own earlier solution, 'Spear'; and now offers convincing support to 'Horn.' This is literally the noble's shoulder-companion and the warrior's comrade (1–2); it is the associate of the king (3 a), as a drinking-vessel. So at feasts, the queen takes it in her hand (3 a–5) (and offers it to the heroes); cf. *Beow.* 404 f., 620 f., 1168, 1216, 1981 f., 2021 f. The Horn carries in its bosom what grew in the grove (6) — the mead made of honey 'brought from groves' (Müller and Trautmann cite 28 2–3a). As battle-horn, it rides upon a horse at the end of the troop (7–8 a). Its tongue or tone is hard (8 b). At the banquet

it offers wine to the singer as reward for his song (9–10 a) (cf. Muller). Its color may well be black (11 a). Trautmann has surely proved his thesis, as Müller had done before him. Points of likeness with the earlier 'Horn' riddle, *Rid.* 15, are many, as Muller and Trautmann show: there the Horn rides upon a horse (5 b–6 a, 13 b–14 a); it has a filled bosom (8–9 a); its voice is described (16–19 a); and one may add that 80 2[a], *fyrdrinces gefara*, is paralleled by 15 13[a], *frēolīc fyrd scēorp*. The *hwilum* clauses of 80 recall those of the earlier riddle (compare Brandl, *Grundriss*[2] II, 972). For a discussion of the Anglo-Saxon horn, see my notes to *Rid.* 15.

80 2[b] **frean mīnum lēof.** So 21 2 (Sword).

80 3–5 As Trautmann has pointed out (see *supra*), the *Beowulf*, 612, refers to such service by noble women, when Wealhþeow passes the beaker at the feast. So in *Gn. Ex.* 88–91:

> (Wīf sceal) meodorǣdenne
> for gesrðmægen symle æghwǣr
> eodor æþelinga ærest gegrētan,
> forman fulle tō frēan hond
> ricene geræcan.

In Bede's *Eccl. Hist.*, bk. v, chap. 4, an earl's wife 'presented the cup to the bishop and us (Abbot Berthun), and continued serving us with drink as she had begun till dinner was over.' The same custom prevailed in other Germanic countries. In the *Ynglinga Saga*, chap. 41, Hildigunn, daughter of King Granmar, carries ale to the viking Hjorvard. In the courtly verses cited by Vigfusson and Powell (*Corpus Poeticum Boreale* II, 418) from Olaf's Saga, the poet calls 'Fyll horn, kona . . . Berr mér of ker!' ('Fill the horn, lady . . . Bear me the cup'). And we are told by Geoffrey of Monmouth, in his account of the meeting of Vortigern and Hengist (*Historia Britonum*, bk. vi, chap. 12, cited by Budde, *Die Bedeutung der Trinksitten*, p. 39), that Rowena, the daughter of the Saxon chieftain, was the British king's cupbearer: 'Ut vero regiis epulis refectus fuit, egressa est puella de thalamo aureum scypheum vino plenum ferens; accedens deinde propius regi flexis genibus dixit: "Lauerd king wacht heil!"' For *hwītloccedu*, cf. note to 41 98. In the *Heiðreks Gátur*, No. 9, light-haired women carry ale.

80 4 **hond on legeð.** An example of the shortened A-type, with a heavy monosyllable in the thesis (Herzfeld, p. 44).

80 5 **eorles dohtor.** Contrast 26 6[b], ceorles dohtor. That riddle is throughout on a lower plane. See, however, 46 5, þeodnes dohtor.

80 7 **on wloncum wiege.** Cf. *Mald.* 240, on wlancan þām wiege; *Rid.* 20 1–2, S R O H (hors) hygewlonene.

80 9–10 As *wōðbora* is used in 32 24 of the riddle-solver, and as *gied* is elsewhere applied to a riddle (56 14, see my note), it is easy to fancy that our thirsty riddler is here giving a sly hint. For a careful study of the word *wōðbora*, in its many meanings, see Merbot, *Aesthetische Studien zur ags. Poesie*, pp. 5–7. Budde, p. 33, points out that the frequent introduction of drinking situations into these enigmas seems to show that riddle-guessing was a part of the entertainment at feasts.

RIDDLE 81

Dietrich (XII, 234-235) rejects his earlier answer, 'Ship' (XI, 483), and accepts Professor Lange's solution, 'Maskenhelm.' He says in his note: 'Das haupt des an brust und nacken ausgebognen helms ist der obere erhöhte grat oder rand, der das eberzeichen als *hēahne steort* trägt, der fuss ist das nackenstück, auf dem der helm abgenommen steht, das *heard nebb* ist das nasenstuck oder der steg der maske, die den mund unbedeckt lasst; das elend (regenströme, hagel, reif und schnee) erduldet der helm, wenn ihn der krieger, der die lanze (*wudu*) regt, auf seinem haupte tragt, wodurch er "wohnung uber den mannern" hat.' This solution, which Brooke modifies to 'Visor' (*E. E. Lit.*, p. 127) and translates in part (p. 124), is certainly less apt than the 'Wetterhahn' or 'Weathercock' of Trautmann (*Anglia, Bb.* V, 50), which meets all the conditions of the problem. It is puff breasted and swollen-necked; it has a head and a high tail, eyes and ears, one foot, back and hard beak, high nape and two sides. It has a dwelling-place over men. It suffers wretchedness when it is moved by the wind, which is described in the periphrase, 81 7b, *sē þe wudu hrēreð* (so the Wind-storm says in *Rid.* 2 8, *ic wudu hrere*), and when it is beaten by the elements. So one speaks fittingly of a 'Weathercock,' and not of a 'Helmet.' Indeed the wind motif appears in the German 'Wetterhahn' riddle, which has an honorable history (Wossidlo, No. 104, notes; Friedreich, p. 207):

> Sich in allen Winden erhebet,
> Und wann die wüten,
> Muss er dann fleissiger hüten.

No use of the word 'Weathercock' is recorded in Anglo-Saxon — indeed, before the *wedercoc* of the *Ayenbite of Inwit*, *E. E. T. S.* XXIII, 1866, p. 180 (cited by Bradley-Stratmann) — but I note in the excellent illustration of an Anglo-Saxon mansion (MS. Harl. 603, f. 67 v.; Wright, *Domestic Manners*, p. 15) a pennant-shaped vane (*fana*). Weathervanes, not only on land but at sea, are frequently mentioned in the Old Norse sagas (Cleasby-Vigfusson, s. v. *fani*).

81 1 **bylgedbrēost.** The MS. form, *byledbrēost*, is open to two objections: it is impossible metrically, and the first member of the compound is a hapax unsustained by the evidence of cognates. The word suggested satisfies both meter and sense, if *bylged* is taken in its primitive meaning of 'swollen,' 'inflated' (cf. *bylg*, *belg*, 'bag,' 'bellows'). *Gebylged* is found elsewhere (B.-T., p. 378) in the derived sense of 'made angry,' 'caused to swell.'

81 5b **sāg[ol].** Thorpe conjectures *sac* ('a sack'). Ettmüller (*Worterbuch*) renders *sāg* 'onus'; and Grein, *Dicht.*, 'eine senkung'; but in *Spr.* II, 387, '*sāg* (ndd. *seeg*), "Bundel," "Last?" acc. *ic* (sc. *scip*?) *hæbbe sāg on middan* — vgl. jedoch auch mhd. *seige* and altn. *sægr*.' Dietrich explains the word (XI, 483): 'eine offnung auf dem verdeck zum hinabsenkung (*sǣgan*) der waaren (cf. 33 9, mūð wæs on middan).' B.-T., p. 813, cites the word, but does not translate, and Sweet does not include it in his *Dict.* The *Dicht.* translation, 'a sinking,' alone fits the proper solution, 'Weathercock,' and may describe the bird's back between the 'high neck' (l. 4) and 'high tail' (l. 2). Mod. Eng. *sag* is connected by Skeat,

Etym. Dict., s.v., with Swed. *sacka* and Germ. *sacken*; and he suggests a possible confusion with *sigan*, 'to sink.' I should like to suggest the word *sāgol*, 'staff,' which glosses the Lat. *justa*, and is used of 'the rods or bolts (*vectes*) thrust through rings to bear the ark' (*Cura Pastoralis*, Sweet, p. 171, 5 12). This might well apply to the rod which pierces the Weathercock, and upon which it turns. *Sāgol* would then be in natural apposition to *eard ofer ēldum* (l. 6) and would explain *þyrelwombne* (l. 11).

81 6b **Aglac dreoge.** Cf. *Dan.* 238, þær hie þæt āglāc drugon.

81 7 **þær mec wegeð.** Sievers proposes *weġeð* on metrical grounds, but our word is elsewhere used, as here, of movement by the wind (*supra*): *Met.* 7 35, þēah hit wecge wind. The half line is of the A type (/ × | / ×) common in the *Riddles* (Introduction).

81 8b **streamas beataþ.** Cf. 30 6, streamas staþu beataþ (note).

81 9–10 Cf. *Rid.* 41 54–55, se hearda forst | hrim heorugrimma. Instead of the | *fe*þ*e*|*d geru*ĉ|*ved*þ of Holthausen, *Lb.* IX, 358, I supply with aid of B. M. [*ond*] |*cest* |*hr*|*foved*þ. *Hreosan* is the word always found in like context: *Ph.* 60, þær ne hægl ne hrim hreosaþ to foldan; *Wand.* 48, hreosan hrim ond snāw hagle gemenged; *Wand.* 102, hrīþ hreosende; etc.

81 11 [**on**] **þyrelwombne.** The addition seems necessary to the context, but not to the meter, as elsewhere in the *Riddles*, 45 2, 91 5, the adj. *þȳrel*, 'perforated,' has a long root syllable, while the noun *þyrel*, 'hole,' has a short one, 16 21, 72 8. The meaning, 'having the stomach pierced,' is explained by my reading of *sāgol* for *sæ* in line 5 (*supra*).

RIDDLE 82

The few scattered phrases of this fragmentary riddle give no clue to the solution.

82 2 **greate swiłgeð.** Perhaps, *greate swelgeð*; cf. *Gen.* 909, þu scealt greot etan.

82 4 [**f**]**ell nē flæse.** Cf. 77 5.

82 6 **mæla gehwam.** Cf. 33 15, geara gehwam; 61 6, uhtna gehwam.

RIDDLE 83

There is little difference of opinion among solvers regarding the answer to this. All agree that it is a metal, subjected to the flames (2 b, 3 b, 4 a). But Dietrich (XI, 484) believes the subject to be 'Ore'; and Trautmann, 'Gold.' It has something in common with Symphosius 91 (*Ferrum*):

> Terra fui primo, latebris abscondita diris (*or* terrae);
> Nunc aliud pretium flammae nomenque dederunt,
> Nec jam terra vocor, licet ex me terra paretur.

While there are no detailed likenesses between this and the Anglo Saxon, there is the same general riddle motive of change of condition through fire; but this may be mere coincidence. According to Dietrich, the subject's loe (4 b 8) was Tubal Cain, 'an instructor of every artificer in brass and iron' (Genesis iv, 22); and the 'captivity incited' (6 10 a) is due to the weapons made from iron. Perhaps these lines may refer to chains, or to the evils caused by money (1 Timothy vi, 10,

'the love of money is the root of all evil'). The last part of the problem (10 b 14) seems to me to indicate 'Gold' and its secret ways and works. Ore, of whatever metal, fulfills all conditions.

Bede in his *Eccl. Hist.* i, 1 (Miller, 26, 14) tells us of England (*Breoton*): Hit is eac berende on weega orum ares and isernes, leades and seolfres. Kemble, *Saxons in England*, 1875, II, 70, after noting many charters in which salt mines are mentioned, points to the grant of Oswini of Kent in 689 to Rochester, deeding a plowland at Lyminge in which he says there is a mine of iron (*Codex Dipl.* No. 30). Kemble, l.c., believes the *isengrafas* of *Cod. Dipl.* 1118 to be iron mines. And in the *Vocabularies* we meet *isern ore*, 'ferri fodina, in quo loco ferrum foditur' (see also B. T., s. v. *ora*). 'The smelting in the Forest of Dean is said to have been carried on continuously since Roman times; and this is quite probable also in regard to the tin mines of Cornwall and the lead mines at the Peak' (Cunningham, *The Growth of English Industry and Commerce*, 1890, I, 62). The Merchant in the *Colloquy* (WW. 96) brings, among other wares, 'æs et stagnum' (*ær and tin*) to his English customers.

83 1 Dietrich (XI, 484) compares *Rid.* 54 4, frod dagum (*tree*); 73 3, gearum frodne (*tree*); and 93 6, dægrime frod (*stag*). The unhappy change of state of the Ore is another motive that *Rid.* 83 has in common with *Rid.* 54, 73, 93.

83 2-3 Holthausen's emendations, *Anglia* XXIV, 265 [*mec*] and [*hæfde leod*]-*wera*, miss the point of the passage, though his suggestion of *lige* is happy. *Beow.* 2322-2323 helps us greatly here:

> Hæfde landwara lige befangen,
> bæle ond bronde.

So I was inclined to read in 83 3, [*hæfde lond*]*wara lige bewunden*, and to regard *londwara* as an enigmatic reference to the ores, which are surely 'surrounded by flame and purified by fire.' But this is contradicted by letter fragments in B. M.

83 4 **bæles weard.** This refers, I think, to Tubal-cain, the *eorþan broþor* of line 5 (see note).

83 5 **lige bewunden.** Cf. *Beow.* 3146-3147, swogende leg | wope bewunden; *Chr.* 1538, lege gebundne; *Rid.* 31 2 (legbysig), bewunden mid wuldre.

83 4 **gefælsad.** For a careful discussion of the meanings of *gefælsian*, see Cook's note to *Chr.* 320. It is used only here of 'cleansing by fire.' **fah warað.** Cf. 93 26, Nu min hord warað hiþende feond.

83 5 **eorþan broþor.** The Earth is called 'the mother and sister' of men (Body and Soul) in *Rid.* 44 14. See also the *Prose Riddle*, cited in my note to that passage. This phrase, *eorþan broþor*, well accords with the Anglo-Saxon conception of Tubal-cain, as revealed in the illuminated manuscripts. In Cotton Claudius B. IV, f. 10, a picture of Tubal-cain at work at his forge bears the inscription *Tubalcain se wæs æ þer ge goldsmið ge irensmið*. And in the Cædmon manuscript (*Archaeologia* XXIV, pl. xxviii), he appears in his two rôles of smith and plowman — in either case, a 'brother of the earth.' He is thus described in *Gen.* 1082 f.:

> Swylce on ðǣre mǣgðe māga wæs hāten
> on þā ilcan tid Tubal Cain,

se þurh snyttro spēd smiþ craftega wæs
and þurh modes gemynd monna æresť
sumu lameches sullgeweorces,
truma wæs oferfoldan: siþþan folca bearn
æres cunnon and isernes
burhsittende bucan wide.

83 7 **agētte.** Sievers, *PBB.* X, 513, establishes the length of the root-vowel by consideration of this, and other examples in the poetry.

83 8b Note the omission of the verb after an auxiliary verb. The half-line recalls the lack of redress of the Sword (21 17), and of the Horn (93 10).

83 10 **wongas** is here used as a poetical expression for 'the earth.' See *Rid.* 13 3, 41 50, 83; and compare Cook's note to *Chr.* 680, wonga.

83 10b **Hæbbe ic wundra fela.** Cf. 22 8, hæbbe wundra fela (*Phœn.*); *Beow.* 408, hæbbe ic mǣrða fela (Sarrazin, *Beowulf-Studien*, p. 128).

83 12–14 Compare the final motive of the Moon riddles (30, 95). Very striking is the verbal likeness between 83 12 and 95 14, mine (i.e. swaþe) bemiþe monna gehwylcum.

83 13 **degolfulne dom.** Cf. *Ps.* 147 5, his domas digle.

RIDDLE 84

Dietrich (XI, 484) gives the answer 'Water,' which remains unquestioned. He points out the likeness of 84 1, *Modor is monigra mǣrra cwiþa*, to Aldhelm iii, 1 (*Aqua*) 1–5:

Nam volucres caeli nantesque per aequora pisces
Olim sumpserunt ex me primordia vitae,

and of 84 6b–9a to Aldhelm iv, 11 (*Ferus*) 3–4:

Quis numerus capiat vel quis laterculus aequet
Vita viventium generem quot millia partu.

As Priebsch claims (p. 253), this problem has certain motives in common with the *Aequor* enigma of Eusebius, No. 23. Compare the wild course of the 'Water' (84 1–3) with the first line of the Latin, 'Motor curro, fero velox, nec desero sedem'; and the water's burden, 84 4b, *hē stanum bestrēdeð*, with Eusebius 23 4, 'Desuper aut multis sternor.' But there are reasons for regarding these likenesses to Eusebius as coincidences entailed by a common source and the demands of the subject. The opening lines of *Rid.* 84 and of Eusebius 23 are both inspired by Aldhelm iv, 11 1–2:

Per cava telluris clam serpo celerrimus antra,
Flexos venarum gyrans antractibus orbes.

And in its picture of the Water's burdens our riddle is not as close to Eusebius as to Pliny's account of Water, *Natural History* xxxi, 2, 'Saepe etiam lapides subvehunt, portantes alia pondera.' Still another motive, that of the ships (84 21–23), is far more clearly expressed in Aldhelm iii, 1 2, 'Dum virtute fero

silvarum robora mille,' than in Eusebius 23 2, 'tam grandia pondera portet.' The description of the Water's cover, **84** 9, *oft utan beworpeþ anre þeccne*, is in striking contrast to Eusebius 23 3, 'Nix neque me tegit,' etc. Finally, 'Water' riddles with as close resemblances to *Rid.* **84** are found in other countries and other times (Brussels MS. 6051, 12th century; Mone, *Anz. Kunde* VIII, 10, No. 48).

84 1 The emendation of Bülbring (see Text) is sustained by *Rid.* **51** 1, Wiga is on eorþan wundrum acenned.

84 2 **hreoh ond reþe.** *Hreoh* is often applied to Water (*Gen.* 1325, *Ps.* 68 1, *hreoh wæter*, etc.; see *Sprr.* II, 103, for many examples), as is also *reþe* (*Jud.* 310, reþe streamas). See Dietrich (XI, 481). — **hafaþ ryne strongne.** Cf. *Gen.* 159, (water) þa nu under roderum heora ryne healdaþ. The opening lines of **84** suggest the Storm riddles (2 — 3).

84 3 **grymetaþ.** So of Water, *Pan.* 7, brim grymetende. — **be grunde fareþ.** Cf. *Rid.* **22** 2, be grunde graefe.

84 4 Cf. **42** 2, moddor monigra cynna (*water?*)

84 5b **fundaþ æfre.** Compare the description of Water in *Sal.* 392 f.:

> Ac forhwām winneþ — Þis water geond worolde,
> dr(e)ogeþ dēop gescealt, — nē mōt on dæg restan,
> nealles ne nīþ, — cræfte tyÞ?
> . . . . . .
> Ic wihte ne cann
> forhwān se strēam — ne mōt stillan nealles.

This superstition is found in *Strassburger Rätselbuch*, No. 52, and is there traced to Aristotle.

84 6–7 Here the riddler must have had in mind Psalms civ, 25, 'So is this great and wide sea, *wherein are things creeping innumerable, both small and great beasts.*' Compare the Anglo Saxon poetic version (103 24):

> His is mycel sæ — ond on gemærum wid:
> Þær is unrīm on — ealra cwycra,
> mycelra ond mæcra.

84 7b **wordum geceÞan.** Cf. *Whale*, 2 b, wordum cȳÞan.

84 9 Cf. *Gn. Ex.* 61–62:

> Is sēo forÞgesceaft
> dīgol ond dyrne, — Drihten ana wat.

With the reference to the Creation (**84** 9–10) cf. **41** 1–8.

84 10 **or ond ende.** Cf. *Met.* 20 275, *And.* 556 b, fruma ond ende. In his note Krapp, p. 111, cites Revelation i. 8, 11; xxi, 6; xxii, 13.

84 11 **meotudes bearn.** So *Chr.* 126. Grein's addition, *his mihta spēd*, finds warrant not only in B. M. word-fragments but in the frequency of this phrase (*Sprr.* II, 239). I read *mæhta*, as this accords with the forms in the *Riddles* (see Glossary).

84 12 **wlitig ond wynsum.** So *Sal.* 214, *Pan.* 65, *Ph.* 203, 318.

84 21–22 For metrical reasons, Holthausen, *Engl. Stud.* XXXVII, 210, does violence to the MS. readings (see text and variants); but no changes are necessary, as examples of the A type with second stressed syllable short (/ × (×)) |

⏑ ×) are found elsewhere in the *Riddles* (**18** 11, **24** 1, **39** 6, 7, **43** 11, **47** 6, etc.; cf. Sievers, *PBB.* X, 458; Herzfeld, pp. 44, 49). **28** 13–14, *strengo bistolen . . . mægene binumen*, are exactly parallel to the present lines. The metrical a-priorism of Holthausen is dangerous.

84 21 **wistum gehladen.** According to Grein, *Spr.* II, 721, the Water is so described 'als Heimat der essbaren Fische.' But this and the parallel phrases (ll. 21–22) may refer to the ships upon the sea (*supra*). Of the Ship in **33** 11 we are told, *wist in wigeð*.

84 25 **wuldorgimm wloncum getenge.** Cf. *El.* 1114, godgimmas grunde getenge (Herzfeld, p. 19).

84 29 **gīfrost ond grǣdgost.** Cf. *Seaf.* 62, gīfre and grǣdig; *Gen.* 793, grǣdige ond gīfre; *Sat.* 32, 192; *Soul* 74, gīfre ond grǣdige.

84 30 **þæs þe.** This is rendered by Thorpe 'from the time that,' and by Grein, *Dicht.*, 'von allem was.' The use of the phrase after superlatives (see l. 29) is illustrated by the very similar passage *Chr.* 71–73:

> Ēala wīfa wynn geond wuldres þrym,
> fǣmne frēolīcast ofer ealne foldan scēat
> þæs þe ǣfre sundbūend secgan hȳrdon.

Cook renders 'as far as' (see *Spr.* II, 576); and this may be the meaning in the *Riddle* line. Cf. also *Met.* 28 33, *þæs þe monnum þincð*, 'as far as it seems to men.' In the not unlike clause in the other 'Water' riddle, **42** 4, 5, þæs dēorestan, þæs þe dryhta bearn . . . āgen, *þæs þe* is the simple relative attracted to the case of its antecedent. In both cases the subjunctive follows (Madert, p. 97).

84 31 **ǣlda bearn.** So **95** 10; *Seaf.* 77; cf. *Wond.* 99, ǣlda bearna; *Chr.* 936, ǣlda bearnum.

84 32 Grein, reading *mægen* for MS. *mæge*, translates (*Dicht.*) 'der Weltkinder Menge, wie das webt die Glorie.' Dietrich notes (XI, 485), *wuldor* = *wundor* (**90** 3, gloriam). But Thorpe was on the right track when he rendered the line 'So that glorious woman (*wuldor-wifeð*), world-children's daughter.' My change to *wuldor wīfa* is supported by *Men.* 149, *wīfa wuldor*, 'glorious woman' (cf. *Chr.* 71, *wīfa wynn*, cited *supra*). I regard the line as parenthetical, and translate 'So (lives) the glorious woman, kinswoman of world bairns.' *Mǣge*, which carries the meaning of 'mother' not only in *Beow.* 1390, *Grendles māgan*, but in *Rid.* **10** 4, is aptly applied to the Water, which in this riddle is *mōd(d)or* (ll. 4, 20).

84 33–34 This clause, I believe, points back to the superlatives in lines 28–29: 'most greedy and rapacious . . . though a man, wise in spirit, learned in mind, may have experienced a multitude of wonders.' That is to say, 'whatever a man's experience, he is yet to learn of anything more greedy,' etc.

84 33 **ferþum glēaw.** Cf. **60** 2b, mōdum glēawe (note).

84 34 **mōde snottor.** Cf. **86** 2, mōde snottre; *Fæd.* 87, mōdes snottor. See *mōd-snottor* (*Spr.* II, 260).

84 35–36 These comparatives recall the 'Creation' riddle (cf. **41** 55). *Hrūsan heardra* is clearly a reference to the ice-form of water (see line 39). '*Hæleþum frōdra* ist zu verstehen wie **83** 1 und geht wieder auf die schöpfungsgeschichte, wonach wasser viel eher als der mensch vorhanden war' (Dietrich, XI, 485).

84 37 **wæstmum tȳdreð.** The riddler may have had in mind *Ps.* 64 11, wæter yrnende wæstme tȳddraþ. Cf. *Ps.* 103 16, wæstme tȳdraþ. So in the 'Water' riddle (Brussels MS. 604 d, Mone, *Anz.* VIII, 40): 'Exeo frigida, sicca satis, nemus exalo, rideo pratis.'

84 38 Cf. *Sal.* 395, cristnaþ ond clǣnsaþ cwicra manigo (*water*). In *firene dwǣsceþ* Dietrich (XI, 485) rightly finds a reference to holy water, and cites the passage from the *Sigewulfi Interrogationes* (see MacLean, *Anglia* VII, 6), in which the Water is declared exempt from the curse placed upon the Earth after Adam's fall, because God had decided 'þæt hē wolde þurh wæter þā synne ādylgian þe se man þurhtēah.'

84 40 Cf. *And.* 543, wuldre gewlitegad ofer werþēoda. So of Water, *Sal.* 396, wuldre gewlitigaþ.

84 41–44 Cf. *Rid.* 4 7–10.

84 44 **timbred weall.** Cf. *Gen.* 1691–1692, weall stǣnenne | ūp forþ timbran.

84 46 **hrūsan hrīneð.** Cf. 67 5, grundum ic hrīne.

84 53 I do not accept the *hord word* [*a*] of Holthausen, *Anglia* XXIV, 265, because it forces upon us a change in the text, and because *word-hord* is the ordinary phrase. *G*[*eswutela*] of Holthausen is a possible addition (see *Chr.* 9, gesweotula; 84 23, gesweotlad). But so are many other words beginning with *g*. Little is gained by such guesswork.

84 54 Holthausen's emendation [*wīsdōm on*]*wrēoh* is supported by *El.* 674, wīsdōm onwrēon.

RIDDLE 85

As Dietrich has pointed out (XI, 454), the source of this 'Flood and Fish' enigma is the twelfth riddle of Symphosius:

> Est domus in terris, clara quae voce resultat:
> Ipsa domus resonat, tacitus sed non sonat hospes:
> Ambo tamen currunt, hospes simul et domus una.

I have traced the history of this (*M. L. N.* XVIII, 3): it is found in the *Disputatio Pippini et Albini* (*Haupts Zs.* XIV, 543), No. 93, in the *Flores* of Bede (Migne, *P. L.*, XCIV, 539), in Bern MS. 611, No. 30 (*Anth. Lat.* I, 360), and in the *Apollonius of Tyre* (Weismann, *Alexander*, 1850, I, 480). So it came into the *Gesta Romanorum*, cap. 153, and passed then into the possession of the people (*Strassburg Kb.*, No. 109; Simrock[3], p. 14). The motive is found as far afield as Turkey (*Orquell* IV, 22, No. 10). A second problem (*M. L. N.* XVIII, 5) with the separate motive of 'the house escaping from robbers (the net), while the guest is captured,' lives at present in many French, German, Italian, and English forms (Rolland, No. 71; Petsch, p. 138), and has been noted by me in 13th-century Latin dress (MS. Arundel 292, f. 114; Wright, *Altdeutsche Blätter* II, 148). The two motives are found side by side in *Strassburg Kb.*, Nos. 108–109, and are finally combined in a Russian version (Sadovnikon, *Zagadki Rousskago Naroda Sostavil*, St. Petersburg, 1876, No. 1623) discussed by Gaston Paris (Introduction to Rolland, p. IX).

Two motives are added by the Anglo-Saxon to those of Symphosius. The first, that of difference between guest and house (3 b–5), is found in the Strassburg riddle (109):

> Etwan (nit wan) die gest in kurtzer beyt,
> Floch es von mir on arbeit:
> Stunden die gest gar still,
> Gar bald darnoch in kurtzer zeit
> Die gest auch flohen wieder streit, etc.

and in the Turkish (*supra*), 'Ich gehe, es geht auch; ich bleibe stehen, es bleibt nicht stehen' (*Wasser*). The second — a 'living and dead' motive — is an addition found only in our query.

85 2 3 Cf. *Gen.* 903–905, þā nædran scēop nergend usser . . . wīde sīðas.

85 2 To the *ymb* [*dróht mimic*] of Holthausen, *I. F.* IV, 388, I greatly prefer *ymb unc* [*dómas dydc*] (see *Ps.* 118 05, 139 12). With *drihten* for MS. *driht* cf. *dryhtnes* for MS. *dryht* (60 11). *Driht* is sometimes used as an abbreviation for all cases of *drihten* (see B.-T., pp. 213, 216).

85 3b Cf. 41 04, ic eom swiþra þonne hē. With *swiftre* compare *strengra* and *þrohtigra* (l. 1), and note just such inconsistency in gender as in the 'Creation' riddle (passim).

85 5 For *yrnan* of MS. and editors I substitute *rinnan*, on account of the alliteration.

85 6b Cf. *Fad.* 8, ā þenden þū lifge.

85 7b **mē bið deað witod.** Cf. 16 11, him bið dēað witod.

RIDDLE 86

Dietrich's first solution, 'Organ' (XI, 485), is accepted by Padelford, *Old English Musical Terms*, p. 40. 'Ich denke,' says Dietrich, 'an die orgel des weltlichen gebrauchs, die schon sehr früh bekannt war, und zwar mit tausenden von pfeifen — gestützt auf Aldelmus *de Laud. Virg.* s. 138, *maxima millenis auscultans organa flabris*.' Later Dietrich recognized (XII, 248, note) that the riddle was simply an expansion of the second line of the 'Luscus allium vendens' enigma (No. 91) of Symphosius: 'Unus inest oculus, capitum sed milia multa' (3 a, 4 b). The other traits fit perfectly the solution 'One-eyed Garlic-seller' — as they are not 'monster' but natural human attributes (see Prehn, p. 255). Müller, *C. P.*, p. 19, accepts this solution.

86 1 **Wiht cwōm gongan.** Cf. 35 1, Wiht cwōm . . . līþan; 55 1, Hyse cwōm gangan. — **weras sæton.** Cf. 47 1, wer sæt æt wine, etc.

86 2 **monige on mæðle.** Cf. *And.* 1626, manige on meðle; *Craft.* 41–42, sum in mæðle mæg mōdsnottera | folcræðenne forð gehycgan, etc. Padelford asserts, in support of his 'Organ' solution, that 'this line is more suggestive of a congregation and of worship than of a social gathering'; but the above examples and other instances of *mæðl* (*Spr.* II, 214) do not sustain his view. The phrase here has no very definite meaning. — **mōde snottre.** See note to 84 34. In this passage the expression is quite lifeless.

86 3 f. With this enumeration of traits compare the other 'Monster' riddles, 32, 33, 37, 59, 81.

86 4 **twelf hund hēafda.** Dietrich notes (XII, 249) that 'die *capitum millia multa* sind der alliteration mit *twēgen fēt* zu gefallen durch *XII hund hēafda* gegeben.'

RIDDLE 87

According to Dietrich (XI, 485), we have in this riddle 'Cask and Cooper.' 'Heaven's tooth' (5 a), he thinks, is 'the thundering wedge,' while 'the eye' (6 a) is 'the bung-hole.' The problem is obviously a companion-piece to *Rid.* 38. Its subject, like the 'Bellows' of the earlier query, has a great belly (1 b–2 a) and is followed by 'a servant, a man famous for his strength' (2 b–3 a). With Müller (*C. P.*, p. 19) and Trautmann (*Anglia, Bb.* V, 50), I accept for this also the answer 'Bellows.' 5 a, *heofones tōþe*, and 6 a, *blēow on ēage*, speak strongly for this interpretation (*infra*).

87 1–3 For verbal parallels, see *Rid.* 38 (notes), and the fragment, *Rid.* 89.

87 5 **heofones tōþe.** Dietrich (XI, 485) explained this as 'the thundering wedge' (*supra*), and Muller (*C. P.*, p. 19) as 'the hammer of the smith.' Holthausen, *Engl. Stud.* XXXVII, 210, would read *hēof on his tōþe*, for to him 'der "himmelszahn" ist doch zu kindlich.' Properly interpreted, 'heaven's tooth' is one of the most striking metaphors in riddle-poetry. It is applied to the Wind, whose bite is the theme of other enigmas; cf. MS. Bern. 611, 414, *Anth. Lat.* I, 364:

Mordeo sed cunctos silvis campisque morantes.

See Shakespeare's reference to the tooth of the Wind in Amiens's song, *A. Y. L.* ii, 7, 175. This interpretation exactly accords with the 'Bellows' answer to our riddle.

87 6 **bleow on ēage.** Cf. 38 4, flēah þurh his ēage (*bellows*). See also Wulfstan, *Homilies*, 146,27—147,6, Dēah man þone gārsecg embsette mid byligeon . . . and tō æghwylcum þǣra byligea wǣre man geset . . . ond man blēowe mid þām byligeon, etc.

87 7 **wanode.** Thorpe and Grein's *þancode*, for MS. *wancode*, finds a certain support in the similar riddle-fragment 89 7, *þoncade*, but it is ruled out of court by the alliteration, which here demands a *w*. To *wancode*, a nonce-usage unrecognized by the dictionaries, I prefer *wanode*, 'decreased,' 'diminished,' which is in perfect keeping with meter, context, and subject 'Bellows.'

RIDDLE 88

This riddle, according to Dietrich's correct interpretation (XI, 485–486), is one of the Horn riddles (see *Rid.* 15, 80, 93), and its subject is the Stag-horn, which once stood with its brother, the other horn, on the animal's head (88 12–15a), protected by forest trees from night storms (15 b–17 a), until replaced by fresh antlers (18–20 a). Separated now from its brother, with whom it had shared many battles (29–31), it is torn and injured by monsters or adverse fates (32–33 a), and is placed 'on wood at the end of a board' (22 b–23 a). Apart from likenesses of

this to *Rid.* 27 and 52 and particularly to *Rid.* 93, which I note below, the most striking analogue to the problem is found in the modern English riddle of *Wit Newly Revived*, 1780, p. 11:

> 'Divided from my brother now,
> I am companion for mankind;
> I that but lately stood for show,
> Do now express my master's mind.
>
> It is an ox's horn made into a hunting-horn, etc. By the brother is meant the other horn that grew with it; and the expressing of the mind by the sounding of it.'

But the last line of the modern riddle seems to show that this, like *Rid.* 88, 93, is an 'Inkhorn' enigma.

The aim and end of our riddle have been completely misunderstood by all scholars. Dietrich (XI, 486) says: 'Wenn nun das horn sagt, jetzt steht es auf holz (*Beow.* 1318, *healwudu*) am ende des bretes und müsse da bruderlos feststehen, so ergiebt sich, es ist das dem giebel des ehedem meist hölzernen hauses zum schmuck dienende *firsthorn*. [Dietrich cites *Ruin*, 23, hēah horngestrēon; *Rid.* 48, hornsalu; *Beow.* 705, hornreced.] Um da aufgesteckt werden zu können muste der untere theil des hornes innerlich ausgebohrt werden, daher die klage über das aufreissen (88 33–34), wodurch der suchende, d. h. der pflock der es tragen soll, gelingen findet.' Upon this interpretation of Dietrich, Heyne, *Halle Heorot*, p. 44, bases the statement that the antlers were divided and that one horn was placed upon the western or southern, the other upon the eastern end of the roof. Brooke, too (*E. E. Lit.*, p. 142), renders 88 22–23 'Now I stand on wood at the end of a beam (that is, at the end of the roof-ridge of a hall).' It is safe to assert that we have not in our riddle the slightest reference to the stag-horns on the gable (see MS. Harl. 603, f. 67 v., Wright, *Domestic Manners*, p. 14), and that the fantastic picture drawn by Heyne (l. c.) of the great horn at each end of the roof must be erased, as it is derived from Dietrich's misconception of 88 22–25. This riddle, like *Rid.* 93, is a poem of the Inkhorn, which 'stands on wood at the end of the board' — the desk or table (for illustrations of this place of the Horn, see MS. Royal 10. A. 13, Westwood, *Facsimiles*, p. 128; *Benedictional of Æthelwold*, 12th miniature, ib. p. 132; cf. also ib. pp. 141, 143). As in 93 15 f., the Horn is hollowed out by knives (88 32–33), so as to serve for an ink-vessel. He who follows the trail of the ink (88 34, æt þām spore; cf. 27 8, spyrige (*pen*), 52 2, swearte . . . lāstas (*ink-tracks*)) finds prosperity (*infra*) — and soul's counsel. The back of the Horn is *wonn ond wundorlic* (88 22); so its rim is called *brūnne bred* (27 9). Or the riddler may have in mind the ink that fills its back and belly (see 93 22–23, Nū ic blace swelge | wuda ond wætre). As will be shown later, Dietrich is equally unfortunate in his interpretation of certain parts of *Rid.* 93.

88 1 **Ic wēox.** The *Riddles* make frequent reference to the early growth of their subjects: 10 10, 11 3, 54 3, 72 1 f., 73 1.

88 7 **[st]ōd ic on staðol[e].** Cf. *Dream*, 71, stōdon on staðole; *Beow.* 927, stōd on stapole (MS. stapole). See Holthausen, *Engl. Stud.* XXXVII, 209, 210.

88 12 **ūplong stōd.** Cf. *Exod.* 303, ūplang gestōd; *Beow.* 760, ūplang āstōd.

88 16 **wonnum nihtum.** Cf. *Beow.* 703, on wanre niht; *Gu.* 1001, in þisse wonnan niht; *Met.* 11 61, þā wonnan niht; *Rid.* 13 9, deorcum nihtum.

88 18 20ᵃ The replacing of the old horns by new (*gingran brōþor*) is described in almost the same words in 93 13-14.

88 21 **ānga ofer eorþan.** Cf. *Exod.* 403, āngan ofer eorðan.

88 22-23 Thorpe, ignorant though he was of the solution, rendered literally and therefore correctly 'On wood I stand at the table's end.' This is strong though unwitting evidence to the naturalness of the 'Inkhorn' interpretation. *Bord* is frequently used for 'table' both in poetry and prose (*Spr.* I, 132-133; B.-T., p. 116: cf. *Rid.* 15 9 (Horn), *bordum*), and preserves this meaning in its later history.

88 25 As the illustrations of the Inkhorn (cited *supra*) show, it was *fastened* to the desk or the table, for security's sake. See note to 27 9ᵃ.

88 26-27 This may well be the lament of the Inkhorn for its lost 'brother,' but certainly not of the Gable-horn for its mate at the other end of the roof, as Heyne would have us think (see *supra*).

88 27 **eorþan scēata.** Cf. *Rid.* 68 16, eorþan scēatas (note).

88 29 **sæcce tō fremmanne.** Cf. *Beow.* 2500, sæcce fremman. For similar metrical types with uncontracted gerundial endings, see 29 12, 32 23, micel is tō hycganne (enne), etc. With the thought of the passage compare the very different enigmas, *Rid.* 15 1, Ic wæs wǣpenwiga (*horn*), and Eusebius 30 1-2 (*horn*):

> Armorum fueram vice, meque tenebat in armis
> Fortis, et armigeri gestabar vertice tauri.

88 30 **ellen cȳðde.** Cf. *Beow.* 2696, ellen cȳðan.

88 32 **unsceafta.** This is not included in any of the dictionaries, but is rendered by Thorpe 'monsters,' by Grein, *Dicht.*, 'Ungeschick.' Both renderings are consistent with the meanings of *gesceaft*, but the first accords better with the context. The 'monsters' are, of course, the iron and steel weapons that scrape and hollow out the Inkhorn, 93 15-18.

88 33 **be wombe.** Of the contents of its *womb* or belly the Inkhorn speaks twice in 93 23, 28. — **ic gewendan ne mæg.** The thought is antithetical to the next line: 'I may not turn myself (i.e. move in any way), yet in my spoor or track, etc.'

88 34 *spore* and *spēd* recall the *spēddropum* and *spyrige* which describe the Ink tracks 27 8. The spoor of the Ink is the path of life in Bede's *Flores*, xii (*Mod. Phil.* II, 562), for 'Viae ejus sunt semitae vitae' refers to the holy words traced by the pen. So Aldhelm v, 3, *De Penna Scriptoria*:

> Semita quin potius milleno tramite tendit,
> Quae non errantes ad caeli culmina vexit.

88 35 **sāwle rædes.** So *Met.* 21 9; *Leas.* 42.

RIDDLE 89

This fragment, which is not printed by Thorpe and Grein, is, as Trautmann says (*Bb.* V, 50), 'ganzlich zerruttet.' *Wiht wombe hæfd* (l. 2) and *leþre* (3) recall the 'Leather Bottle' (19 [illegible]) and the 'Bellows' (38 1, 87 1), but the subject's 'belly'

is mentioned in many riddles. *þygan* (l. 6) and *swǣsendum* (l. 8) suggest that we have to do with an article used at table — possibly a Leather Flask. But comment upon these few disjointed words and phrases is futile.

RIDDLE 90

Dietrich (XI, 486), regards the different meanings of *lupus* as the subject of the Latin enigma. *Rid.* 90. 'A *lupus* is held by a lamb and disemboweled: the pike. The two wolves which stand and trouble a third, and which have four feet and see with seven eyes, are two rows of hops which entangle a wolf and which have five eyes or buds.' Later (XII, 250) Dietrich believed 'that by the first *lupus* a perch (*Epinal-Erfurt Gloss.* 592, *bærs*), not a pike, was intended, and that the enigma was a play upon the name of Cynewulf, as, in Anglo-Saxon, names made from *wulf* (*Æthelwulf*, *Wulfstan*) are commonly Latinized into *Lupus*.' In three places (*Anglia* VI, *Anz.* 166; XVII, 399; *Bb.* V, 51) Trautmann opposes Dietrich's solution, but suggests no adequate answer. In the first of his articles he hints at a connection between the four 'lupi' of this riddle and the fourfold mention of *wulf*, *Rid.* 1. Holthaus, *Anglia* VII, *Anz.* 122, finds in the enigma no proof of such word-play or reference to the name Lupus; but Hicketier, *Anglia* X, 582 f., stoutly supports Dietrich. He thinks, however, that the first *lupus* refers not to a fish (lambs are not fish-eaters) but to the hop-rows.

Henry Morley, *English Writers* II, 224–225, proposes 'the Lamb of God.' 'The marvel of the Lamb that overcame the wolf and tore its bowels out is of the Lamb of God who overcame the devil and destroyed his power. The great glory then seen was of the lamb that had been slain, the Divine appointment of the agony of one of the three Persons of the Trinity. The four feet were the four Gospels; and the seven eyes refer to the Book of Revelation, where the seven eyes of the Lamb are the seven Spirits of God sent forth into all the earth. . . . The two wolves might be the Old and the New Testament troubling the devil and having the four Gospels upon which their teaching stands.' As I have shown (*M. L. N.* XVIII, 105), Morley's apocalyptic solution is strongly supported, at least in its first part, by the enigma of Aurelius Prudentius (Reusner I, 295):

> Christus Agnus
> Agnus vice mirifica
> . . . . . .
> Agnus hiare lupum prohibes,

and by the last line of the German problem, Pfälzer MS. 693, f. 27 (Mone, *Anz.* VII, 381, No. 312):

> Do quam ein lam und benam dem wolfe dy herte
> . . . . . .
> Solutio
> Der arge wolf, das ist Luciper . . .
> Das lam, das waz der werde Got.

We have ample evidence that the devil is identified with the wolf in early religious literature. Jordan declares (*Die altenglischen Säugetiernamen*, p. 64):

'Allmählich aber, wohl mit dem Eindringen christlicher Anschauung überwiegt der Eindruck des Unheimlichen, Abstossenden in der Auffassung des Wolfes; in der christlichen Prosa ist er der Typus der Grausamkeit und Hinterlist. Das Bild des Evangeliums [John x, 12] vom Wolf, der den Schafen nachstellt, kehrt in den Homilien häufig wieder; der Wolf wird ein Sinnbild des Teufels.' Cf. Ælfric, *Homilies* I, 36, 15, þæt se ungesewenlīca wulf Godes scēp ne tōscence; I, 238, 29, se wulf is dēofol; I, 242, 3, wulf biδ ēac se unrihtwīsa rīca; *Laws of Cnute* I, 263, p. 306 (Wulfstan, *Homilies* 191, 16), þonne mōton þā hyrdas bēon swȳδe wācore . . . þæt se wōdfreca werewulf tō fela ne ābīte of godcundre heorde. Professor Cook in his note to *Christ*, 256, *se āwyrgda wulf*, cites Gregory, *Hom. in Evang.*, lib. I. hom. 14 (Migne, *P. L.* LXXVI, 1128): 'Sed est alius lupus qui sine cessatione quotidie non corpora, sed mentes dilaniat, *malignus videlicet spiritus* qui cautas fidelium insidians circuit et mortes animarum quaerit.' See also the *Marien Himmelfahrt* (*Haupts Zs.*, V, 520), l. 190, 'do der vil ungehöre helle-wolf.' When the devil wishes to tempt Dunstan he assumes the form of a wolf (Eadmer's *Vita*, § 11, Stubbs, *Memorials of Dunstan*, Rolls Ser., p. 183).

As Holthausen has clearly shown (*Engl. Stud.* XXXVII, 210–211; see text), rime demands in the second line 'obcurrit agnus [rupi] et capit viscera lupi.' Now if *agnus* be 'Christ,' and *lupi* 'the Devil,' there seems to be little doubt that *rupi* refers to the rock (Peter) upon which the Church is built (Matt. xvi, 18). Christ, through his Church, destroys the Devil.

Morley's interpretation of 90 4–5 seems overwrought (see Bradley, *Academy*, 1888, I, 198); but I am unable to find a satisfactory explanation of these enigmatic lines. The phrase 'cum septem oculis' certainly smacks of the Apocalypse.

Recently the attempt has been made to interpret the Latin riddle as a very complicated logogriph and charade upon Cynewulf's name. In *Herrigs Archiv* CXI, 1903, 59 ff., Edmund Erlemann discusses the problem at length. He says: 'Ich löse auf $\overset{\text{Cynewulf}}{1\ 2\ 3\ 4\ 5\ 6\ 7\ 8}$. *Lupus-wulf*, 5–8, ab *agno-ewu*, 4–6, *tenetur* (gleichsam im Maule); darum *mirum videtur mihi . . . obcurrit agnus*: dem die einzelnen Buchstaben verfolgenden Auge des Dichters scheinen die drei: *e*, *w*, *u* = 4–6, dem Wolf, *wulf* = 5–8, entgegenzulaufen. *Et capit viscera lupi*: ähnlich wie vorher *tenetur*, und nimmt die Eingeweide, d. i. das Innerste des *wulf*, nämlich die beiden Buchstaben *w* und *u*. Das anknüpfende *dum starem et mirarem* zeigt deutlich, dass die Scharade weitergeht. . . .'

This solution was suggested to Erlemann by Trautmann's interpretation of the runic passage in the *Juliana*, 703–711 (*Kynewulf*, pp. 47 f.): *cyn*, *ewu* (sheep), *lf* (*līchaet*, body); but he does not accept Trautmann's rendering of *lf*, and believes that in the true equivalent of *l* and *f* will be found the 'duo lupi' of the Latin enigma. To Erlemann's article (p. 63) is added Dr. Joseph Gotzen's solution of the latter part of the riddle. '*Duo lupi* = *wu*, nicht wie oben vermutet. = *lf*; *tertium* = *l*; *quattuor pedes* = *cyne*; *septem oculi* = *cynewul*, die sieben Buchstaben. Die Lösung des zweiten Teiles lautet also: zwei dastehende (Buchstaben) von *wulf* (*w u*), den dritten (*l*) behängend, hatten vier Füsse (*c y n e*; d. h. *cyne* ist "Fuss" — nach bekannter Rätselterminologie — zu *wul*); mit sieben Augen sahen sie (nämlich alle in v. 4–5 erwähnten Buchstaben). Die abnorme Siebenzahl ist gewählt, um eine Spitzfindigkeit in das Rätsel hineinzubringen;

der achte Buchstabe *f* war ja schon durch *wulf* in v. 1 festgelegt. Das *quattuor pedes* = *cyne* berücksichtigt auch gut den ersten Bestandteil des Namens, der ja in v. 1–3 leer ausgegangen war.'

Fritz Erlemann (*Herrigs Archiv* CXV, 391) thus modifies the views of his namesake: 'Mit Edmund Erlemann und Gotzen fasse ich *lupi* als Genitiv und *duo* als Neutrum auf, und zwar letzteres mit hinweisender Bedeutung; unter *duo lupi* sind also die zwei Buchstaben des Wortes *ewu* (vom dem zuletzt die Rede war) verstanden, die gleichzeitig auch zu *wulf* gehören, = *wu*. Der noch übrigbleibende dritte Buchstabe ist *e*. Es bleiben also *wu* stehen (*stantes*), verdrängen aber das *e* (*tribulantes*). So erhalten wir das aus sieben Buchstaben bestehende Wort *Cynwulf* (*cum septem oculis videbant*). Unter *quattuor pedes* sind die vier letzten Buchstaben dieses Wortes also *wulf* zu verstehen.' The mantle of Professor Viëtor is over the Erlemann solution (ib. p. 392); and Professor Brandl has recently accorded it full approval (*Grundriss*², II, 972).

Far-fetched and unconvincing though all this seems, it must be frankly admitted that such over-subtle playing with names was a common amusement of the mediæval mind. A striking parallel to the Erlemann interpretation appears in the first riddle of the *Leys d'Amor* (I, 312), which is thus explained by Tobler, *Jhrb. für Rom. und Engl. Lit.* VIII (1867), 354: 'Trefflich erscheint und schönes Wuchses die (*Raimonda*), so mit dem Kopfe (d. h. der Anfangssylbe, *rai*, sie scheert) die Haare abschneidet und mit ihrem Bauche (d. h. der Mittelsylbe, *mon*, Welt) trägt was nur Mann und Weib sieht, und mit ihren Füssen (der Schlusssylbe, *da*, sie gibt) oftmals gibt oder schlägt zu Krieg, Frieden oder Züchtigung oder um zu dienen. Doch wenn sie den Kopf verliert, werdet ihr sofort sie sauber und rein finden (*monda*, reine). . . . In einen Mann (*Raimon*) werdet ihr sie verwandelt sehn.' In his *Enigmas* Boniface plays upon 'Liofa' ('Caritas'), and in his *Epistles* he twists into complex runic acrostics the names of two women friends, 'Susanna' and 'Brunnlinde' (Ewald, *Neue Archiv* VII, 196; Hahn, *Bonifaz und Lul*, 1883, p. 242 N.; Jaffé, *Bibliotheca*, 1866, III, 12, 244). As is well known, both Christine de Pisan and her contemporary Langland perpetrate clumsy charades upon their own names. So, while the Erlemann solution does not compel acceptance, it surely invites close attention.

As the Latin riddle shows, particularly in its last two lines, such obvious indications of medial rime, Holthausen has wisely emended the text (*Engl. Stud.* XXXVII, 210–211) by accepting Thorpe's inversion of *videtur* and *mihi* in the first line, by adding *rupi* to the incomplete first half of the second line, and by changing *magnam* at the close of the third line to the better *parem*.

RIDDLE 91

As Dietrich shows (XI, 453, 486), this is a riddle of the 'Key,' and resembles, in at least one of its traits (see Prehn, pp. 255–258), the 'Clavis' enigma of Symphosius, No. 4:

Virtutes magnas de viribus affero parvis.
Pando domos clausas, iterum sed claudo patentes.
Servo domum domino, sed rursus servor ab ipso.

As Prehn has remarked (l. c.), the riddler here has made no attempt to mislead solvers, but has developed his subject so clearly and thoroughly that at the end all doubt has vanished; and one feels perfectly safe in rejecting Trautmann's inappropriate answer 'Sickle' (*Bb.* V, 50). Certain words and phrases have been misinterpreted by scholars (*infra*). I translate and explain as follows: 'My head is beaten with a hammer, wounded with cunning darts, polished with a file. Often I bite that which against me sticks (the lock), when I shall push, girded with rings, hard against hard, and, bored through from behind, shove forward that (i.e. the catch of the lock) which protects my lord's heart's joy (treasure, wealth) in midnights. Sometimes, with my beak, I backwards draw (unlock) the guardian of the treasure (again, the lock) when my lord wishes to receive (or take) the heritage of those whom he caused to be slain by murderous power, through his will.'

Rid. 91 has little in common with the obscene query of the Key, *Rid.* 45.

Wright, *Celt, Roman and Saxon*, pp. 488–490, notes that among the objects found suspended at the girdle of an Anglo-Saxon lady were scissors, small knives, tweezers, the framework of a chatelaine, — and latch-keys, if the implements found by Rolfe in the cemetery at Osengal (*Collectanea* II, 234) were used for that purpose. Among the Anglo-Saxon grave-finds in the British Museum is an iron key, four inches long with two bits, found below Farndon Church, Newark, Notts. Weinhold remarks (*Altnordisches Leben*, p. 235), 'Sämtliche Kasten und Kastchen waren verschliessbar; die Schlüssel hatten die Gestalt der Dietriche; aus jungerer Zeit finden sich wirkliche Schlüssel mit Bart und kunstreichem Griffe.' And in his *Deutsche Frauen*, II, 30, he notes, 'Als Verwalterin des Hauswesens, wofür die Schlüssel am Gürtel die Äusserzeichen waren, hatte die Frau eine grössere Freiheit in Geldsachen.' All this corresponds to the information furnished by a law of Canute (II, 76, § 1, Schmid, p. 312): 'and būton hit under þæs wīfes cǣglocan gebrōht wǣre, sȳ hēo clǣne, ac þǣra cǣgean hēo sceal weardian, þæt is hire hordern and hyre cyste and hire tēge (scrinium).' B.-T. s. v. *cǣg-loca* points to a similar provision in the old Scottish law (*Quon Attachi*, xii, c. 7), and in the Statutes of William xix, c. 3. 'Store-room and chest and cupboard' were thus under lock and key.

Heyne's discussion of the treasure-chamber of the Anglo-Saxons is to the point (*Halle Heorot*, p. 30): 'Insofern in den alten Zeiten das Schätzespenden die Gehälter der Mann und Dienerschaft vertritt und daher die Macht eines Herrn wesentlich von seinem Reichtum an Gold, Schmuck, kostbaren Gewändern und andern Gegenstanden abhängt, ist der Raum, wo diese Schätze aufbewahrt werden, das Schatzhaus ("gazophylacium," *māðm-hūs*; "thesaurium," *gold-hord*) einer der wichtigsten der Burg. Daher ist es wohl verwahrt und der Schlussel (*Rid.* 91) kann sich ruhmen dass er das Werkzeug sei durch das seines Herren Herzensfreude in Mitternachten geschützt wird u. s. w.'

Wright, *History of Domestic Manners*, p. 79, copies from MS. Harl. 603 the manuscript of the Psalms, the illustration of 'a receiver pouring the money out of his bag into the *cyst* or chest, in which it is to be locked up and kept in his treasury.' 'It is hardly necessary,' he adds, 'to say that there were no banking-houses among the Anglo-Saxons. The chest or coffer, in which people kept their money and other valuables, appears to have formed part of the furniture of the

chamber as being the most private apartment: and it may be remarked that a rich man's wealth usually consisted much more in jewels and valuable plate than in money.'

91 1 **homere geþrūen** (MS. *geþuren*). Cf. *Beow.* 1286, hamore geþrūen (MS. geþuren). Heyne (*Beowulf*, 'Glossar' s.v.) derives *geþuren* from *geþworen* (< geþweran, 'to beat'); Sievers, *Gr.*³, 385, regards *geþrūen*, 'forged,' as an isolated past participle (see *PBB.* IX, 282, 294; X, 458). The meter is strongly in favor of Sievers's reading.

91 2 **searopīla wund.** Shipley, *The Genitive Case* etc., does not include *wund* among adjectives that take the genitive, as elsewhere in the poetry it is followed by the instrumental; cf. **6** 1, īserne wund.

91 3 B.-T., *Supplement*, p. 72, renders *begīne* 'take with wide open mouth,' and Swaen, *Engl. Stud.* XL (1909), 323, 'open the gape and take into it, swallow.' Both authorities cite a similar use of *beginen* in the *Dialogues of Gregory* (Hecht, *Bibl. der ags. Prosa*), 324, 24–26. Swaen reads in our line *ongēansticaþ* as a compound.

91 4 **hringum gyrded.** Cf. **5** 2, hringum hæfted.

91 5 This line recalls the other Key riddle, **45**. In **45** 3ᵃ, the Key is *stīþ ond heard*, and in **45** 2ᵇ *foran . . . þȳrel.*

91 6 **forð āscūfan.** Grein's rendering (*Dicht.*) 'hinwegschieben' completely inverts the meaning of the passage (**91** 2–7). The riddler is describing the locking of the treasury-door, later (**91** 8–11) contrasting with this the unlocking (see Symphosius 4 2). Dietrich translates rightly 'hervorschieben,' and Sievers, *Anglia* XIII, 4, 'vorschieben.' — **frēan mīnes.** With the inversion of *mīnes* and *frēan* cf. **71** 6, **73** 8.

91 7 **mōdþ.** Dietrich and Grein both understood this rune as *wēn*, the former rendering the clause (XI, 453) 'was die sorge meines herren in mitternächten beruhigt,' the latter (*Dicht.*) 'was meines waltenden Herrn Gemütshoffnung schützt in Mitternächten.' Afterwards (XI, 486) Dietrich suggests *mōdwylm* rather than *mōdwēn*. Sievers has shown conclusively (*Anglia* XIII, 3–4) that in Anglo-Saxon poetry (not only in *Rid.* **91** 7, but in *El.* 1090, 1264; *Chr.* 805; *Ap.* 100; *Run.* 8) W always demands the interpretation *wyn*, a rendering of the rune sustained by the Anglo-Saxon alphabet in the Salzburg MS. (Wimmer, *Runenschrift*, p. 85). Sievers further shows that in the present passage *mōdwyn* is but a periphrase of 'treasure'; and points to *Chr.* 807 f., līfwynna dǣl (feoh); *Beow.* 2270, hordwynne; *And.* 1113, næs him tō māðme wynn; etc.

91 8 All editors, including Sievers (*Anglia* XIII, 4), read *hwīlum ic under bæc bregde nebbe*; but Holthausen, *Engl. Stud.* XXXVII, 211, assigns *bregde* to the first half-line, and prefixes *brūnre* or *beorhtre* or *blācre* to *nebbe*. The emendation is absolutely unnecessary. *hwīlum ic under bæc* is a verse of the B-type (cf. **41** 86, nis under mē), the second stressed syllable, *bæc*, carrying the alliteration. For B-type with alliteration in second foot, see Sievers (*PBB.* X, 289).

91 8–9 Grein, *Dicht.*, translates 'Ich schwinge bisweilen den Schnabel rückwärts, ein Hüter des Hortes.' And Heyne follows him (*Halle Heorot*, p. 30): 'Ein Hüter des Hortes, wenn er seinen Bart rückwärts dreht.' But *bregde* is transitive with *hyrde* as its object, and *nebbe* is the instrumental. See my translation (*supra*).

91 9 **hyrde þæs hordes.** Cf. *Beow.* 887, hordes hyrde. This heroic phrase is here very aptly applied to the lock.

91 10 **läfe þiegan.** Cf. *Fates*, 61, welan þiegan; ib. 81, feoh þiegan; *El.* 1259, mādmas þege.

91 11 **wælcræfte.** Grein, reading *wealcræft*, misses the whole sense of the passage (*Dicht.*): 'die er vom Leben hiess treiben nach seinem Willen tödliche Kraft.' See my translation.

RIDDLE 92

This fragment is not printed by Thorpe and Grein, so it is not solved by Dietrich. Trautmann (*Anglia*, *Bb.* V, 50) suggests with confidence the answer 'Beech.' My reasons for accepting this solution will appear in my notes to the various enigmatic phrases of the problem.

While the 'Hainbuche' (*Carpinus betulus*) does not appear among the Anglo-Saxons (Hoops, *Hb. u. Kf.*, p. 257), still the beech or *fagus* is well known (contra Holthausen, *Engl. Stud.* XXXVII, 211): 'Und da die Buche in der angelsächsischen Periode wiederholt in Urkunden auftritt und, wenigstens in Südengland, durchaus den Eindruck eines altheimischen Baumes macht, ist sie sicher auch zur Römerzeit vorhanden gewesen und nur Caesars Beobachtung entgangen. . . . Doch hat die Buche in England nie die Verbreitung und Bedeutung als Waldbaum erlangt wie in Deutschland und Dänemark.' (Hoops, ib. p. 259.)

92 1 **brūnra** refers to the swine that subsisted on the beech-mast. In *Rid.* 41 107, the *bearg* dwelling 'in the beech-wood' is called *won*, a close synonym to *brūn* (*Spr.* I, 145; Mead, 'Color in O.E. Poetry,' *P.M.L.A.* XIV, 187, 194). Holthausen's change to *brunna* (*Engl. Stud.* XXXVII, 211) — 'the boast of wells or springs' — is therefore totally unwarranted.

92 2 **frēolīc feorhbora.** This finds ample illustration in the gloss to *De Creatura* 49 (MS. Royal 12. C. XXIII, f. 103 v.): 'Fagus et esculus arbores glandifere ideo vocate creduntur qua earum fructibus olim homines vixerunt cibumque sumpserunt et escam habuerunt.' I have already discussed (notes to 41 105, 106) the use of beech-woods as swine pastures. The oak is another life-giver and feeder of flesh (see note to *Rid.* 56 9).

92 3 **wynnstaþol,** which Holthausen (*Engl. Stud.* XXXVII, 211) would change needlessly to *wynn on staþole*, may refer to the joyous station of the beech-tree; compare *Run.* 82, stīþ on staþule (*ash*); *Run.* 37, wyn on ēþle (*yrfe*); *Rid.* 54 2, trēow wæs on wynne. But the word almost certainly indicates the book, which is called *þæs strangan staþol* in the Bookmoth riddle (48 5). See also *Sal.* 230, gestaðeliað staðolfæstne geþoht (*books*). — **wīfes sond.** In like manner the staff that bears the husband's message, *H. M.* 1, 12, tells us that 'it is sprung from the tree-race.' We are reminded of the phrase of Tacitus, *Germania*, chap. 10, 'notis virgae frugiferae arboris impressis,' and of the lines of Venantius Fortunatus in the sixth century (*Carmina* vii, 18, 19, cited by Sievers, *Pauls Grundriss*[1] I, 24):

> Barbara fraxineis pingatur runa tabellis.
> Quodque papyrus agit, virgula plana valet.

Though Sievers (l.c.), like many earlier scholars (B.-T., p. 113), calls into question the traditional etymology, every Anglo-Saxon found the origin of 'book' (*bōc*) in the 'beech-tree' (*bōc-trēowe*), for, as our riddle shows us, beech-bark was used by him for writing (see *N. E. D.* s. v. 'Book;' Kluge, *Etym. Wtb.* s. v. 'Buch').

92 4 **gold on geardum.** Holthausen, *Anglia, Bb.* IX, 358, would change *gold* to *gōd*, but the emendation is unwarranted, as *gold* may well refer to the adornments of the Book; see *Rid.* **27** 13ᵃ, gierede mec mid golde (*book*). Cf. **21** 8, gold ofer geardas (*sword*).

92 5 **hyhtlīc hildewǣpen.** That the beech, as well as the ash, is used for weapons, is shown by the bequest of a beechen shield in the Wills (Thorpe, *Diplomatarium Anglicum*, 561, 5, A.D. 938): 'Ic ge-ann Siferþe mīnes bōcscyldes.'

RIDDLE 93

As in the companion-piece, *Rid.* **88**, the subject is 'the Inkhorn, made from a Stag-horn' Dietrich (XI, 486–487). Though it does not appear in the dictionaries of B.-T. and Sweet, *blæc-horn* glosses 'atramentarium' in *Oxford Glosses* 4, 245, 33 (*Herrigs Archiv* CXIX, 185), and High and Low German cognates are noted by Dietrich, l.c. The riddle, like *Rid.* **88**, vividly pictures the Horn's change of state from its glad free life on the head of the stag to its wretched lot as a swallower of black fluid after the shaping knives have done their cruel work.

93 2 **willum sīnum.** So **91** 11ᵇ.

93 5 f. The hunter, after describing the entangling of game in nets, tells us in Ælfric's *Colloquy*, 92, 14, *mid swiftum hundum ic betǣce wildēor*; and MS. Harl. 603, f. 24, contains a striking picture of a stag pursued by two dogs. Sharon Turner, VII, chap. vii, translates from the Life of Dunstan (see Auctor B, Stubbs, *Memorials*, p. 24) an account of a hunt of King Edmund: 'When they reached the woods, they took various directions among the woody avenues; and lo, from the varied noise of the horns and the barking of the dogs, many stags began to fly about. From these, the King with his pack of hounds selected one for his own hunting and pursued it long through devious ways with great agility on his horse, and with the dogs following. . . . The stag came in its flight to a precipice and dashed itself down the immense depth, with headlong ruin, all the dogs following and perishing with it.'

93 6 **dægrīme frōd.** Cf. **54** 4, frōd dagum; **73** 3, gearum frōdne.

93 7–12 Brooke's lively rendering (*E. E. Lit.*, p. 142) may be changed to the proper third person: 'At whiles, my lord (the stag) climbed the steep hillsides mounting to his dwelling. Then again he went into the deep dales to seek his food — his strengthening [better, 'his safety'], strong in step. He dug through the stony pastures, when they were hard with frost, then (as he shook himself and tossed his head, the rime) the gray frost flew from his hair.' Brooke adds: 'Scott himself could hardly have said it better:

> But ere his fleet career he took,
> The dewdrops from his flanks he shook.'

The Lithuanian riddle (Schleicher, p. 201) is an interesting parallel: 'Was trägt den Thau auf seinen Hornern? Der Hirsch.'

93 7 **stealc hliþo.** Cf. *Rid.* 3 7, on stealc hleoþa; 4 26, stealc stānhleoþu.

93 9 **in dēop dalu.** Cf. *Chr.* 1531, on þæt dēope dæl; *Gen.* 305, on þā dēopan dalo; *Gen.* 421, on þās dēopan dalo. — **dugupe.** Grein, *Dicht.*, renders 'Stärkung,' and Brooke (*supra*) 'food — strengthening.' But the context points to the meaning 'salus' or 'safety' (*Spr.* I, 211–212). The thought is parallel to the well-known description of the chase of a stag, *Beow.* 1369 f.:

> Þēah þe hārēdstapa hundum geswenced,
> heorot hornum trum holtwudu sēċe,
> feorran geflymed, etc.

93 10 **strong on stæpe.** Cf. 28 13 strong on sprǣce. The half-line is of the shortened A type (/ × | ◡ ×), not uncommon in the *Riddles* (see Herzfeld, p. 49).

93 11–12 **hāra . . . forst.** Only once elsewhere in the poetry is *hār* similarly applied: *And.* 1257–1258, hrīm ond forst | hāre hildestapan (cf. Krapp's excellent note).

93 12 **on fūsum.** MS. and Edd. read here *of*, which seems to me inapt and pointless; cf. Grein (*Dicht.*), 'Ich ritt von dem Beeilten (?),' and Thorpe, B.-T., p. 349, 'I rode from the ready [men].' On the other hand, *Ic on fūsum rād*, 'I rode on the quick one,' exactly accords with the preceding description of the stag in flight.

93 13–14 The appearance of this motive in *Rid.* 88 18–20 has been already noted.

93 15–18 See the fate of the Horn, 88 32–33. The knife inflicts equal pain upon the Book, 27 5–6, and the Reed, 61 12–13.

93 15–16 **īsern . . . brūn.** The adjective is often applied to weapons; cf. *Rid.* 18 8, brūnum beadowǣpnum. *Brūn* is the epithet of *ecg*, *Beow.* 2578–2579; and *brūnecg* of *seax*, *Beow.* 1547, of *bill*, *Mald.* 163.

93 16b–17 Cosijn, *PBB.* XXI, 16, compares with this passage *And.* 1240–1241, *blōd ȳþum wēoll | hātan heolfre*, which he amends to *hāt of hrēþre*. But Krapp in his note (p. 139) has shown that the passages are not parallel and that the emendation is unwarranted.

93 19–20 The Horn's inability to wreak vengeance upon its enemies recalls the similar helplessness of the Sword, 21 17–18, and of the Ore, 83 8b. — **wrecan . . . on wigan fēore.** Cf. 21 18, wrǣce on bonan fēore.

93 21–22 **ealle . . . þætte bord bitan.** The phrase puzzles Grein, who renders, *Dicht.*, 'die Elendgeschicke welche Brette bissen (?)' The Shield (*bord*) says in *Rid.* 6 8–9, mec . . . hondweorc smiþa | bītaþ in burgum. So in our passage, 'all who bit the shield' is simply a periphrase for 'the handiwork of smiths' or all cutting or wounding weapons — see *īsern*, *stȳle* (ll. 15, 18). Similar enigmatic circumlocutions appear, 81 7, 93 27.

93 22b–23 Compare the drink of the pen in the riddle of the Book, 27 9b–10a, *hēamtelge swealg | strēames dǣles*, and mark the mediæval receipt for ink-making cited in my note to that passage. The riddler indulges himself in a sly word-play upon the two meanings of *blace* (*blǣce*), the instr. form, 'black' or 'ink' — thus laughing in the face of the solver: 'Now I swallow black' (or 'ink'), etc. Compare the double-meaning of *blēd*, 38 7, and of *hæfte*, 73 22. Grein (*Dicht.*) completely misses the point in his rendering, 'Blinkend schlinge ich Waldholz nun und Wasser.' *Eorf[e]s nāthwæt* (93 25) is another reference to the ink, which is poured into the belly of the Horn.

93 26–27 Dietrich (XI, 487) would read *hordwaraþ*, and finds here a reference to the other Horn of *Rid.* **88**. He believes that the *wulfes gehlēþan* is the dog which it tossed (*wīde bær*) when the stag was at bay. But this explanation is far-fetched and will not serve. We have to do with an Inkhorn riddle. The plundering enemy (*hīþende fēond*) who guards my treasure (*mīn hord waraþ*; cf. *Rid.* **32** 21, **83** 4) is the pen or quill, which emerges from the belly of the Inkhorn (l. 28). Line 27, *sē þe ār wīde bær wulfes gehlēþan*, finds its explanation in the gloss to Aldhelm's 'Alphabet' enigma, iv, 1 5, in MS. Royal 12, C. XXIII (Wright, *Satirical Poets* etc. II, 549): 'Ignoramus utrum cum *penna corvina* vel anserina sive calamo perscriptae simus.' The pen of our riddle is the *penna corvina*, the common crow-quill; and the raven, which 'it once bore widely,' is properly called 'the companion of the wolf,' as these creatures of prey are always associated in Anglo-Saxon poetical thought (cf. *Beow.* 3025–3028; *Exod.* 162–168; *Jud.* 205–207; *El.* 110 f.; *Brun.* 61–65; Brooke, *E. E. Lit.*, pp. 120–132). In the Old Norse, *Fagrskinna* § 5 (Munch and Unger, 1847, p. 4), the raven is called *arnar eiðbróðir*, 'oath-brother to the eagle.' With this periphrasis for the pen compare the others in the *Riddles*: **27** 7, fugles wyn; **52** 4, fultum fromra (MS. fuglum frumra).

93 28 The editors have overlooked the *eft me* of MS. and B. M. *Bewaden* does not mean 'ausgehöhlt' (Dietrich XI, 487; *Spr.* I, 97), nor 'deprived' (Sweet, *Dictionary*, s.v.), but 'emerged.' 'Often emerging from my belly he (the quill) fares, etc.,' aptly accords with **93** 22–23, where the Inkhorn refers to the ink contained in its belly. With *eft mē of wombe* cf. **18** 6, *hū mē of hrife*; **77** 6, *mē of sīdan*.

93 29[a] So of the Pen in **27** 10[b], stōp eft on mec (*parchment*).

93 30 **dægcondel.** See Krapp's *Andreas*, p. 101 (note to line 372, *wedercandel*).

93 32 **ēagum wlīteð.** So *Ps.* 65 6; cf. *Whale*, 12, ēagum wliten; *Gen.* 106, ēagum wlāt; 1794, ēagum wlītan.

RIDDLE 94

The few surviving phrases of this badly damaged fragment exhibit a striking likeness to the comparatives of the 'Creation' riddles, **41** and **67**: **94** 2, hȳrre þonne heofon (cf. **67** 6, heofonas oferstīge); **94** 3, [hræ]dre þonne sunne (cf. **67** 3, swiftre þonne sunne); **94** 7, lēohtre þonne w (cf. **41** 76). Possibly this was another handling of that theme of universal interest.

RIDDLE 95

Rid. **95** has long been the theme of minute yet fruitless discussion — I quote largely from my article in *M. L. N.* XXI, 104. Dietrich's solution, 'Wandering Singer' (XI, 487), which has been accepted by Prehn, p. 262, and Brooke, *E. E. Lit.*, p. 8, defended by Nuck (*Anglia* X, 393–394) and Hicketier (ib. 584–592), is rightly rejected by Trautmann (*BB.* XIX, 208) on many grounds. Yet his own answer, 'Riddle,' thrice championed by him (*Anglia* VI, *Anz.* 168; VII, *Anz.* 210 f.; *BB.* XIX, 209) and attacked at length in the articles of Nuck and Hicketier, seems to me even more unfortunate than that of Dietrich. His interpretation everywhere refutes itself by its academic viewpoint and its consequent failure to

grasp the naive psychology of riddling (contrast with this rendering the riddles on the 'Riddle' cited by Pitrè, pp. xix–xxi), by perverted meanings and violent forcings of text (*infra*). I believe the answer to be 'Moon' (*M. L. N.*, l. c.), and I find three motives common to *Rid.* 95 and 30, 'Moon and Sun.' These are the fame of the subject among earth-dwellers, its capture of booty in its proud hour, and its later disappearance from the sight of men. I repeat here my translation and analysis of the problem: 'I am a noble being, known to earls, and rest often with the high and low. Famed among the folk (so of the Sun, 30 8, sēo is eallum cūð eorðbūendum), I fare widely (Thorpe's reading of 3b, fēre). And to me, (who was) formerly remote from friends (so the Moon refers to his periods of lonely darkness), remains booty (see notes), if I shall have glory in the burgs (compare 30 5, the Moon "would build himself a bower in the burg") and a bright god (Trautmann, "course"). Now wise (learned) men love very greatly my presence (notes). I shall to many reveal wisdom (notes); nor do they speak any word on earth (the Moon's teachings, unlike those of an earthly master, are conveyed and received in silence). Though the children of men, earth-dwellers, eagerly seek after my trail, I sometimes (that is, when my light wanes) conceal my track from each one of men' (notes).

95 1–3ª Compare not only the description of the Sun, 30 8, cited above, but that of the Moon, 40 1–3, 5–6.

95 1 **indryhten** is aptly used of the Moon or of the Soul, 44 1, but certainly not of a Riddle, as Trautmann would have us think.

95 2 **rīcum ond hēanum.** Cf. *Rid.* 33 13, rīce ond hēane; *Jud.* 234, nē hēane nē rīce; *Gu.* 968, nē rīcra nē hēanra.

95 3 **folcum gefrǣge.** So *Beow.* 55, *Men.* 54. In each of these passages the phrase means 'famous among the folk,' nowhere 'ein gegenstand des fragens' (Trautmann). — **fēre wīde.** Cf. 4 71, wīde fēre: 59 2, wīde ne fēreð. The Môon tells us, Bern MS. 611, 59 3, *Anth. Lat.* I, 369, 'Quotidie currens vias perambulo multas.' See also the journeyings of the Moon, 40 16–17.

95 4 Here I read with Brooke (*E. E. Lit.*, p. 8) *fremdum* instead of MS. *fremdes* (the text is corrupt); but I interpret the passage very differently. From its position at the end of the first half-line ār can hardly be a preposition governing *frēondum*, but is rather an adverb modifying *fremdum* (compare 45 7ª, *eſenlanġ ār*), which qualifies *mē* and is followed by the usual dative construction (*Syr.* I, 338). For *stondeþ* in the sense of 'remains,' cf. *Wond.* 57, swā him wīdeferh wuldor stondeð. This interpretation of the line is certainly better than to change ār to *fǣr*, to regard *frēondum* as dat. sg. pres. part of *frēogan*, *frēon*, and to render *stondeþ* as 'droht' (Trautmann).

95 5ª **hīþendra hyht,** 'the delight of plunderers,' which has given much trouble to Trautmann and Hicketier (l. c.), is but a circumlocution for *hūþ*, 'booty' (30 2b, 4b), as 27 7b *fuġles ġeyn* is a periphrase of *fēþer*, 'quill,' or as 65 3ª *habbendes hyht* is equivalent to 'the thing possessed.' 'Booty,' as in *Rid.* 30, refers to the light captured from the Sun, 'the bright air-vessel' of the earlier riddle (30 3b). Ælfric tells us, 'se mōna ond ealle steorran underfōð lēoht of þǣre miclan sunnan; ond heora nān nafð nǣnne lēoman būton of þǣre sunnan lēoman' (*De Temporibus, Lecchdoms.*, III 236).

95 6 **blǣd** is used in the present sense of 'glory of light' in *Chr.* 1238–1239, hȳ . . . lēohte blīcaþ, | blǣde ond byrhte, ofer burga gesetu, and in *Chr.* 1291, Gesēoð hī þā betran blǣde scīnan. — **in burgum.** Cf. 30 5ᵃ (Moon), on þǣre byrig (note). It is noteworthy that in *Chr.* 530, *in burgum* refers to Heaven, which may be the meaning here. But compare *Met.* 5 1–3:

> Þu meaht be þǣre sunnan sweotole geðencean
> ond be ēghwelcum ōðrum steorran,
> þāra þe æfter burgum beorhtost scīneð.

If MS. *beorhtne god* demands emendation, we may gratefully accept Trautmann's *gong*, as no word could better suit the Moon's path in heaven. But it is not necessary to depart from the manuscript reading, as classical and Germanic belief assigns a god to the Moon (Grimm, *Teutonic Mythology*, pp. 705, 1501), and our poet may be recording old tradition. An Anglo-Saxon manuscript of the treatise of Aratus (MS. Tib. B. V) contains the figures of Sol in a quadriga and of Luna in a biga (Westwood, *Facsimiles*, p. 109, pl. 48). Various details are modified to suit the taste of the Anglo-Saxons. In a picture of the crucifixion (Publ. Libr. Camb. No. F. f. 1. 23; Westwood, p. 120) 'Sol' and 'Luna' are seen weeping above the arms of the cross; and similar designs are found in MS. Titus D. 27 (Westwood, p. 124). In the Utrecht Psalter (Westwood, p. 20), the Sun of the first psalm is personified as a male half-length figure holding a flaming torch. But our riddler's thought here may be wholly Christian; cf. *Beow.* 570, beorht bēacen godes (*sun*). The riddle, like its mate (see notes to **30**), is at times reminiscent of I's. xix.

95 7ᵃ **snottre.** The word is used by Byrhtferth of scholars of this sort of lore (*Anglia* VIII, 330, l. 33). Another *Handbōc* passage (ib. 308, 19–24) shows the love of English 'wise men' for the Moon and his 'wisdom': 'Uton ǣrest glēawlīce swȳðe witan hwæt hē [se mōna] sȳ tō sōðe ond hwanon hē cōme ond hwæt hē dō on þām gerīme oððe hwȳ hē sȳ swā gehāten, oððe hwā hine gemette, oððe hine þæs wurðscipes cūðe þæt hē sceolde gestandan on þām rīmcræfte. Ic wāt gere þæt hē ys þēodscipes wyrðe.'

95 9ᵃ **wīsdōm cȳþan.** The Moon is the source and center of Anglo-Saxon 'wisdom' or scientific knowledge (*wīsdōm* is used of the sciences, *Boethius* 7, 3). Its orbit and 'leap,' its cycles, its epacts, its relations to the weather, its effect upon the tides, are the leading themes of Ælfric's *De Temporibus* (*Leechdoms* III, 248, 264–268, 282). The Moon is invaluable in prognostications (ib. 150–162, 177–197), and sets, of course, the time of Easter (*Handbōc*, pp. 322–330). — **nō þǣr word sprecað.** With this compare the account of the Moon, **40** 12ᵇ, nē wiþ monnum spræc.

95 10 **ǣnig ofer eorðan.** So **41** 21, *Gu.* 727. — **ǣlda bearn.** So **84** 31.

95 10ᵇ–13 The same motive, somewhat similarly phrased, appears at the close of the 'Ore' riddle, **83** 12–14. The thought is exactly parallel to **30** 13–14 ('Moon') and to Bern MS. 611, 59 1–2, 'Luna' (*Anth. Lat.* I, 369):

> Quo movear gressu nullus cognoscere tentat,
> Cernere nec vultus per diem signa valebit.

GLOSSARY

The vowel *a* is treated as equivalent in rank to *a* ; ȝ follows *t*; the order otherwise is alphabetic. Arabic numerals indicate the classes of the ablaut verbs according to Sievers's classification ; W1, etc., the classes of the weak verbs ; R the reduplicating, PP the preterite-present verbs. When the designations of mood and tense are omitted, 'ind. pres.' is to be understood ; when of mood only, supply 'ind.' if no other has immediately preceded, otherwise the latter. When a reference or group of references is given without grammatical indication, the description of the preceding form is to be understood. The Old English form is omitted, when it corresponds to the caption. Forms from the 'First Riddle,' and all editorial additions to the text, are given in brackets.

A

A = *rune* ᚪ : $20^{6,8}$, 25^{8}, $65^{3,5}$.

ā, aa, adv., *ever, always* : ā 85^{6} ; aa 35^{6}.

ābēdan, W1, *ward off, restrain* : 3 sg. ābǣd (= ābǣdeð) 56^{12}.

ābelgan, 3, *irritate, make angry* : 1 sg. ābelge 21^{32}.

ābēodan, 2, *utter, announce* : inf. 61^{16}.

ābīdan, 1, *await, expect, abide* : inf. 6^{9}.

ābrecan, 5, *break down, take (fortress)* : pret. opt. 3 sg. ābræce 56^{7}.

āgan, PP, *have, possess* : opt. 3 pl. āgen 42^{5} ; inf. 44^{5}. *See* **nāgan**.

āgen, adj., *own* : nsn. [āgen] 88^{21} ; asn. 10^{6}, 45^{4}, 55^{3}.

āgētan, W1, *destroy* : pret. 3 sg. āgētte 83^{7}.

æghwā, pron., *every one* : nsm. 66^{2}.

æghwǣr, adv. 1. *everywhere* : $41^{13,18,30,37,50,82}$. — 2. *anywhere* : 41^{69}.

æghwæðer, pron., *each* : gsm. æghwæðres 47^{5}.

æghwyle, pron., *each (one), every (one)* : nsn. 40^{25} ; gsm. æghwylces 37^{10} ; asm. æghwylcne 40^{5}.

āgifan, 5, *give, bestow* : 1 sg. āgyfe 80^{10}.

āglāc, n., *misery, torment* : ds. āglāce 47^{7} ; as. 81^{6}.

āglǣca, m., *wretch* : ns. 93^{21}.

āglǣchād, m., *state of wretchedness* : ds. āglǣchāde 54^{5}.

æfter, prep. w. dat. 1. *after* : 13^{15}, 28^{17}, 29^{11}, 80^{10}. — 2. *along* : 34^{1} ; **æfter hondum,** *from hand to hand* 31^{5}. — 3. *according to* : 40^{15}, 73^{10}.

æfter, adv., *afterward, then* : 21^{21}, 40^{23}, 60^{5}, 88^{19}.

æftera, adj., *second* : nsm. wk. æftera 54^{12}.

æfterweard, adj., *following, behind* : nsm. 16^{14}.

āgan, PP, *have, possess* : opt. 3 pl. āgen 42^{5} ; inf. 44^{5}. *See* **nāgan**.

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āglǣchād, m., *state of wretchedness* : ds. āglǣchāde 54^{5}.

āgnian, W2, *possess*: pret. 3 sg. āgnade 93^{14}.

agof (boga), *bow*: 24^{1}.

ǣgðer (= ǣghwæðer), pron., *each*: as. ǣgþer 40^{11}. *See* **āwðer.**

āhebban, 6, *raise, lift up*: 3 pl. āhebbaþ 8^{3}; pret. 3 sg. āhōf 11^{9}.

āhreddan, W1, *snatch away*: pret. 3 sg. āhredde 30^{9}.

ǣht, f., *property, possession*: ns. 71^{1}, 79^{1}; dp. ǣhtum 88^{26}.

ǣlde, mpl., *men*: gp. ǣlda 84^{31}. 95^{10}; dp. ǣldum 6^{6}, 34^{11}, 81^{6}.

ālēodan, 2, *grow*: pp. āloden 84^{30}.

ām, m., *weaver's rod, slay-rod* (Dietr. *pecten textorius*): ns. (MS. āmas) 36^{8} (*Leid.* aam).

āmæstan, W1, *fatten*: pp. nsn. āmæsted 41^{105}.

an, prep., *in*: 43^{10}.

ān, num. **1.** *one, certain one*: nsm. 16^{7}, 43^{10}; nsf. 53^{5}, 84^{1}, [ān] 10^{3}; nsn. 22^{12}; gsf. ānre 44^{13}; dsm. ānum 11^{4}, 33^{6}; asm. ānne 50^{1}, 56^{11}, 86^{6}, 93^{25}, ǣnne 81^{3}; asf. āne 57^{1}, 74^{2}, 76^{1}; asn. 86^{3}; isf. ānre 84^{29}; gp. ānra 14^{5}, 37^{10}. — **2.** *alone*: nsm. 84^{10}, wk. āna 37^{9}, $41^{21.90}$; dsm. ānum 26^{3}; dpm. ānum 61^{15}. *See* **ānforlǣtan.**

ānād, n., *solitude*: ds. ānǣde 61^{5}.

and, *see* **ond.**

ānfēte, adj., *one-footed*: asf. 59^{1}.

anfōn, R, *receive*: pret. 3 sg. anfēng 43^{3}.

ānforlǣtan, R, *forsake, abandon*: pret. 3 sg. ānforlēt 72^{9}.

ānga, adj., *sole, only*: nsm. 88^{21}.

ānhaga, m., *solitary, recluse*: ns. 6^{1}.

ǣnig, adj. pron., *any*: nsm. 41^{21}, 61^{3}; nsf. 41^{86}; gsm. ǣnīges 60^{13}; dsm. ǣnigum $24^{11.15}$, ǣngum 14^{5}, 72^{16}; asn. 40^{27}, 95^{10}; ? ǣnig 84^{15}. *See* **nǣnig.**

ǣnlīc, adj., *incomparable*: nsm. 74^{2}.

ǣnlīce, adv., *incomparably*: [ǣnlīce] 41^{25}.

anstellan, W1, *cause, establish*: 1 sg. anstelle 4^{59}.

anwalda, m., *ruler (the Lord)*: ns. 41^{4}.

ǣr, adv., *before, formerly, once*: 2^{12}, 3^{15}, 7^{7}, 12^{10}, 14^{10}, 24^{7}, 28^{12}, 29^{9}, 45^{7}, 50^{11}, 55^{9}, 61^{8}, 66^{2}, $73^{4.26}$, 84^{18}, 88^{28}, 93^{27}, 95^{4}.

ǣr, conj., *before*: 3^{11}, 6^{6}, 56^{6}.

ārǣran, W1, *raise, establish*: 1 sg. ārǣre 83^{9}; pp. ārǣred 38^{7}.

ǣrendean, W2, *bear tidings*: inf. [ǣr]endean 49^{1}.

ǣrendsprǣc, f., *message*: as. ǣrendsprǣce 61^{15}.

ǣrest, adv., *first*: ǣrist 36^{2} (*Leid.* ǣrest), 41^{7}, 83^{5}.

ārētan, W1, *make glad*: 1 sg. ārēte 7^{6}.

ærigfæru, *see* **earhfaru.**

ārīsan, 1, *arise*: 3 sg. ārīseþ 4^{20}.

ārlīce, adv., *honorably, kindly, gently*: 10^{6}, 44^{4}.

ǣror, adv., *before, formerly*: ǣr[or] 24^{9}.

ǣrra, comp. adj., *first*: nsm. 54^{12}.

ārstæf, m. (only in pl.), *kindness, benefit*: ip. ārstafum 27^{24}.

ārȳpan, W1, *tear off*: 3 sg. ārȳpeþ 77^{7}.

æsc, m. **1.** *ash-spear*: ip. æscum 23^{11}. — **2.** *name of rune* Æ: 43^{9}.

āscūfan, 2, *shove forward*: inf. 91^{6}.

āsecgan, W3, *declare, proclaim*: inf. 2^{2}.

āsettan, W1. **1.** *place*: inf. 30^{6}. — **2.** with **sīð,** *to make a journey*: inf. 10^{11}.

āstīgan, 1, *arise*: 1 sg. āstīge 2^{3}; 3 sg. āstīgeþ 4^{49}.

āswāpan, R, *sweep away*: 1 sg. āswāpe 24^{5}.

æt, prep. w. dat. **1.** *at, in (time, place, and circumstance)*: 4^{14}, 22^{4}, $32^{12.15}$, 35^{3}, 36^{7} (not in *Leid.*), $41^{6.34}$, 43^{16}, 44^{6}, 55^{9}, 61^{2}, 78^{5}, 88^{34}. — **2.** *from (at the hands of)*: 21^{16}.

æt, m., *food*: gs. ætes 41^{65}.

ātēon, 2, *draw out, take out*: pret. 3 sg. ātēah 62^{2}.

ætgædere, adv., *together*: ætgædre 54^{11}, 56^{11}. *See* **tōgædre.**

ātimbran, W1, *build, rear*: inf. 30^{5}.

atol, adj., *dire, grisly, malignant*: nsm. 4^{10}; nsn. 23^{7}.

ǣtren, adj., *poisonous*: nsm. 24^{4}.

ætsomne, adv., *together*: 23^{1}, 43^{7}, 85^{3}.

āttor, n., *poison*: as. 24^{9}.

āttorspere, n., *poisoned spear*: ip. āttorsperum 18^{9}.

ātyhtan, W1, *produce*: pp. ātyhted 51^{3}.

[**ādeegan,** W1, *give food to* ?, *oppress* ?: inf. āþeegan $1^{2.7}$.]

æðele, adj., *noble*: nsf. æþelu 80^{5}; sup. gsn. wk. æþel[est]an 66^{9}.

æðeling, m., *prince, noble, atheling*: gs. æþelinges 70^{1}, 80^{1}; np. æþelingas 50^{5}; gp. æþelinga 47^{5}.

æðelu, f. **1.** *origin, ancestry*: ip. æþelum 44^{1}. — **2.** *nature*: ap. æþelu 56^{8}.

āðringan, 3, *burst forth, rush*: 1 sg. āþringe 4^{12}.

āðrintan, 3, *swell*: pp. āþrunten 38^{2}.

āweaxan, 6, *grow up*: pret. 1 sg. āwōx 11^{3}, āweox 73^{1}; pret. opt. 1 sg. āwēox[e] 10^{13}.

āweecan, W1, *awake, arouse*: pp. np. āweahte 14^{8}.

āwefan, 5, *weave*: pret. 3 pl. āwǣfan 36^{6} (*Leid.* āuēfun).

āweorpan, 3, *cast aside*: ? āweorp ? 84^{14}; pp. āworpen 41^{19}.

āwerian, āwergan, W1, *gird, bind*: opt. 3 sg. āwerge 41^{17}.

āwrecan, 5, *drive away*: inf. 91^{11}.

āwðer (= **āhwæðer**), pron., *either*: ns. āwþet 88^{29}.

āwyrged, pp. *accursed*: 21^{17}.

B

B = *rune* ᛒ : over 18, 65^{2}.

bæc, n. **1.** *back*: ns. 88^{21}; ds. bæce 4^{26}, 16^{3}. — **2. under bæc,** *backwards*: 23^{17}, 91^{8}.

bǣl, n., *fire, flame*: gs. bǣles 83^{2}.

bān, n., *bone*: ds. bāne 69^{3}; as. 40^{18}.

bānlēas, adj., *boneless*: asn. wk. bānlēase 46^{3}.

bær, adj., *bare, naked*: nsf. ? 32^{22}; asn. 66^{4}.

bærnan, W1, *burn, consume*: 1 sg. bærne 25, 7^{2}. *See* **byrnan.**

bæð, *see* **scolhbæð.**

baðian, W2, *bathe*: pret. 3 pl. baþedan 28^{6}.

be, prep. w. dat. **1.** *by, beside, along* (*local*): 22^{2}, 23^{15}, 61^{1}, 70^{6}, 84^{3}, $88^{28.33}$. — **2.** *by* (*temporal*): 28^{17}. *See* **bi.**

beadu, f., *fight, battle*: gs. beadwe 88^{31}.

[**beaducaf,** adj., *battle-prompt, warlike*: nsm. wk. beaducafa 1^{11}].

beaduwǣpen, n., *war-weapon*: ap. beadowǣpen 16^{3}; ip. beaduwǣpnum 18^{8}.

beaduweorc, n., *battle-work*: gp. beadoweorca 6^{2}, 34^{6}.

bēag, m., *ring, collar*: gs. bēages 60^{11}; as. 72^{12}, (MS. bēg) 5^{8}; ip. bēagum 32^{22}.

bēaghroden, adj., *ring-adorned*: nsf. 15^{9}.

bealdlīce, adv., *boldly*: 41^{16}, 61^{16}.

bealo, *see* **feorhbealo.**

bēam, m. **1.** *tree*: ns. 92^{1}; gs. bēames 56^{7}; as. 54^{1}; ap. bēamas 2^{9}. — **2.** *beam, yoke*: ds. bēame 72^{12}. — **3.** *timber*: gs. bēames 11^{7}. *See* **wudubēam.**

bēamtelg, m., *tree-dye* (*ink*): is. bēamtelge 27^{9}.

bearg, m., *barrow-pig*: ns. 41^{106}.

bearm, m., *breast, bosom*: ns. 67^{4}; ds. bearme 44^{12}; as. 4^{3}.

bearn, n., *child*: ns. 21^{18}, 84^{11}; as. 10^{6}; np. 27^{18}, 41^{96}, $42^{4.7}$, 84^{31}, 95^{10}; gp. bearna 58^{6}; dp. bearnum 16^{9}, 40^{18}. *See* **frum-, woruldbearn.**

bearngestrēon, n., *begetting of children*: gp. bearngestrēona 21^{27}.

bearonæs, m., *wood-ness, woody promontory*: ap. bearonæssas 58^{5}.

bearu, m., *grove, wood*: ns. 31^{4}; ds. bearwe 54^{1}, 80^{6}, (MS. bearme) 22^{7}; dp. bearwum 28^{2}; ap. bearwas 2^{9}.

bēatan, R, *beat*: 3 pl. bēataþ 3^{6}, 81^{8}.

bēcnan, W1, *indicate, signify*: 3 sg. bēcneþ 40^{26}; 3 pl. bēcnaþ 25^{10}.

bed, bedd, n., *bed*: ds. bedde 26^{4}; as. bed 5^{3}. *See* **grundbedd**.

bedrīfan, 1, *drive*: pret. 3 sg. bedrāf (MS. bedrǣf) 30^{9}.

befæðman, W1, *infold, contain*: 1 sg. befæðme 93^{23}.

bēgen, adj., *both*: npm. 44^{12}, $88^{13,31}$; npn. būta (*from* **bēgen twēgen**) 55^{6}; gp. bēga 43^{7}, 53^{7}; dpm. bām 44^{11}; bǣm 65^{2}.

begīnan, 1, *gape at, swallow*: 1 sg. begīne 91^{3}.

begrindan, 3, *polish, grind off*: pp. begrunden 27^{6}.

behealdan, R. **1.** *hold, possess*: pret. 1 sg. behēold 73^{4}. — **2.** *behold, see*: pret. opt. 3 sg. behēolde 61^{5}. *See* **bihealdan**.

behlȳðan, W1, *despoil, strip*: pp. behlȳþed 15^{10}.

belācan, R, *embrace*: pret. 3 sg. beleolc 61^{7}.

belcedswēora, adj., *swollen-necked*: nsm. 81^{1}.

belēosan, 2, *lose*: pret. 1 sg. belēas 27^{4}.

belgan, *see* **gebelgan**.

bellan, 3, *grunt*: ptc. nsm. bellende 41^{106}.

bemīðan, 1, *conceal*: 1 sg. bemīþe 95^{13}.

bemurnan, 3, *bewail*: pret. 1 sg. bemearn 93^{18}.

bēn, f., *prayer*: ds. (abs.) bēne 60^{13}.

benc, *see* **meodubenc**.

bend, mfn. *bond*: dp. bendum 54^{6}; ap. bende 4^{15}, 21^{30}; ip. bendum $53^{3,7}$. *See* **ordōncbend**.

benn, f., *wound*: np. benne 60^{12}.

bennian, W2, *wound*: inf. bennegean 57^{2}; pret. 3 sg. bennade 93^{16}. *See* **gebennian**.

bēobrēad, n., *bee-bread*: as. 41^{59}.

beofian, W2, *tremble, shake*: 3 pl. beofiaþ 4^{9}.

bēon, *see* **wesan**.

beorcan, 3, *bark*: 1 sg. beorce 25^{2}. *See* **borcian**.

beorg, m., *mountain, hill*: as. 16^{18}.

beorghlið, n., *mountain-slope*: ap. beorghleoþa 58^{2}. *See* **burghlið**.

beorht, adj., *bright*: nsm. 21^{3}; nsf. 41^{28}; asm. beorhtne 15^{7}, 95^{6}; npf. beorhte 12^{1}; comp. nsf. beorhtre 20^{8}. *See* **hēafodbeorht**.

beorhte, adv., *brightly*: 35^{9}.

beorn, m., *man, hero, warrior*: ds. beorne (MS. beorn) 13^{6}; as. BE[orn] 65^{2}; gp. beorna 61^{16}; ap. beornas 32^{15}.

bēot, n., *boast*: ns. 92^{1}.

beran, 4, *bear, carry*: 1 sg. bere 2^{15}, 13^{2}, 16^{3}; 3 sg. bireð [1^{17}], byreð 4^{29}, 8^{6}, 15^{5}, 58^{1}, 92^{7}; 3 pl. beraþ 16^{15}; pret. 3 sg. bær 11^{10}, 93^{27}; inf. 56^{2}, 57^{12}, 65^{2}; pp. boren 64^{2}. *See* **oðberan**.

berend, *see* **feorh-, gāst-, segnberend**.

berstan, 3. **1.** intr. *burst, crash*: 3 sg. biersteð 4^{62}. — **2.** trans. *burst, break*: 3 sg. bersteð 5^{8}. *See* **tōberstan**.

bescīnan, 1, *shine upon*: 3 sg. bescīneð 73^{20}.

bescyrian, W1, *deprive of*: pret. 3 sg. bescyrede 41^{101}.

besincan, 3, *sink, submerge*: pp. besuncen 11^{3}.

besnyðdan, W1, *deprive of*: pret. 3 sg. besnyþede 27^{1}.

bestelan, 4, *deprive*: pp. npm. bestolene 12^{6}. *See* **bistelan**.

bestreðan, W1, *heap up*: pp. bestreþed 84^{43}.

bētan, W1, *make better, improve*: 1 sg. bēte (MS. bētan) 7^{10}; ? bēte 71^{10}, 92^{5}.

betera, adj., *better*: nsf. betre 41^{28}. *See* **gōd, sēlra**.

betȳnan, W1, *close, shut*: pp. betȳned 41^{11}.

beðencan, W1, *intrust*: opt. 3 pl. beþencan (MS. beþuncan) 49^{7}.

beðennan, W1, (*stretch over*), *cover*: pret. 3 sg. beþenede 27^{12}.

bewadan, 6, *come forth, emerge*: pp. bewaden 93^{28}.

bewǣfan, W1, *clothe*: pp. bewǣfed 71^{1}.

beweorpan 3, *surround*: 3 sg. beweorpeð 84^{39}.

bewindan, 3, *gird*: pp. bewunden 31^{2}, 83^{3}.

bewitan, PP, *watch over*: 3 sg. bewāt 84^{9}.

bewrēon, 1, *cover*: pp. asf. bewrigene 43^{14}; pp.? bewrigene 78^{7}.

bewrēðian, W1, *sustain, support*: pp. bewreþed 84^{21}.

bewyrcan, W1, *make, work*: pp. asm. beworhtne 36^{3} (*Leid.* asf. biuorthæ).

bi, prep. w. dat., *by*: 45^{1}. *See* **be.**

biegan, W1, *buy*: 3 pl. biegað 55^{12}.

bīd, n., *delay, abiding*: as. 4^{3}.

bīdan, 1. **1.** *await, expect*: 3 sg. bīdeþ 32^{12}; 3 pl. bīdað 4^{25}; inf. 16^{15}. — **2.** *remain*: 1 sg. bīde 16^{9}; pp. biden 83^{2}.

biddan, 5, *pray*: pret. 3 sg. bæd 60^{3}.

bīdfæst, adj., *fixed*: nsm. biidfæst 57^{7}.

bīdsteal, n., *halt*: as. **bīdsteal giefeð,** *stands at bay* 41^{19}.

bifeohtan, 3, *deprive by fighting*: pp. bifohten 4^{32}.

bifon, R, *encircle, surround*: inf. 41^{52}; pp. bifongen 27^{14}.

bihealdan, R, *see, behold*: 3 sg. bihealdeð 18^{5}, 41^{32}; inf. 41^{39}. *See* **behealdan.**

bihon, R, *behang, hang round*: pp. bihongen 57^{19}.

bilecgan, W1, *cover, envelop*: 3 pl. bilecgað 27^{25}; [pret. 3 sg. bilegde 1^{11}].

bill, n., *sword*: is. bille 6^{2}.

bilūcan, 2, *inclose*: pret. 3 sg. bilēac 62^{1}.

bindan, 3, *bind*: 1 sg. binde 13^{3}, 28^{16}; 3 sg. bindeð 39^{7}; pret. 3 sg. bond 34^{7}; pp. bunden 22^{7}, 29^{5}, 72^{12}. *See* **gebindan.**

bindere, m., *binder*: ns. 28^{6}.

biniman, 4, *deprive*: pret. 3 sg. binōm 27^{2}; pp. binumen 28^{14}.

birēofan, 2, *bereave, deprive*: pp. birofen 4^{31}, npm. birofene 14^{7}.

bisgo, *see* **bysgo.**

bistelan, 4, *deprive*: pp. bistolen 28^{13}. *See* **bestelan.**

bītan, 1, *bite*: 1 sg. bīte 66^{5}; 3 sg. bīteð 66^{4}; 3 pl. bītað 6^{9}, 66^{6}; opt. 3 sg. bīte 66^{5}; pret. 3 pl. biton 93^{22}; pret. opt. 3 sg. bite 93^{17}.

biter, adj., *bitter, fierce*: nsf. 34^{6}; ipm. bitrum 18^{8}.

bitwēonum, prep., *between*: 30^{2}.

biðeccan, W1, *cover*: pp. biþeaht 3^{9}.

[biweorpan, 3, *surround*: pp. biworpen 1^{5}.] *See* **beweorpan.**

blæc, blac, adj., *black*: dsn. blacum 11^{7}; isn. blace 93^{22}; npn. blace 4^{51}; npf. blace 58^{2}; npn. blacu 52^{3}.

blāe, adj., *shining*: ism. wk. blācan 4^{44}.

blǣcan, W1, *bleach*: pp. blǣced 26^{5}.

blǣd, m. **1.** *prosperity* and *breath* (play on words): ns. 38^{7}. — **2.** *glory*: as. 95^{6}.

blandan, R, *mix*: pret. opt. 2 sg. blende 41^{59}. *See* **geblandan.**

blǣtan, W1, *bleat*: 1 sg. blǣte 25^{2}.

blāwan, R, *blow*: pret. 3 sg. blēow (MS. blēowe) 87^{6}.

blēað, adj., *timid, gentle*: nsm. 41^{16}.

blēd, f., *blossom (leaf)*: ap. blēde 14^{9}.

blēdhwæt, adj., *fair-fruited, rich in fruits*: apm. blēdhwate 2^{9}.

blēofāg, adj., *varicolored*: nsf. 21^{3}.

blīcan, 1, *shine*: inf. 35^{9}.

bliss, f., *bliss*: ds. blisse 32^{15}; as. blisse 9^{6}, 44^{7}.

blīðe, *see* **hygeblīðe.**

blōd, n., *blood*: ns. 93^{16}; as. 40^{18}.

bloncа, m., *white horse*: ap. bloncan 23^{18}.

blōstma, m., *flower, blossom*: ds. blōstmum 41^{28}.

blōwan, R, *bloom*: inf. 35^{9}; ptc. nsm. blōwende 31^{4}.

bōc, f., *book (letter)*: ap. bēc 43^{7}.

bodian, W2, *announce*: 1 sg. bodige 9^{10}.

[**bōg,** m., *arm*: ip. bōgum 1^{11}.]

boga, m., *bow*: ns. agof = boga 24^{1}. *See* **wīrboga.**

bold, n., *building*: as. 16^{9}.

bona, m., *murderer*: gs. bonan 21^{18}, 73^{7}; ds. bonan 26^{3}.

bonnan, R, *summon, call*: 1 sg. bonne 15^{1}.

-bora, *see* **feorh-, mund-, wōdbora.**

borcian, W2, *bark*: pret. 3 sg. borcade (MS. boncade) 87^{6}. *See* **beorcan.**

bord, n. **1.** *table*: gs. bordes $88^{23.24}$; as. 93^{20}; dp. bordum 15^{9}. — **2.** *shield*: as. 93^{22}. *See* **hlēo-, mægledbord.**

bordweall, m., *shore* ?, *side of ship* ?: ap. bordweallas 34^{6}.

bōsm, m., *bosom*: ds. bōsme 4^{47}, 13^{6}, 15^{15}, 24^{3}, 38^{7}, 80^{6}; as. 4^{62}, 15^{9}.

bōt, f., *reparation*: ns. 38^{7}.

brād, adj. *broad*: asm. wk. brādan 4^{3}; comp. nsf. brādre $41^{50.82}$.

brægnloca, m., *skull*: as. or ds. brægnlocan (MS. hrægnlocan) 73^{24}.

brēad, *see* **bēobrēad.**

brēag, m., *brow*: gp. brēaga 41^{100}.

breahtm, m., *tumult, clangor*: ns. 4^{25}; is. breahtme 5^{3}; gp. breahtma 4^{40}.

-bree, *see* **gebree.**

brecan, 5, *break*: 1 sg. brece 73^{26}; 3 sg. briceð 39^{6}, 66^{4}; inf. 5^{8}.

bregdan, 3, trans. *draw*: 1 sg. bregde 91^{8}; opt. 3 sg. bregde 3^{13}.

brēost, n., *breast*: np. 16^{15}. *See* **bylgedbrēost.**

brerd, m., *border, rim, brim*: as. 27^{9}.

brim, n., *sea*: gs. brimes 3^{13}, 11^{7}.

brimgæst, m., *sea guest, sailor*: gp. brimgiesta 4^{25}.

bringan, W1, *bring*: 1 sg. bringe 9^{6}; pret. 3 sg. brōhte 23^{17}, 60^{8}; pp. brōht 13^{7}; pp. (strong) brungen 22^{7}, 28^{2}.

brōga, m., *terror*: np. brōgan 4^{51}; ip. brōgum *Leid.* 13. *See* **sperebrōga.**

brōðor, m., *brother*: ns. brōþor 44^{11}, 83^{5}, $88^{13.23.26}$, 93^{13}; np. brōþor 88^{20}; ap. brōþor 32^{22}, 72^{6}. *See* **gebrōðor.**

brōðorlēas, adj., *brotherless*: nsm. brōþorlēas 88^{24}.

brū, f., *eye-brow*: gp. brūna 41^{100}.

brūcan, 2, *enjoy*: 3 sg. brūceð 29^{10}; 3 pl. brūcað 33^{12}; opt. 1 pl. brūcen 42^{7}; inf. 21^{30}, 27^{18}, 41^{100}.

brūn, adj., *brown*: nsf. wk. brūne 61^{6}; nsn. 93^{16}; asm. brūnne 27^{9}; ipn. brūnum 18^{8}; gpm. brūnra 92^{1}.

brȳd, f., *bride, spouse*: ns. 13^{6}, 46^{3}; ds. brȳde 21^{27}.

būend, *see* **eorð-, fold-, lond-, nēahbūend.**

būgan, 2. **1.** *bow, bend*: inf. 73^{7}. — **2.** *inflect, vary*: pte. isf. būgendre, *modulated* 9^{6}. *See* **onbūgan.**

būgan, W1, *inhabit*: 1 sg. būge 8^{2}, 16^{8}; 3 pl. būgað 68^{15}.

bunden, *see* **searo-, unbunden.**

būr, n., *bower, tabernacle*: as. 30^{5}.

burg, f., *city*: ds. byrig 30^{5}; as. 56^{7}; dp. burgum $4^{40.51}$, 6^{9}, 9^{6}, 35^{1}, 83^{2}, 95^{6}. *See* **ealdor-, mēgburg.**

burghlið, n., *city height*: dp. burghleoþum 28^{2}. *See* **beorghlið.**

burgsæl, n., *city house*: ap. burgsalo 58^{5}.

burgsittende, mp., *citizens*: gp. burgsittendra 26^{3}.

burna, m., **burne,** f., *stream, burn*: as. burnan 23^{15}. *See* **byrne.**

būtan, prep. w. dat., *without*: 49^{2}.

byden, f., *butt, tub*: ds. bydene 28^{6}.

byht, n., *dwelling, abode*: as. 23^{12}; ap. 8^{3}.

bylgedbrēost, adj., *puff-breasted*: nsm. (MS. byledbrēost) 81^{1}.

byrnan, W1, *burn*: ptc. nsf. byrnende 31^{4}. *See* **bærnan.**

byrne, f., *mail-coat*: ns. 21^{3}.

byrne, f., *stream, burn*: gs. byrnan 4^{62}. *See* **burna.**

bysgo, f., *occupation*: as. bisgo 57^{7}.

bysig, *see* **lēg-, drāgbysig.**

bysigian, W2, *occupy*: pp. bysigo[d] 73^{8}. *See* **gebysgian.**

C

C = *rune* ᚳ : over 9, 20[7].

caf, *see* **beaducaf.**

cæge, f., *key*: gs. cǣgan 43[12].

cald, adj., *cold*: comp. nsm. caldra 41[54]. *See* **wintercald.**

calu, adj., *bald*: nsm. 41[99].

caru, f., *sorrow*: as. care 44[8].

cēap, *see* **searocēap.**

ceapian, *see* **gecēapian.**

ceaster, f., *camp, city*: as. ceastre 60[15].

cēne, adj., *bold*: comp. nsm. cēnra 41[18].

cennan, W1, *bring forth*: pret. 3 sg. cende 36[2] (*Leid.* cænd[æ]); pp. cenned 40[15]. *See* **ācennan.**

cēol, f., *ship, keel*: ds. cēole 4[28], 19[4], 34[2].

ceorfan, 3, *cut*: pp. corfen 29[4].

ceorl, m., *churl, countryman*: gs. ceorles 26[9]; as. 28[8].

cēosan, *see* **gecēosan.**

cirman, W1, *cry*: 1 sg. cirme 9[3]; 3 pl. cirmaþ 58[4]; pret. 3 sg. cirmde 49[3].

clam, m., *bond, fetter, fastening*: ap. clamme 43[12], clomme 4[15].

clǣngeorn, adj., *yearning after purity*: nsf. 84[26].

clengan, W1, *adhere, remain*: 3 sg. clengeþ 29[5].

clif, n., *cliff*: ap. cleofu 4[28].

clom, *see* **clam.**

clympre, f.?, *clump, mass*: ns. 41[75].

clyppan, W1, *embrace*: 3 pl. clyppaþ 27[26]. *See* **ymbclyppan.**

cnēo, n., *knee*: ap. 45[5].

cnōsl, n., *kindred, family*: gs. cnōsles 19[4], 44[5]. *See* **geoguðcnōsl.**

cnyssan, W1, *smite, press*: inf. 36[5] (*Leid.* cnyssa).

cocor, m., *quiver*: dp. cocrum *Leid.* 14.

cofa, m., *chamber, bower*: ds. cofan 64[4].

comp, m., *fight*: gs. compes 21[35]; ds. compe 7[2].

compwæpen, n., *war-weapon*: ip. compwǣpnum 21[9].

condel, *see* **dægcondel.**

cræft, m., *skill, cunning*: gs. cræftes 83[13]; as. 32[13]; is. cræfte 22[7], 43[12], 73[22,23], 84[26]; ip. cræftum 32[10], 36[9] (so *Leid.*); ?cræft 84[13]. *See* **hēah-, sundor-, wæl-, wundorcræft.**

cræftig, *see* **hyge-, searocræftig.**

crēodan, 2, *crowd, press*: 3 sg. crȳdeþ 4[28].

Crīst, m., *Christ*: ns. 7[2].

cuma, m., *guest, stranger*: ns. 44[15]. *See* **wilcuma.**

cuman, 4, *come*: 3 sg. cymeþ [1[2.7]], 4[41], 38[6], 41[55]; opt. 1 sg. cyme 64[8]; opt. 3 sg. cume 16[10], cyme 6[5]; pret. 1 sg. cwōm 11[6], 66[2]; pret. 3 sg. cwōm 23[1], 30[7], 34[1], 55[1], 86[1], cōm 93[16]; inf. 88[19]. *See* **forðcuman.**

cunnan, PP. **1.** *know*: 3 sg. conn 61[11], 70[1]; opt. 2 sg. cunne 73[20]. — **2.** *be able*: 2 sg. const 37[12]; opt. 2 sg. cunne 33[13]; opt. 3 sg. cunne 68[18]; pret. 3 sg. cūþe 60[10].

cūð, adj., *known*: nsm. 95[1]; nsf. 30[8]; nsn. 73[22], cūþ 34[11]; asn. wk. cūþe 45[5]. *See* **unforecūð.**

cwealm, *see* **wǣlcwealm.**

cwelan, 4, *die*: 1 sg. cwele 66[1].

cwellan, W1, *kill*: 1 sg. cwelle 21[9]; pret.? sg. cwealde 78[6].

cwēn, f., *queen*: ns. 80[3]; np. cwēne 50[8].

cwēne, f., *woman*: ns. 74[1].

cweðan, 5, *say*: 3 sg. cwiþeþ 68[11]; pret. 1 sg. cwæþ 66[1]; pret. 3 sg. cwæþ 49[4], 60[5]; pret. 3 pl. cwǣdon 60[12]; pret. opt. 3 pl. cwǣden 60[16]. *See* **ge-, oncweðan.**

cwic, adj., *alive*: nsm. 73[4], cwico 66[1]; asn. cwicu 74[5], cwico 11[6], 14[3]; gpf. cwicra 20[8]; apm. cwice 7[2], 39[7].

cwide, m., *speech, discourse*: as. 48[4]. *See* **galdor-, sōð-, wordewide.**

cyme, *see* **seld-, ūpcyme.**

cȳmlīc, adj., *comely*: nsf. 34[2].

-cynd, *see* **gecynd.**

cyneword, n., *fitting word*: ip. cynewordum 44[15].

cyning, m., *king*: ns. 21^{9}, 41^{3}; gs. cyninges 80^{3}; np. cyningas 50^{8}. *See* **hēah-, ðēod-, wuldorcyning.**

cynn, n., *race, kind*: gs. cynnes 34^{9}, 61^{4}; ds. cynne 4^{50}; as. cyn 50^{8}; gp. cynna 42^{2}, 56^{2}, 84^{8}; gp. cy[nna] 84^{55}; ? cynn 68^{11}, 78^{2}, 84^{18}. *See* **from-, gum-, lāce-, mon-, wǣpnedcynn.**

cyrran, W1. **1.** *turn*: 3 sg. cyrreð 32^{10}; pp. cyrred 29^{4}. — **2.** *return*: pret. 3 sg. cyrde 23^{17}.

cyrten, adj., *beautiful*: nsf. cyrtenu 26^{6}.

cyssan, W1, *kiss*: 3 sg. cysseð 64^{4}; 3 pl. cyssað 15^{3}, 31^{6} *a* (*b* gecyssað). *See* **gecyssan.**

cystig, adj., *bountiful*: nsf. 84^{26}.

cȳðan, W1, *announce, make known, reveal*: opt. 3 sg. cȳþe 44^{15}; pret. 3 sg. cȳðde 88^{30}; inf. cȳþan 5^{3}, 32^{13}, 95^{9}. *See* **gecȳðan.**

D

D = *rune* ⋈ 75^{2}.

dǣd, f., *deed*: is. dæde 12^{7}.

dæg, m., *day*: gs. dæges $28^{3.17}$, 50^{2}; as. 21^{7}, 59^{4}; dp. dagum 10^{1}; ip. dagum 6^{14}, 54^{4}.

dægcondel, f., *sun*: ns. 93^{30}.

dægrīm, n., *number of days*: is. dægrīme 93^{6}.

dægtīd, f., *day-time*: ip. dægtīdum (*by day*) 18^{3}, 72^{7}.

dæl, n., *valley, dale*: ap. dalu 93^{9}.

dǣl, m., *part*: ns. 29^{1}, 61^{10}, 65^{4}; as. 56^{4}, 59^{9}, 72^{14}; is. dǣle 27^{10}; ? dǣl 73^{9}.

dǣlan, *see* **gedǣlan.**

daroð, m., *dart*: np. daroðas 57^{4}.

dēad, adj., *dead*: nsm. or nsf. 74^{4}; asm. dēadne 10^{1}.

dēaf, adj. *deaf*: asm. dēafne 50^{2}.

dēagol, *see* **dēgol.**

deall, adj., *proud*: nsf. 32^{22}; apm. dealle 23^{11}.

dearnunga, *see* **undeārnunga.**

dēað, m., *death*: ns. 16^{11}, 85^{7}; ds. dēaþe 13^{15}, 29^{11}; ? dēaðe 84^{49}.

dēaðslege, m., *deadly blow*: ap. 6^{14}.

dēaðspere, n., *deadly spear*: ap. dēaðsperu 4^{53}.

dēaw, m., *dew*: ns. 30^{12}.

dēgol, adj., *secret*: asm. dēgolne 16^{21}; apn. dēagol 41^{39}.

dēgolful, adj., *secret*: asm. dēgolfulne 83^{13}.

delfan, 3, *dig, delve*: 3 pl. delfað 41^{97}.

dēman, W1, *declaim*: inf. 29^{11}.

denu, f., *valley*: dp. denum 28^{3}.

dēop, adj., *deep*: nsm. 23^{6}; asn. 7^{10}; gpn. dēopra 57^{4}; apm. dēo[pe] 93^{6}; apn. 93^{9}.

dēope, adv., *deeply*: 54^{6}.

dēor, adj., *brave*: nsf. 32^{16}; dsm. dēorum 13^{5}.

dēoran, W1, *praise, extol*: 3 pl. dēoraþ 12^{7}.

deorc, adj., *dark*: nsf. 4^{21}; npn. 4^{45}; ipf. deorcum 13^{9}.

dēore, adj., *dear, precious*: nsm. 18^{10}; asm. dēorne 44^{1}; comp. nsm. dēorra 84^{26}; sup. nsn. dēorast 12^{9}; sup. gsn. wk. dēorestan 34^{10}, 42^{4}. *See* **dȳre.**

dohtor, f., *daughter*: ns. 26^{6}, 34^{10}, 46^{5}, 80^{5}; np. 47^{2}; gp. dohtra 10^{12}.

dol, adj., *foolish, rash, light-headed*: nsm. 4^{53}, 21^{32}; nsn. 13^{9}; apm. dole 12^{3}, 28^{17}.

dolg, n., *wound*: np. 6^{13}; gp. dolga 57^{4}; ap. 60^{11}.

dolgian, *see* **gedolgian.**

dolwīte, n., *punishment of the unjust, pains of hell*: as. 27^{17}.

dōm, m. **1.** *honor, praise*: gs. dōmes 32^{16}. — **2.** *decree, law*: ds. dōme 73^{10}; ap. [dōmas] 85^{2}. — **3.** *power, dominion*: as. 83^{13}.

dōn, anv., *make, perform, do*: 3 sg. dēð 68^{4}; 3 pl. dōð 42^{7}, dōþ 50^{10}; pret. 3 sg. dyde 10^{12}, 21^{25}, 27^{3}, [d]yde 78^{3}, [dyde] 85^{2}; inf. 60^{11}. *See* **gedōn.**

drēdan, *see* **ondrēdan.**

drēam, *see* **seledrēam.**

drēfan, W1, *disturb, stir up*: (**wado, lagu drēfan** = *swim*): 1 sg. (wado) drēfe 8[2]; pret. 3 sg. (lagu) drēfde 23[16].

dreogan, 2, *suffer, endure, perform*: 1 sg. drēoge 81[6]; 3 sg. drēogeð 33[10]; 3 sg. [drēogeð] 70[4]; pret. 3 sg. drēag 52[5], 57[7]; inf. 40[17], 59[1].

dreoht, *see* **dryht**.

drīfan, 1, *drive*: 3 sg. drīfeþ 41[78]. *See* **bedrīfan**.

drinc, *see* **mādrinc**.

drincan, 3, *drink*: 3 pl. drincað 15[12], 21[12], 64[3]; pret. 3 pl. druncon 56[1], 57[11], 68[17]; inf. 13[5], 72[7].

drohtað, m., *condition, manner of life*: as. 7[10].

dropa, *see* **spēddropa**.

drunemennen, n., *drunken maidservant*: ns. 13[9].

drȳge, adj., *dry*: nsm. 41[77].

dryht, f., *multitude*, (pl.) *men*: gp. dryhta 29[7], 42[4]; dp. dryhtum 13[15], 51[2]; dp. dreohtum (MS. dreontum) 4[45].

dryhten, m. **1.** *lord, master*: ? dryhtne 71[9]. — **2.** *Lord*: ns. 41[12], driht[en] 85[2]; gs. dryhtnes 60[8], dryht[nes] 60[11]. *See* **in-, mondryhten**.

dryhtfolc, n., *multitude*: gp. dryhtfolca 27[17].

dryhtgestrēon, n., *noble treasure*: gp. dryhtgestrēona 18[3].

dūfan, 2, *dive*: pret. 1 sg. dēaf 74[4]; pret. 3 sg. dēaf 52[5].

dugan, PP, *avail, hold out*: 3 sg. dēag 73[9]; pret. 3 sg. dohte 62[7].

dugoð, f. **1.** *benefit, advantage*: dp. dugþum 50[10]. — **2.** *safety*: ap. dugoþe 93[9].

dumb, adj., *dumb*: nsm. 54[6], wk. dumba 50[10], 60[8]; nsf. 32[16]; asm. wk. dumban 50[2]; dpmf. dumbum 51[2].

dūn, f., *hill, down*: ns. 4[21]; gs. dūne (MS. dum) 16[21]; dp. dūnum 28[3]; ap. dūna 30[6].

durran, PP, *dare*: 3 sg. dear 16[15].

duru, f., *door*: dp. durum 16[11], 29[7].

dūst, n., *dust*: ns. 30[12].

dwǣscan, W1, *extinguish*: 3 sg. dwǣsceð 84[38].

dwelan, *see* **gedwelan**.

dwellan, W1, *mislead*: 1 sg. dwelle 12[3].

dȳfan, W1, *dip*: pret. 3 sg. dȳfde 27[3].

dȳgan, *see* **gedȳgan**.

dyn, *see* **gedyn**.

dynt, m., *blow*: dp. dyntum 28[17].

dȳp, n., *the deep, sea*: ds. dȳpe 4[21].

dȳre, adj., *dear, precious*: nsf. 84[22]; gsm. wk. dȳran 83[14]; apn. 41[39]; ? dȳre 84[13]; comp. apn. dȳrran 50[6]. *See* **dēore**.

dyrne, *see* **undyrne**.

dysig, adj., *foolish*: apm. dysge 12[3].

E

E = *rune* ᛖ: 20[6], 65[2.4].

EA = *rune* ᛠ: 65[5].

ēac, adv., *also, likewise, moreover*: [1[12]], 37[12], 41[40], 64[13], 77[8].

ēacen, adj., *increased, endowed, mighty*: nsm. 10[8]; nsf. 34[11], 84[20.26]; npn. 6[13].

ēad, n., *happiness, bliss*: as. 27[23].

ēadig, adj., *happy, blessed, prosperous*: dpm. ēadgum 84[27].

ēadignes, f., *happiness*: gs. ēadignesse 31[9].

[**Ēadwacer,** m., *Eadwacer* (*Odoacer?*): as. or vs. 1[16].]

eafora, m., *offspring, progeny*: ap. eaforan 16[12]; ip. eaforan 21[21].

ēage, n., *eye*: ns. 26[11]; as. 3[84], 86[3], 87[6]; np. ēagan 41[11]; gp. ēagena 40[11], ēagna 60[9]; dp. ēagum 16[5]; ap. ēagan 37[7], 81[3]; ip. ēagum 84[31], 93[32].

eald, adj., *old, ancient*: nsm. 9[5]; dsm. ealdum 41[63]; asm. ealdne 28[8]; comp. nsm. yldra 41[42], 72[9].

ealdor, n., *life*: ns. 10[3]; ds. ealdre 68[14].

ealdorburg, f., *royal city*: as. 60[14].

ealdorgescaft, f., *condition of life*: ns. 40[23].

eall, adj., *all, the whole of*: nsn. 91[6]; gsn. ealles (adv., *close*) 16[14]; asm. ealne 41[14], 67[9]; asf. ealle 41[53]; asn. eal 41[33,40,84]; npm. ealle 56[10], 67[3]; gp. ealra 14[1], 31[13], 40[14], 41[4,88], 47[6]; dpm. eallum 30[8], 52[7]; ap. ealle 84[9], 93[21]; ipm. eallum 41[101].

eall, adv., *wholly, entirely*: eal 6[6], 83[8].

eallfelo, adj., *all-fell, very baleful*: asn. ealfelo 24[9].

eallgearo, adj., *all-ready, eager*: nsf. 21[1].

ēam, m., *uncle*: ns. 47[6].

ear, m., *sea, ocean*: is. eare 4[22].

earc, f., *chest*: as. earce 62[2].

eard, m., *dwelling, place, region*: ns. 88[14]; ds. earde 34[1], 73[5], 83[5], 93[14]; as. 61[5], 67[8], 81[6], 88[19].

eardfæst, adj., *fixed, fast in its place*: asm. eardfæstne 50[1].

eardian, W2, *dwell, abide*: pret. 3 sg. eardade 88[28]; inf. 88[27].

ēare, n., *ear*: np. ēaran 16[5]; ap. ēaran 81[3], 86[3].

earfoð, n., *trouble, affliction, tribulation*: gp. earfoða 72[14].

earh(?), n., *dart*: as. EA[rh] 65[5].

earhfaru, f., *flight of arrows*: as. arigfære *Leid.* 13.

earm, m., *arm*: ap. earmas 33[6], 86[6].

earm, adj., *poor, miserable, wretched*: dpm. earmum 84[27]; superl. nsf. earmost 40[14].

earn, m., *eagle*: ns. 41[67]; as. 25[4].

[**earu,** adj., *quick, ready, active*: asm. earne 1[16].]

ēaðe, adv., *easily*: ēaþe [1[18]], 16[19], 24[11], 41[53], 56[8]; [eaþe] 41[84].

ēawunga, adv., *openly*: 73[25].

eaxl, f., *shoulder*: ? eaxle 73[16]; ap. exle 33[6]; ap. eaxle 70[3], 86[6].

eaxlgestealla, m., *shoulder-companion*: ns. 80[1].

ēce, adj., *eternal, everlasting*: nsm. 41[1]; ipf. wk. ēcan 41[90].

ecg, f., *edge*: ns. 4[42], (MS. ecge) 27[6]; ds. ecge 4[42]; np. ecge 34[4]; gp. ecga 61[8]; ip. ecgum 6[3]. *See* **heard-, stīð-ecg.**

edniwe, adj., *renewed*: nsf. edniwu 42[1].

efenlang, adj., *just as long*: asn. (MS. efelang) 45[7].

efne, adv., *just, even, exactly*: 4[13], 40[27], 66[1].

efnefan, 5, *eat as much as*: inf. 41[63].

eft, adv. **1.** *again*: 3[14], 4[38,6,3] 7[9], 27[3,10], 38[6], 63[7], 66[2], 80[6], 93[8]. — **2.** *backwards*: 24[1]. — **3.** *on the other hand, still*: 21[13].

egesful, adj., *fearful, terrible, awful*: nsm. 34[4].

egle, adj., *hateful, deadly*: npf. 72[17]; ipn. eglum 18[9].

[**ēglond,** n., *island*: ns. 1[5].]

egsa, m., *fear, terror*: ns. 4[33,49]; gs. egsan *Leid.* 13.

eh, n., *horse*: ap. 23[11].

ehtuwe, num. adj., *eight*: 37[4].

ellen, n., *strength, force, courage*: ns. 62[7], 73[9]; as. 88[29].

ellenrōf, adj., *powerful, strong, brave*: npm. ellenrōfe 23[20].

ellorfūs, adj., *eager for the journey*: npm. ellorfūse 44[13].

ende, m., *end*: ns. 84[10]; ds. 80[8], 88[23,24].

endleofan, num. adj., *eleven*: np. (MS. xi) 23[3].

engel, m., *angel*: gp. engla 67[8].

engu, f., *narrow place, confinement*: ds. enge 4[5,12].

eodor, m., *enclosure*: ns. 18[2].

eofor, m., *boar*: ds. eofore 41[18].

ēoredmæcg, m., *horseman*: np. ēoredmæcgas 23[3].

eoredþrēat, m., *band, troop*: ns. ēoredþrēat 4[19].

eorl, m., *chief, hero*: gs. eorles 61[13], 80[5]; gp. eorla 47[7]; dp. eorlum 9[5], 32[11], 56[8], 95[1]; ap. eorlas 23[11].

eorp, adj., *dark, dusky*: nsm. 50[11]; gsn. eorp[e]s 93[25]; npf. wk. eorpan (MS. earpan) 4[42]; ? eorp 73[16].

eorðbūend, m., *dweller on earth*: dp. eorðbūendum 30^{5}.

eorðe, f., *earth*: ns. eorþe 54^{3}; gs. eorþan $41^{4.25}$, 68^{16}, 83^{5}, 88^{27}; ds. eorþan 2^{7}, 4^{18}, 7^{3}, 28^{8}, 36^{11} (*Lcd.* eorðu), $41^{40.5+82}$, 42^{6}, 51^{1}, 77^{2}; as. eorþan 3^{2}, 17^{3}, 28^{16}, 30^{12}, $41^{1.21}$, 67^{8}, 84^{41}, 88^{21}; as. eorðan 95^{10}; ? eorþan 84^{18}.

eorðgrēf, n., *well, pit*: as. 59^{9}.

esne, m. **1.** *servant*: ns. $44^{5.8.16}$. — **2.** *youth, man*: ns. 45^{4}, 55^{8}, 64^{5}; as. (MS. etne) 28^{8}; ap. esnas 28^{16}.

esol, m., *ass*: gp. esla (MS. esna) 23^{13}.

ēst, mf., *grace, favor*: ip. ēstum (*gladly*) $2^{7.24}$.

ēðel, m. **1.** *home, abode*; ds. ēðle 16^{12}; as. ēþel 67^{7}, 93^{8}. — **2.** *land, domain*: ns. ēþel 17^{3}.

ēðelfæsten, n., *land's fastness, fortress*: as. ēþelfæsten 73^{25}.

ēðelstōl, m., *paternal seat, habitation*: ap. ēþelstōl 4^{7}.

eðða, conj., *or*: eðþa 44^{17}.

exl, *see* **eaxl**.

F

F = *rune* ᚠ: 20^{8}, 65^{5}.

fācne, adj., *guileful, crafty, evil*: dsm. fācnum 54^{5}.

fæder, m., *father*: ns. 10^{2}, 38^{8}, 41^{34}, 47^{4}, 84^{9}.

fāg, *see* **bleo-, haso-, sinefāg, wonfāh**.

fæger, adj., *fair, pleasant*: nsf. 84^{5}; nsn. 32^{17}; comp. nsf. fægerre 41^{46}.

fægre, adv., *fairly, pleasantly, fittingly*: 13^{11}, 21^{2}, 29^{1}, 51^{8}, 54^{1}, 64^{2}, [72^{25}], 73^{21}.

fāh, adj. **1.** *proscribed*: nsm. 21^{16}. — **2.** *hostile*: nsm. 83^{1}.

fæhð, f., *feud, enmity, vengeance*: ip. fæhþum 30^{11}.

falca(?), m., *falcon*: ns. FA[lca] 65^{5}.

fælsian, *see* **gefælsian**.

fām, n., *foam*: ns. 3^{1}.

fāmig, adj., *foamy*: nsm. 4^{19}.

fæmig, adj., *foamy*: nsm. 4^{22}.

fæmne, f., *maid, bride, woman*: ns. 43^{5}, 74^{1}.

fær, m., *danger, peril*: as. 54^{12}.

-fara, *see* **gefara**.

faran, 6, *go, fare, depart*: 3 sg. fareð 4^{18}, 18^{11}, 24^{3}, 63^{7}, 84^{3}, færeð 22^{24}; 3 pl. faraþ 4^{46}; pret. 3 sg. fōr 37^{9}; inf. $33^{4.8}$, 65^{1}.

faroð, *see* **merefaroð**.

farn, f., *carrying, transfer*: as. fere (< fære) 33^{10}. *See* **earh-, wolcenfarn**.

fæst, adj., *firm, fixed, secured*: nsm. 18^{2}, 61^{3}; nsn. [1^{5}], 22^{13}; npn. 35^{6}; gpm. fæstra 53^{7}; apf. fæste 35^{7}. *See* **bīd-, eard-, hyge-, sige-, ðrym-, wīsfæst**.

fæste, adv., *fast, firmly*: 4^{1}, 13^{3}, 17^{10}, 24^{14}, 27^{26}, 53^{4}, 57^{6}, 62^{1}, 71^{4}, 88^{25}.

fæsten, n., *prison, confinement*: as. 26^{9}. *See* **ēðelfæsten**.

fæt, *see* **lyft-, sīð-, wægfæt**.

fæt, adj., *fat*: comp. nsm. fættra 41^{105}.

fǣted, pp., *rich, ornamented*: asn. 52^{7}.

fæthengest, m., *road-horse*: ns. 23^{14}.

fæðm, m. **1.** *embrace, embracing arms*: is. fæðme 64^{6}; dp. fæþmum 3^{13}, 27^{25}; fæðmum 11^{6}, 67^{4}. — **2.** *bosom, breast*: ds. fæðme 13^{11}. *See* **lagufæðm**.

fæðman, *see* **befæðman**.

fēa, adj., *few*: nsm. fēa (ǣnig) 61^{3}; npm. 4^{57}.

-fēa, *see* **gefēa**.

fealdan, R, *fold*: pret. 3 pl. fēoldan 27^{7}.

feallan, R, *fall*: 3 sg. fealleþ 22^{13}, fealleð 81^{10}, 93^{24}; pret. 3 sg. fēol 30^{12}; inf. 4^{16}.

fealo, adj., *fallow, yellowish*: nsn. 16^{1}; nsm. wk. fealwa 56^{10}; npf. fealwe 73^{18}.

feax, n., *hair of head, locks*: ds. feaxe (MS. feax) 93^{12}. *See* **wonfeax**.

feaxhār, adj., *hoary-haired*: nsf. 74^{1}.

fēdan, W1, *feed, nourish, sustain*: 3 sg. fēdeð 35^{2}; 3 pl. fēdaþ 51^{8}; pret. 3 sg. fēdde 10^{9}, 72^{5}, 77^{1}; pret. 3 pl. fēddon 73^{1}, fēddan 54^{4}.

fēgan, W1, *fix*: 3 sg. fēgeð 26[9]; pret. 3 sg. fēgde 62[6].

fela. **1.** indecl. n., *many*: 9[11], 22[8], 33[8], 35[2], 83[10], [fela] 83[1]. — **2.** adv., *much*: 32[8], 59[3].

fēlan, W1, *feel*: 3 sg. fēleþ 26[9], fēleð 84[49]; 3 pl. fēlað 7[8].

felawlonc, adj., *very proud*: nsf. 13[7].

feld, m., *field*: ap. feldas 33[8].

fell, n., *skin, covering*: gs. felles 77[5]; np. 14[3]; ?[f]ell 82[4].

felo, *see* **callfelo.**

fen, n., *fen, swamp, morass*: ns. 41[31]; [ds. fenne 1[5]].

-fenga, *see* **ondfenga.**

fenȳce, f., *fen-frog*: ns. 41[71].

feoh, n. **1.** *cattle, herd*: as. 35[2]. — **2.** *money, fee*: is. fēo 55[12].

feohtan, 3, *fight, contend*: inf. 7[5], 17[1]; ptc.npf. feohtende 4[46]. *See* **bifeohtan.**

feohte, f., *fight, battle*: as. feohtan 6[4].

fēol, f., *file*: gs. fēole 71[4]; is. fēole 91[2].

fēolan, 3, 4, *pass*: inf. 23[5].

fēon, *see* **gefēon.**

fēond, m., *enemy, foe*: ns. 22[3], 51,[4] 93[26]; ds. fēonde 51[4]; gp. fēonda 27[1].

fēondsceaða, m., *plundering enemy, robber*: as. fēondsceaþan 15[19].

feorh, n., *life, soul*: ns. 10[2], 13[3]; ds. fēore 21[18], 93[20], (**ēfre tō fēore** = *forever*) 41[65]; as. feorg 14[3], feorh 11[6], 16[19], 40[16]; is. fēore 4[32], 24[14], 27[1].

feorhbealo, n., *life-bale, deadly evil*: as. 24[5].

feorhberend, m., *life-bearer, man*: gp. feorhberendra 40[6].

feorhbora, m., *life-bearer*: ns. 92[2].

feorm, *see* **swīðfeorm.**

feormian, W2, *cleanse, polish*: 3 sg. feormað 73[21].

feorr, adv., *far*: feor 24[5].

feorran, adv., *afar, far off, from far*: 7[8], 13[7], 29[6], 55[2].

fēower, num. adj., *four*: d. 52[7]; a. 39[3], 52[1], 56[2], 72[5], (MS. IIII) 23[4], fēowere 37[3].

fēran, W1, *go, travel*: 1 sg. fēre 2[5], 4[71], 13[1], 22[1], (MS. fēreð) 95[3]; 3 sg. fēreð 4[22], 59[2], 93[28]; 3 pl. fērað 4[44], 58[4]; inf. 30[11], 33[7], 37[1], 40[6], 41[69], 69[1], 75[1]; ptc. nsm. fērende 8[9], nsf. fērende 84[5], apf. fērende (MS. farende) 4[57]. *See* **gefēran.**

fere, *see* **faru.**

fergan, W1, *bear, carry, conduct*: 3 sg. fereð 15[7], 59[4.11]; pret. 3 sg. ferede 20[6]; pret. 3 pl. feredon 28[4]; inf. 16[13], 53[1]. *See* **oðfergan.**

-ferh, *see* **wīdeferh.**

fēring, f., *journeying, traveling*: gs. fēringe 73[27].

ferð, mn. **1.** *mind, spirit, soul*: is. ferþe 27[21]; ip. ferþum 84[33], ferðþum 55[12], ferþþum 60[3]. — **2.** *life*: as. (MS. forð) 74[5].

ferðfriðende, adj., *life-saving*: apm. 39[3].

feterian, *see* **gefeterian.**

fēðe, n., *walking, going, motion*: ds. fēþe 16[2].

fēðegeorn, adj., *desirous of going*: nsf. fēþegeorn 32[9].

fēðelēas, adj., *footless*: asf. fēþelēase 77[3].

fēðemund, f., *foot-hand, fore-foot*: ip. fēþemundum 16[17].

feðer, f., *feather*, (pl.) *wings*: np. feþre 28[4]. *See* **halsrefeðer.**

fīf, num. adj., *five*: n. fīfe 47[6].

findan, 3, *find*: 3 sg. findeð 35[6], 88[34]; 3 pl. findaþ 44[7]; inf. 6[11]; pp. funden 28[1]. *See* **onfindan.**

finger, m., *finger*: np. fingras 27[7], 41[52]; ip. [fin]grum 64[6].

firas, mpl., *men*: gp. fira 68[4]; dp. firum 34[12].

firen, f., *evil deed, sin, crime*: ap. firene 84[38].

firenlan, W2, *revile, chide*: pres. 3 sg. firenaþ 21[34].

firgenstrēam, m., *mountain-stream, ocean*: ip. firgenstrēamum 11[2].

fisc, m., *fish*: dp. fiscum 74[4].

fiðere, n., *wing*: ap. fiþru 37^{7}.

flā, f., *dart, arrow*: ap. flān 4^{27}.

flān, m., *arrow, dart*: gp. flān[a] 57^{12}; ap. [flānas] *Leid.* 14.

flæsc, n. **1.** *flesh*: as. 77^{5}; ? flæsc 82^{4}. — **2.** *body*: ap. 2^{13}.

flēam, m., *flight*: is. flēame 16^{13}.

flēogan, 2, *fly*: 3 sg. flēogeð 24^{12}; 3 pl. flēogað 18^{6}; pret. 1 sg. fleah 74^{3}; pret. 3 sg. fleah 38^{4}, 65^{5}, flēag 23^{16}, flēag (MS. flēotgan) 52^{4}; inf. 4^{56}, 32^{8}, 41^{66}, 59^{3}.

flēon, 2, *flee*: pret. 1 sg. flēah 16^{29}.

flet, n., *floor, hall*: ds. flette 43^{5}; as. 56^{2}, 57^{12}.

flint, m., *flint*: ds. flinte 41^{78}.

flintgrǣg, adj., *flint-gray*: asm. flintgrǣgne 4^{19}.

flōcan, W1, *clap*: 3 sg. flōceð 21^{34}.

flōd, m., *flood, wave, sea*: ns. 23^{6}; ds. flōde 8^{9}, 23^{14}, 41^{77}, 74^{3}, 77^{3}; as. 4^{19}; is. flōde 11^{2}; np. flōdas 67^{4}; ap. flōdas 15^{7}, 78^{1}. *See* **laguflōd.**

flōdweg, m., *flood-way, watery way*: ap. flōdwegas 37^{9}.

flot, n., *sea*: ? flote 78^{6}.

flōwan, *see* **underflōwan.**

flȳman, W1, *put to flight*: 3 pl. flȳmaþ 17^{6}; inf. 15^{19}.

flȳs, n., *fleece, wool*: ip. flȳsum 36^{3} (*Leid.* flīusum).

fōdor, n., *food, provender, fodder*: gs. fōdres 50^{11}.

fodorwela, m., *abundance of food*: gs. fōddorwelan 33^{10}.

folc, n., *people, folk, race*: gs. folces 65^{6}; ds. folce 34^{12}; dp. folcum 4^{43}, 95^{3}; ap. 8^{6}. *See* **dryhtfolc.**

folcsæl, n., *folk-hall, public building*: ap. folcsalo 2^{5}.

folcscipe, m., *people*: ds. 33^{10}.

folcstede, m., *folk-stead, city*: ds. 6^{11}.

folcwiga, m., *warrior*: np. folcwigan 15^{13}.

foldbūend, m., *earth-dweller, man*: gp. foldbūendra 2^{13}.

folde, f. **1.** *earth, world*: gs. foldan 29^{1}, 42^{5}; ds. foldan 34^{12}, 40^{10}. — **2.** *ground, soil*: gs. foldan 67^{4}, 92^{2}; ds. foldan 8^{9}; as. foldan 2^{5}, 13^{1}, 74^{5}.

folgian, W2, *follow*: pret. 3 sg. folgade 38^{2}, 87^{2}.

folm, f., *hand, palm*: ns. 41^{52}; ds. folm[e] 64^{6}; as. 40^{10}; is. folme 73^{8}; np. folme 32^{7}; gp. folma 28^{15}; ap. folme 33^{5}, f[olme] 68^{9}; ip. folmum 21^{34}, 60^{18}, 62^{3}.

fōn, R, *receive, grasp, seize*: 3 sg. fēhð 28^{9}; pret. 3 sg. fēng 57^{3}. *See* **bifōn.**

for, prep. w. dat. **1.** *before, in the presence of*: 19^{2}, 21^{12}, 36^{12} (*Leid.* mith), 49^{14}, 56^{8}, 61^{15}. — **2.** *for, on account of*: 71^{6}, 93^{19}.

fōr, f., *journey, course*: ns. 20^{8}; gs. fōre 12^{5}; ds. fōre 44^{10}, 52^{3}; is. fōre 41^{71}.

foran, adv., *in front, before*: 45^{2}, 54^{8}.

forcūð, *see* **unforcūð.**

forht, adj., *terrible, dreadful*: nsm. 44^{10}.

forhtmōd, adj., *timid, afraid*: nsm. 16^{13}.

forlǣtan, R. **1.** *allow, grant*: pret. 3 sg. forlēt 30^{2}. — **2.** *release, let loose*: 3 sg. forlǣteð 24^{7}. *See* **ānforlǣtan.**

forst, m., *frost*; ns. 41^{54}, 93^{12}, [f]orst 81^{10}.

forstelan, 4, *steal with violence, rob*: pp. forstolen 15^{18}.

forstondan, 6, *hinder from, withstand*: 1 sg. forstonde 17^{8}.

forstrang, adj., *very strong*: asm. forstrangne (MS. fer strangne) 51^{4}.

forswelgan, 3, *swallow up, devour*: 3 sg. forswilgeð (MS. fer swilgeð) 50^{11}; pret. 3 sg. forswealg 48^{3}.

forð, adv. **1.** *forth, forwards*: 22^{6}, $30^{11,13}$, $64^{2,8}$, 85^{5}, 91^{6}. — **2.** *forthwith*: 21^{24}.

forðcuman, 5, *come forth*: pp. npm. forðcymene 14^{10}.

forðgescaft, f., *creation*: ns. 84^{9}.

forðon, adv., *therefore, consequently*: foroon 16^{12}, 21^{30}, 27^{13}, 68^{13}.

forðsīð, m., *going forth, departure*: gs. forðsīþes 63^{2}.

forðweard, adj., *forward, prone*: nsm. 73^{26}; nsn. 22^{13}.

forðweg, m., *forth-faring, journey*: gs. forðweges 31^{3}.

forweorðan, 3, *perish, die*: opt. pret. 1 sg. forwurde 6^{6}.

fōt, m., *foot*: ds. fōte 32^{17}, fēt 33^{6}; as. 32^{20}, 40^{10}, 93^{25}, foot 81^{3}; np. fēt 32^{7}; gp. fōta 28^{15}, 57^{6}; ap. fēt 37^{3}, 68^{9}, 86^{4}; ip. fōtum $13^{1.7}$, 41^{17}, 82^{4}.

fracoðlīce, adv., *hostilely*: [frac]adlīcæ *Leid.* 14.

frēge, *see* **gefrēge.**

frætwan, W1, *adorn, deck*: 3 pl. frætwað 36^{10} (*Leid.* frætuath); pp. frætwed 15^{11}, 29^{6}, 32^{20}; pp. asm. frætwedne 62^{8}. *See* **gefrætw(i)an.**

frætwe, fpl., *ornaments, decorations*: np. (*wings*) 8^{6}; dp. frætwum 41^{46}; ap. 14^{10}; ip. frætwum 15^{7}.

frēa, m., *lord, master*: ns. 4^{1}, 7^{5}, $93^{1.5}$, (MS. frēo) 18^{5}; gs. frēan 4^{66}, 45^{2}, 73^{8}, 91^{6}; ds. frēan $21^{2.24}$, 44^{10}, 56^{10}, 62^{3}, 63^{2}, 80^{2}.

frēcne, adj., *dangerous, perilous*: asf. 6^{4}.

frēcne, adv., *severely, savagely*: 21^{16}.

frēfran, W1, *console, comfort*: 1 sg. frēfre 7^{7}.

fremde, adj., *strange, foreign, remote*: nsm. 17^{3}; dsm. fremdum (MS. fremdes) 95^{4}.

fremman, W1, *do, perform*: 1 sg. fremme 21^{25}; inf. 32^{9}, 73^{11}; ger. fremmanne 88^{29}.

fremmend, *see* **tilfremmend.**

fremu, f., *comfort, advantage*: ip. fremum 51^{8}.

frēo, adj., *free, noble, precious*: gpm. frēora 16^{19}.

frēogan, W3, *love*: 3 pl. frēogað 55^{12}.

frēolīc, adj., *fair, comely, noble*: nsm. 92^{2}; nsf. 84^{28}, frēolīcu 62^{1}; asn. 15^{13}; np. frēolīco 47^{4}.

frēond, m., *friend*: ds. frēonde 21^{16}; gp. frēonda 27^{21}; dp. frēondum 95^{4}.

frēorig, adj., *freezing, frozen*: nsm. 36^{1} (so *Leid.*).

freoðian, W2, *care for, protect, cherish*: 3 sg. freoþaþ 91^{7}; pret. 3 sg. freoþode 10^{5}. *See* **friðian.**

fretan, 5, *devour, consume*: pret. 3 sg. fræt 48^{1}; inf. 77^{5}.

friegan, 5, *ask*: imp. 2 sg. frige 15^{19}, 17^{10}, 27^{26}, 28^{15}. *See* **gefriegan.**

frignan, *see* **gefrignan.**

frið, n., *peace, protection*: as. 73^{26}.

frīð, adj., *stately, beautiful*: nsf. frīþe 10^{9}.

friðende, *see* **ferðfriðende.**

friðhengest, m., *horse of peace*: ap. friðhengestas (MS. fridhengestas) 23^{4}.

friðian, W2, *protect*: inf. friþian 17^{7}. *See* **freoðian.**

friðospēd, f., *peaceful happiness*: gs. friþospē[de] 60^{3}.

frōd, adj. **1.** *wise, prudent, sage*: apm. frōde 60^{3}; comp. npm. frōdran 27^{21}. — **2.** *old, aged*: nsm. 54^{4}, 93^{6}; nsn. 83^{1}; asm. frōdne 73^{3}; comp. nsm. frōdra 84^{25}.

frōfor, f., *comfort, consolation*: gs. frōfre 6^{4}; ds. frōfre 40^{19}.

from, prep. w. dat., *from, away from*: 21^{23}, 23^{19}, 44^{12}.

from, adj., *strong, bold, swift*: nsm. 63^{2}, 73^{27}; gpm. fromra (MS. frumra) 52^{4}; sup. nsf. fromast 84^{28}. *See* **orlegfrom.**

fromcynn, n., *ancestry*: ns. 83^{1}; as. 83^{7}.

fromlīce, adv., *strongly, boldly, swiftly*: 16^{17}, 41^{69}; comp. fromlīcor 41^{66}.

fruma, m., *beginning, commencement*: is. fruman (*at first*) 83^{7}.

frumbearn, n., *first-born*: np. 47^{4}.

frumsceaft, f., *creation*: ds. frumsceafte 4^{14}.

frumstaðol, m., *original station*: is. frumstaþole 61^{3}.

frymðu, f., *beginning*: ds. frymþe $41^{6.34}$.

fugol, m., *bird*: ns. fugul 37^{9}; gs. fugles 27^{7}, 37^{11}; ds. fugele 32^{7}; dp. fuglum 74^{3}. *See* **gūðfugol.**

ful, adj., *full*: asm. fulne 4^{30}; comp. nsf. fulre 64^{8}. *See* **ðrymful.**

ful, adv., *very*: 26^{6}, 31^{5}, 41^{104}, 83^{6}, 88^{15}.

fūl, adj., *foul, dirty, unclean*: nsm. wk. fūla 41^{48}; comp. nsf. fūlre 41^{31}.

full, n., *receptacle (of water), cloud*: as. 4^{38}.

fullēstan, W1, *help, give aid*: 3 sg. fullesteð 25^{8}.

fullwer, m., *complete wer, full atonement*: as. 24^{14}.

fultum, m., *prop, support*: ns. (MS. fuglum) 52^{4}, (MS. furum) 59^{15}.

fundian, W2, *strive, intend, desire*: 3 sg. fundað 84^{5}; pret. 3 pl. fundedon 23^{6}.

furðum, adv., *first*: 4^{14}.

fūs, adj., *prompt, ready, eager*: nsm. 31^{3}, 73^{27}; dsm. fūsum 93^{12}; np. 4^{43}. *See* **ellorfūs.**

fyllan, W1, *throw down, fell*: 1 sg. fylle 2^{9}.

fyllan, W1, *fill*: inf. 62^{8}. *See* **gefyllan.**

fyllo, f., *fullness*: ns. (MS. felde) 38^{4}; gs. fylle 18^{5}; as. 43^{5}.

fȳr, n., *fire*: gs. fȳres 71^{4}; ds. fȳre 13^{11}; as. 41^{78}; is. fȳre 4^{43}, 31^{3}, 83^{4}.

fyrd, f., *expedition*: as. 73^{21}.

fyrdrinc, m., *warrior*: gs. fyrdrinces 80^{2}.

fyrdsceorp, n., *war-ornament*: as. 15^{13}.

fyrn, adj., *ancient, old*: nsf. 84^{9}.

G

G = *rune* X 20^{6}, 25^{7}.

gafol, n., *tribute, gift*: as. 39^{2}; as. gaful 33^{12}.

gāl, *see* **hygegāl.**

galan, 6, *chant, cry*: 3 sg. gæleð 21^{35}.

galdor, n., *song, chant*: gp. galdra 68^{2}.

galdorcwide, m., *mystical saying, song*: as. 49^{7}.

gān, anv., [illegible]: 3 sg. gǣð 41^{77}; pret. 3 sg. eode 5^{6}.

gangan, *see* **gongan.**

gārsecg, m., *ocean*: gs. gārsecges 3^{3}, 41^{93}.

gæst, m. 1. *guest*: as. giest 44^{2}; dp. gestum 23^{15}. — 2. *enemy, stranger*: ns. 16^{10}. *See* **brimgæst, hilde-, ryne-, stælgiest.**

gǣst, m., *spirit, soul*: ns. 8^{9}, 60^{14}; ds. gǣste 60^{4}; as. 13^{2}; is. gǣste 10^{8}; gp. gǣsta 4^{30}, 41^{41}, 49^{5}; ap. gǣstas 2^{13}.

gǣstberend, m., *possessor of spirit, living man*: ap. 21^{8}.

gāt, f., *goat*: ns. 25^{2}.

[**geador,** adv., *together*: 1^{19}.]

gēar, n., *year*: gp. gēara 33^{12}; ip. gēarum 73^{3}.

gēara, adv., *already, formerly*: 21^{29}.

geard, n., *dwelling, home*: dp. geardum 44^{2}, 92^{4}; ap. geardas 21^{8}. *See* **middangeard.**

gearo, adj., *ready*: comp. nsm. gearora 84^{36}. *See* **eallgearo.**

gearo, adv., *swiftly*: 41^{17}.

gearwe, adv., *well, readily*: 83^{6}.

geat, *see* **hordgeat.**

geatwan, W1, *make ready, adorn, equip*: pp. geatwed 29^{6}.

geatwe, fpl., *ornaments*: dp. geatwum 36^{10} (*Leid.* geatum).

gebelgan, 3, *anger, enrage*: pp. gebolgen 41^{19}.

gebennian, W2, *wound*: pp. gebennad 6^{2}.

gebindan, 3, *bind*: pp. gebunden 57^{6}; pp. asm. gebundenne 5^{8}.

geblandan, R, *mix, mingle*: pp. geblonden 4^{22}, 24^{8}.

gebrec, n., *noise, crash, thunder*: np. gebrecu 4^{44}; gp. gebreca 4^{40}.

gebrōðor, mpl., *brothers*: np. gebrōþor 14^{2}.

gebysgian, W2, *occupy, busy, agitate*: pp. gebysgad $31^{3}a$ (*b* gemylted).

gecēapian, W2, *buy, purchase*: 3 sg. gecēapaþ 24^{13}.

gecēosan, 2, *choose, elect*: pp. gecoren 32^{10}.

gecrod, *see* **hlōðgecrod.**

gecwe̊ðan, 5, *say, announce*: pret. 3 sg. gecwæð 49^{8}.

gecynd, f., *nature, kind, condition*: ds. gecynde 73^{4}; dp. gecyndum 40^{15}.

gecyssan, W1, *kiss*: 3 pl. gecyssað 31^{6} *b* (*a* cyssað).

gecȳðan, W1, *announce, make known*: inf. gecȳþan 84^{7}.

gedǣlan, W1, *separate*: 3 pl. gedǣlað 85^{7}.

gedolgian, W2, *wound*: pp. gedolgod 54^{6}.

gedōn, anv., *do, make, cause*: pret. 3 pl. gedydon [1^{14}], 73^{6}.

gedrēag, n., *tumult (sea)*: as. 7^{10}.

gedwelan, 4, *err, mislead*: pp. npm. gedwolene, *perverse, wrong*, 12^{7}.

gedȳgan, W1, *survive*: 3 sg. gedȳgeð 39^{6}; 3 pl. gedȳgað 45^{7}.

gedyn, m., *din, noise*: is. gedyne 44^{5}.

gefǣlsian, W2, *cleanse, purify*: pp. gefǣlsad 83^{4}.

gefara, m., *companion*: ns. 80^{2}.

gefēa, m., *joy, gladness*: ds. gefēan 42^{5}.

gefēon, 5, *rejoice, exult, be glad*: pret. 3 sg. gefeah 65^{5}.

gefēran, W1, *accomplish, experience*: pp. gefēred 38^{4}.

gefeterian, W2, *fetter, bind*: pp. npm. gefeterade 53^{4}.

gefrǣge, adj., *known, renowned, famous*: nsm. 95^{3}.

gefrætw(i)an, W1,2, *adorn, deck*: pp. gefrætwed 54^{8}, gefrætwad 32^{2}.

? **gefriegan,** 5, *learn by hearsay*: pp. [gefrigen] 84^{33}.

gefrignan, 3, *learn by asking, find out, hear*: pret. 1 sg. gefrægn 46^{1}, 48^{2}, 49^{1}, 68^{1}.

gefullod, *see* **ungefullod.**

gefyllan, W1, *fill*: 1 sg. gefylle 67^{8}; 3 sg. gefylleð 15^{5}; pret. 3 sg. gefylde 45^{7}; pp. gefylled 18^{2}.

gegierwan, *see* **gegyrwan.**

gegnpæð, m., *hostile way, hostile path*: ds. gegnpaþe 16^{26}.

gegyrdan, W1, *gird*: pp. npf. gegyrde 73^{16}.

gegyrwan, W1, *adorn, furnish, equip*: pp. gegyrwed 21^{2}, gegierwed 29^{1}, 30^{3}, 37^{2}, 68^{17}, 69^{2}.

gehabban, W3, *hold, hold fast*: inf. 17^{10}.

gehǣlan, W1, *heal, save*: pret. 3 sg. gehǣlde 6^{12}; opt. 2 sg. gehǣle 49^{5}.

gehladan, 6, *load*: pp. gehladen 84^{21}.

gehlēða, m., *companion, comrade*: as. gehlēþan 93^{27}. *See* **wilgehlēða.**

gehnāst, *see* **hōp-, wolcengehnāst.**

gehrēfan, W1, *roof, cover*: pp. gehrēfed 2^{10}.

gehrēodan, 2, *adorn*: pp. gehroden 84^{22}.

gehwā, pron., *each*: dsm. gehwām 3^{12}, 12^{8}; dsf. gehwām 55^{9}; dsn. gehwām 34^{13}; ism. gehwām 33^{12}, 61^{6}; isn. gehwām 82^{6}.

gehwylc, pron., *each, all, every*: nsm. 72^{6}; gsm. gehwylces 14^{5}; gsn. gehwylces 41^{36}; dsm. gehwylcum 42^{8}, 83^{12}, 95^{13}.

[**gehȳran,** W1, *hear*: 2 sg. gehȳrest 1^{16}.]

gehyrstan, W1, *adorn*: pp. gehyrsted 71^{8}.

gelǣdan, W1, *lead, conduct, bear*: inf. 16^{20}.

gelīc, adj., *like*: np. gelīce 32^{7}. *See* **ungelīc.**

gelīcnes, f., *likeness, image*: ns. 37^{10}.

gelōme, adv., *frequently, constantly*: 32^{11}.

gemǣdan, W1, *madden, make foolish*: pp. npm. gemǣdde 12^{6}.

gemǣnan, W1, *utter*: 1 sg. gemǣne 25^{6}.

gemǣne, adj., *mutual, in common*: np. 72^{3}.

gemanian, W2, *warn, admonish*: pp. gemanad 4^{66}.

gemet, n., *measure*: is. gemete 51^{7}.

gemiclian, W2, *enlarge, magnify*: pp. gemiclad 84^{23}, nsf. gemicledu 21^{20}.

gemēttan, W1, *meet*: 3 pl. gemittaþ 4^{23}.

gemong, n., *company*: ds. gemonge $32^{4.11}$.

gemōt, n., *meeting, coming together*: gs. gemōtes 6^{10}, 26^{10}. *See* **gūðgemōt**.

gemunan, PP, *remember, bear in mind*: 1 sg. gemon 83^{6}; 3 pl. gemunan 18^{11}.

gemyltan, W1, *cause to melt, soften*: pp. gemylted 31^{3} *b* (*a* gebysgad).

gemynd, f., *memory, recollection*: as. $6o^{7}$.

gēn, adv., *formerly*: gīen 21^{25}. *See* **nū gēn, ðā gēn**.

gēna, adv., *yet*: 41^{58}, gēno 21^{29}.

genǣgan, W1, *attack, assail*: 3 sg. genǣgeð 21^{19}.

genamnu, m., *companion*: ns. (MS. genamnan) 54^{13}; np. genamnan (MS. genamne) 53^{3}.

genǣstan, W1, *contend*: 3 sg. genǣsteð 28^{10}.

geneahhe, adv., *sufficiently, abundantly, frequently*: 9^{2}, 13^{12}, 27^{8}, 32^{10}.

genearwian, W2, *confine*: 3 sg. genearwaþ 4^{1}; pp. genearwad 71^{4}.

genergan, W1, *save, preserve*: inf. 16^{19}.

genīwian, W2, *renew*: pp. genīwad 14^{9}.

gēoc, f., *help, aid, safety*: ns. 6^{5}.

geofon, n., *sea, ocean*: ns. gifen 3^{3}.

geofu, *see* **gifu**.

geoguðcnōsl, n., *youthful family, progeny*: ds. geoguðcnōsle 16^{10}.

geoguðmyrð, f., *joy of youth*: gs. geoguðmyrþe (MS. -myrwe) 30^{2}.

geolo, adj., *yellow*: asn. 36^{10} (*Leid.* goelu).

geond, prep. w. acc., *through, throughout, over*: 2^{5}, 13^{13}, 35^{5}, $40^{17.19}$, 83^{10}, 84^{10}, 88^{10}.

geondsprengan, W1, *sprinkle over*: pret. 3 sg. geond[sprengde] 27^{8}.

geong, adj., *young*: nsm. 15^{2}; nsf. 41^{44}, 74^{1}; ? geong 88^{8}; comp. nsm. gingra 93^{13}; comp. npm. gingran 88^{20}.

geongan, *see* **gongan**.

geōpan, 2, *take to oneself, receive, swallow* (Sw.): pret. 1 sg. geap 24^{9}.

geopenian, W2, *open*: imp. 2 sg. geopena 84^{51}.

georn, adj., *desirous, eager*: nsm. 32^{16}. *See* **clæn-, fēðegeorn**.

georne, adv., *gladly, eagerly*: 5^{2}.

gerǣcan, W1. **1.** *reach, strike*: 3 sg. gerǣceð 4^{58}. — **2.** *reach, arrive*: 1 sg. gerǣce 16^{27}.

gerēn, n., *ornament*: np. gerēno 27^{15}.

gereord, n., *speech, voice*: ip. gereordum 15^{16}.

gerūm, n., *space, room*: as. (**on gerūm**, *at large*) 21^{14}.

gerūma, n., *space, room*: ds. gerūman 16^{16}.

geryde, adj., *fitting, ready, prepared*: npn. ? 64^{16}.

geryht, n., *straight direction*: ap. (**on geryhtu**, *straight, direct*) 4^{55}.

gerȳman, W1, *make room, clear* (*way*): 1 sg. gerȳme 63^{4}.

gesǣlig, adj., *happy, blessed*: nsm. 41^{64}.

gesceaft, f. **1.** *creature, shape*: np. gesceafte 4^{42}; gp. gesceafta 41^{88}. — **2.** *nature, condition*: as. 34^{8}. *See* **ealdor-, forðgesceaft**.

geseap, n., *fate, destiny*: ds. gesceape 73^{6}; as. 30^{4}; np. gesceapu 10^{7}, 40^{24}; ap. gesceapo 70^{4}.

gescyldru, np., *shoulders*: dp. gescyldrum 41^{103}, 70^{4}.

gescyppan, 6, *create, form, make*: pret. 3 sg. gescōp 24^{6}, 88^{17}.

gesēcan, W1, *seek, visit*: inf. 40^{5}, 60^{14}.

gesecgan, W3, *say, tell, narrate*: pret. 3 sg. gesægde 39^{5}; inf. 5^{12}, 40^{28}; ger. gesecganne 37^{13}, 40^{25}.

geselda, m., *companion*: ns. 80^{3}.

gesēon, 5, *see, behold*: pret. 1 sg. ge seah 30^{1}, 35^{1}, 37^{1}, 38^{1}, 39^{1}, $57^{1.1}$, 68^{16}, 69^{1}, 75^{1}, 76^{1}.

gesettan, W1, *create, establish*: pret. 3 sg. gesette 7^{1}.

gesib, adj., *near, related*: gpm. gesibbra 27^{22}; apm. gesibbe 16^{22}. *See* **ungesib**.

gesihð, f., *sight, vision*: as. $6o^{9}$.

gesittan, 5, *sit*: ? gesæt 78^{5}.

gesīð, m., *companion, comrade*: np. gesīþas 31^{5}.

gesōm, adj., *united*: npm. gesōme 88^{29}.

gesommian, W2, *join, unite, collect*: pp. gesommad [1^{18}], 31^{2}.

gest, *see* **gæst**.

gesteald, *see* **wuldorgesteald**.

gestealla, *see* **caxlgestealla**.

gestillan, W1, *still, quiet, calm*: 3 sg. gestilleð 4^{35}.

gestrēon, n., *treasure, wealth*: gp. gestrēona 21^{31}, 29^{3}. *See* **bearu-, dryht-gestrēon**.

gestun, n., *whirlwind*: ds. gestune 4^{56}.

gesund, adj., *safe, sound*: npm. 23^{21}, gesunde 44^{6}; comp. npm. gesundran 27^{19}.

gesweostor, fpl., *sisters*: np. 47^{3}.

gesweotulian, W2, *manifest*: pp. gesweotlad 84^{23}.

geswīcan, 1, *cease, leave off, desist*: 3 sg. geswīceð 28^{12}; 3 pl. geswīcaþ 12^{10}.

gesȳne, adj., *seen, visible*: nsf. $4o^{3}$; npn. 11^{4}.

getācnian, W2, *betoken, signify*: pp. getācnad 61^{14}.

getæse, adj., *convenient, pleasant*: nsf. 84^{27}.

getenge, adj., *near to, close to*: nsm. 7^{3}, 8^{8}, 11^{4}, 84^{25}; nsf. 53^{5}; nsn. 57^{9}; asf. 77^{2}.

getrēowe, adj., *faithful, trusty*: gpm. getrēowra 27^{23}.

geðencan, W1, *reflect, consider*: ger. geþencanne 42^{8}.

geðēon, W1, *tame, oppress*: inf. geþēon 41^{91}. *See* **geðȳwan**.

geðonc, *see* **ingeðonc**.

geðræc, n., *crowd, press*: ns. geþræc 23^{7}; as. geþræc 3^{2}, 4^{61}; ap. geþræcu 36^{6} (*Leid.* giðræc).

geðring, n., *tumult, crowd*: ns. geþring 4^{27}.

geðringan, 3, *swell*: pp. asf. geþrungne 87^{2}.

geðrūen, isolated pp., *pressed, forged*: geþrūen (MS. geþuren) 91^{1}.

geðwǣre, adj., *gentle, calm*: nsm. (adv.?) geþwǣre 51^{6}; npf. geþwǣre 3^{15}.

geðȳwan, W1, *press, urge, compel*: pret. 3 pl. geþȳdan 61^{14}. *See* **geðēon**.

gewǣde, n., *garment*: ns. $3o^{14}$; as. (MS. gewædu) 36^{12} (*Leid.* giuædе).

gewealcan, R, *roll*: pp. gewealcen 3^{4}.

geweald, n., *power, rule, dominion*: ds. gewealde 4^{16}; as. 28^{14}.

geweaxan, 6, *grow, grow up*: pret. 3 sg. gewōx $8o^{6}$.

gewefan, 5, *weave*: pp. gewefen 41^{85}.

gewendan, W1, *turn oneself*: inf. 88^{33}.

geweorðan, 3, *become, be*: inf. geweorþan 41^{43}.

geweorðian, W2, *honor, adorn*: pp. geweorþad 71^{5}, 84^{24}.

gewin, n., *contest, strife*: gs. gewinnes 17^{1}; as. 21^{1}, 24^{2}. *See* **gūð-, strēam-gewin**.

gewindan, 3, *wind, twist*: pp. apm. gewundne 41^{99}.

gewinna, *see* **lāðgewinna**.

gewit, n., *mind, understanding*: as. $4o^{13}$.

gewītan, PP, *know*: pret. 3 sg. gewiste $3o^{14}$.

gewītan, 1, *go, depart*: 1 sg. gewīte 3^{1}, 4^{60}, 17^{2}; 3 sg. gewīteð $4o^{6}$; pret. 3 sg. gewāt $3o^{10,13}$, 93^{8}; pret. 3 pl. gewītan 14^{11}.

gewlitigian, W2, *adorn, beautify*: pp. gewlitegad 32^{2}, 33^{2}, 84^{40}.

gewrēgan, W1, *stir up*: pp. gewrēged 3^{3}.

gewrit, n., *writing, book*: np. gewritu $40^{11.13}$.

gewunian, W2, *dwell*: pret. 1 sg. gewunade 61^{2}.

gewyrcan, W1, *make, create*: pp. geworht 70^{3}.

geȳwan, W1, *show, reveal*: pp. geȳwed 4^{24}.

gied, n. **1.** *word, speech*: as. 48^{3}. — **2.** *song*: [as. giedd 1^{19}]; ds. giedde 80^{10}. — **3.** *riddle*: gs. gieddes 56^{14}.

-giel, *see* **wīdgiel**.

gieldan, 3, *yield, pay*: 3 sg. gieldeð 33^{11}.

giellan, 3, *yell, cry*: 1 sg. gielle 25^{3}; ptc. asn. giellende 33^{4}.

gielpan, 3, *boast*: 3 sg. gielpeð 59^{12}.

gīeu, *see* **gēn**.

gierwan, *see* **gyrwan**.

giest, *see* **gæst**.

giestron, adv., *yesterday*: 41^{41}.

gietan, *see* **ongietan**.

gif, conj., *if*: $[1^{2.7}]$, $4^{20.54}$, 12^{10}, 13^{3}, $16^{7.}$ $^{11.20\,21}$, $17^{4\,5.8}$, $21^{19.24}$, 24^{12}, 27^{18}, 28^{12}, 30^{6}, 33^{13}, 37^{12}, $39^{6.7}$, 43^{4}, $44^{4.8}$, 51^{6}, 54^{12}, 60^{9}, 62^{7}, 72^{17}, 73^{9}, 85^{7}, 95^{5}.

gifan, 5, *give*: 3 sg. giefeð 41^{19}; [opt. 3 sg. gife 1^{1}]; pret. 3 sg. geaf $21^{4.23}$; ? geaf 72^{2}. *See* **ā-**, **ofgifan**.

gifen, *see* **geofon**.

gifre, adj., *useful*: nsm. 27^{28}; ipf. gifrum 56^{3}.

grfre, adj., *greedy, voracious*: sup. nsf. gīfrost 84^{29}.

gifu, f., *gift, favor*: dp. geofum 84^{36}; ip. gifum 59^{13}. *See* **wōdgiefu**.

gim, m., *gem*: dp. gimmum 84^{36}. *See* **wælgim, wuldorgimm**.

gīnan, *see* **beginan**.

gingra, *see* **geong**.

ginnan, *see* **onginnan**.

gītsian, W2, *desire, crave*: 3 sg. gītsað 59^{11}.

glæd, adj. **1.** *shining, bright*: nsm. 64^{3}. — **2.** *glad, joyous*: nsf. glado 25^{7}.

glēaw, adj., *wise, sagacious, skilled*: nsm. 33^{14}, 36^{13}, 84^{33}; apm. glēawe 60^{2}; comp. nsm. glēawra 48^{6}.

glēawe, adv., *wisely, prudently*: 49^{7}.

glēd, f., *fire, flame*: ns. 31^{4}.

glem, *see* **heaðoglem**.

glēowstōl, m., *glee-stool, seat of joy*: as. (MS. glēawstōl) 93^{13}.

glīda, m., *kite*: gs. glidan 25^{6}.

glīwian, W2, *adorn*: pret. 3 pl. glīwedon 27^{13}.

god, m. **1.** *God*: ns. 41^{21}; gs. Godes 60^{14}; ds. Gode 49^{8}; as. 60^{4}. — **2.** *divinity, god*: as. 95^{6}.

gōd, adj., *good*: nsf., good 80^{10}; asm. gōdne 45^{3}; npm. gōde 55^{11}; gpm. gōdra 27^{22}. *See* **betra, sēlra, ungōd**.

gōdlīc, adj., *good*: nsm. 87^{4}.

godweb, n., *precious web, fine cloth, silk*: as. godwebb 36^{10} (*Leid.* godweb).

gold, n., *gold*: ns. 92^{4}; gs. goldes 41^{46}, 49^{6}, 60^{10}; ds. golde 56^{6}; as. 21^{8}, 52^{7}, 56^{3}, 71^{6}; is. golde 15^{2}, 27^{13}, 64^{3}, 68^{17}.

goldhilted, adj., *having a golden hilt*: asn. 56^{14}.

gōma, m., *palate*: ds. gōman 41^{58}, 50^{6}.

gong, m., *going, course*: is. gonge 41^{72}. *See* **hingong**.

gongan, anv. **1.** *go*: 1 sg. geonge 22^{2}; 3 sg.? gong[eð] 82^{4}; inf. 32^{8}, 86^{1}, gangan 55^{1}; ptc. nsm. gongende 41^{17}, nsf. [g]ongende 82^{2}, dsf. gongendre 22^{9}. — **2.** *happen, turn out*: 3 sg. gongeð 40^{23}. — **3.** *go, be turned, be*: 3 sg. gongeð 35^{3}; opt. 3 sg. gonge 37^{14}. *See* **ofer-, tōgongan**.

gōp, m., *slave, servant*: gs. gōpes 50^{3}.

gor, n., *dung*: gs. gores 41^{72}.

gōs, f., *goose*: ns. 25^{3}.

grædan, W1, *cry*: 1 sg. grǣde 25^{3}.

grædig, adj., *greedy*: nsm. 39^{2}; sup. nsf. grǣdgost 84^{29}.

græf, *see* **corðgræf**.

grafan, 6, *dig, break into*: 1 sg. græfe 22^{2}; pret. 3 sg. grōf 34^{6}, 93^{10}.

græg, *see* **flintgræg**.

grāp, *see* **nearogrāp.**

grāpian, W2, *feel, grasp*: pret. 3 sg. grāpode 46^{3}.

græs, n., *grass*: as. 16^{6}.

grēat, adj., *great*: ? grēate 82^{2}.

grēne, adj., *green*: nsm. wk. grēna $41^{51,83}$; nsn. 22^{4}; asn. 16^{6}; npm. 67^{5}; apm. 13^{2}.

grēot, m., *dust, sand*: ds. grēote 33^{4}.

grētan, W1, *greet, visit, address*: pret. 3 sg. grētte 89^{5}; inf. 5^{6}, 45^{6}.

grim, adj., *fierce, bitter, cruel*: nsm. wk. grimma 44^{2}; asf. wk. grimman 4^{30}; sup. isn. grimmestan 29^{3}. *See* **heoru-, hete-, wælgrim.**

grīma, m., *specter, phantom*: ns. 41^{17}.

grimman, 3, *rage, roar*: 3 sg. grimmeð 3^{5}.

grimme, adv., *grimly, fiercely*: 51^{9}, 84^{3}.

grindan, 3, *grind*: inf. 33^{4}. *See* **begrindan.**

grīpan, 1, *grasp, seize, lay hold of*: 3 sg. grīpeð 26^{7}; pret. 3 sg. grāp 87^{4}.

gripe, m., *grip, grasp*: ds. 71^{6}.

grom, adj., *fierce, hostile*: npm. grome 73^{3}; gpm. gromra 21^{19}.

gromheort, adj., *hostile-hearted*: dp. gromheortum 5^{6}.

grōwan, R, *grow, spring, sprout*: inf. 35^{9}.

grund, m. **1.** *ground, earth*: ds. grunde 22^{2}, 23^{15}, 84^{3}. — **2.** *depth, abyss*: as. 3^{3}, 41^{93}; dp. grundum 67^{5}. *See* **sǣgrund.**

grundbedd, n., *ground*: as. 84^{29}.

grymetian, W2, *rage, roar*: 3 sg. grymetað 84^{3}.

gryrelīc, adj., *horrible, terrible*: nsm. 34^{3}.

guma, m., *man*: np. guman 33^{12}, 49^{7}, 64^{3}, 68^{17}; gp. gumena 24^{10}, 29^{3}, 83^{6}.

gumcynn, n., *mankind, men*: gs. gumcynnes 88^{20}.

gumrinc, m., *man*: ns. 87^{4}.

gūð, f., *war, battle*: as. gūþe 21^{25}; is. gūþe 21^{19}.

gūðfugol, m., *bird of war, eagle*: gs. gūðfugles 25^{5}.

gūðgemōt, n. *battle-meeting, battle*: gs. gūþgemōtes 16^{26}.

gūðgewin, n., *battle*: gs. gūðgewinnes 6^{5}.

gūðwiga, m., *warrior*: gs. gūðwigan 92^{4}.

gylden, adj. *golden*: asm. gyldenne 60^{1}.

gȳman, W1, *care for, heed*: 1 sg. gȳme 21^{35}.

gyrdan, W1, *gird, bind round*: pp. gyrded 91^{4}. *See* **gegyrdan.**

gyrdels, m., *girdle, belt*: ds. gyrdelse 55^{11}; as. 55^{4}.

gyrn, n., *grief, sorrow, affliction*: ns. 16^{6}; ds. gyrne 83^{6}.

gyrwan, W1, *adorn*: 3 sg. gyrweð 21^{9}; pret. 3 sg. gierede 27^{13}. *See* **gegyrwan.**

H

H = *rune* ᚻ: $20^{2,8}$, 25^{9}, 65^{3}, 75^{2}.

habban, W3, *have*: 1 sg. hæbbe 2^{12}, 19^{2}, 22^{8}, 80^{6}, 81^{2}, 83^{10}, 93^{25}, hafu 36^{5} (*Leid.* hefæ), 41^{98}; 3 sg. hafað 32^{21}, 35^{2}, $40^{3,10,12,16,18}$, 59^{7}, 66^{3}, 68^{8}, 84^{2}, hafaþ 70^{3}; 3 pl. habbað 32^{15}, 56^{11}, habbaþ 27^{21}; opt. 3 sg. [hæbbe] 84^{33}; pret. 1 sg. hæfde 11^{6}, 27^{5}, 72^{12}, 74^{5}; pret. 3 sg. hæfde 10^{11}, 20^{4}, 32^{5}, 33^{8}, $37^{3,6}$, 38^{3}, 73^{26}, 86^{3}, [hæfde] 83^{1}, hæfd[e] 89^{2}; pret. 3 pl. hæfdon 14^{3}, 23^{3}; inf. 4^{65}, 21^{28}, 95^{5}; ptc. gsm. hæbbendes 65^{3}. *See* **gehabban, nabban.**

hād, m., *person*: ap. hādas 2^{12}.

hafoc, m., *hawk*: ns. 25^{3}, 41^{67}, COF(O)AH = HA(O)FOC 20^{7-8}, HA-[foc] 65^{3}.

hæft, n., *haft, handle* (*captivity*): ds. hæfte 73^{22}.

hæftan, W1, *bind, confine*: pp. hæfted 5^{2}.

hæftenȳd, f., *captivity*: as. hæft[e]nȳd 83^{9}.

hægl, m. **1.** *hail*: ns. 81^{9}. — **2.** *name of rune* H: np. hægelas 43^{11}.

hagosteald, n., *celibacy, bachelorhood*: ds. hagostealde 21^{31}.

hagostealdmon, m., *bachelor, warrior*: ns. 15^{2}, hægstealdmon 55^{3}.

hælan, *see* **gehælan.**

-hæle, *see* **onhæle.**

hælend, m., *Healer, Savior*: as. 60^{6}.

hæleð, m., *hero, man*: ns. 27^{12}, 63^{6}, np. 28^{5}, 56^{1}, 57^{11}; gp. hæleþa 2^{1}, 4^{8}, 8^{3}, 21^{31}, 41^{96}; dp. hæleþum 9^{10}, 27^{28}, 30^{12} (*Lcd.* heliðum), 49^{1}, 60^{17}, 70^{6}, $84^{22.35.53}$, (MS. ꝥldum) 4^{34}.

hālig, adj., *holy*: nsm. 27^{28}.

hælo, f., *safety*: as. 49^{8}.

hals, m., *neck*: ns. 16^{1}; ds. healse 72^{12}, halse 32^{21}.

halsrefeðer, f., *pillow-feather, down*: ds. halsrefeþre 41^{80}.

halswriða, m., *necklace, chain for neck*: as. halswriþan 5^{4}.

hām, m., *home*: ds. 30^{9}, 35^{4}, 44^{6}, 78^{5}, hām[e] 30^{4}.

hæmed, n., *sexual intercourse*: as. 21^{28}.

hæmedlāc, n., *sexual intercourse, wedlock-game*: gs. hǣmedlāces 43^{3}.

hāmlēas, adj., homeless: nsf. 40^{9}.

hæn, f., *hen*: ns. HÆN 43^{8-11}.

hana, m., *cock*: ns. HANA 43^{8-11}.

hār, adj., *hoary, gray*: nsm. 22^{3}, wk. hāra 41^{74}, 93^{11}. *See* **feaxhār.**

hær, *see* **hēr.**

haso, adj., *gray*: nsf. wk. heasewe 41^{61}; asm. wk. haswan 25^{4}; npm. haswe 2^{7}; apf. haswe 14^{9}.

hasofāg, adj., *of gray color*; nsn. 12^{1}

hæst, *see* **hēst.**

hāt, adj., *hot, fiery*: nsm. wk. hāta 44^{13}; asm. hātne 63^{7}; comp. nsm. hatra 41^{57}.

hātan, R. 1. *command, order*: 3 sg. hāteþ 7^{5}, 41^{58}; pret. 3 sg. hēt 91^{11}, heht 41^{8}; pp. hāten 62^{4}. — **2.** *call, name*: inf. 30^{12}; pass. 1 sg. hātte 2^{15}, 4^{72}, 9^{5}, 11^{11}, 13^{14}, 15^{19}, 17^{10}, 20^{9}, 24^{16}, 27^{26}, 28^{15}, 63^{9}, 67^{19}, 73^{29}, 80^{11}, 83^{14}, 86^{7}; 3 sg. hātte 40^{29}, 44^{15}, 56^{16}; pp. hāten 25^{9}, npf. hātne 43^{17}.

hē, pron., *he*: nsm. [$1^{1.7}$], 4^{31}, 16^{14}, $28^{11.12}$, $38^{5.9}$, $41^{5.6.7.19.55.94.108}$, 45^{7}, 48^{6}, 49^{2}, $51^{5.8}$, $54^{4.8}$, 55^{1}, 56^{6}, 60^{17}, 66^{5}, 73^{27}, 76^{6}, $85^{3.4.5}$, 91^{11}; nsf. hēo $10^{11.12}$, 21^{33}, 26^{7}, $32^{13.14}$, 35^{6}, $40^{5.27}$, $41^{26.28}$, 69^{2}, hē[o] 39^{7}, hīo $32^{16.21}$, 35^{7}, 37^{8}, 39^{6}, $40^{7.8.10.16.18.20.21.29}$, (MS. hie ó) 55^{9}, 62^{4}, 68^{4}, 80^{5}, 84^{27}, $87^{6.7}$; nsn. hit[1^{10}], 30^{6}; gsmn. his 16^{15}, 21^{16}, 36^{2} (so *Leid.* 2), 38^{4}, $41^{13.39}$, 44^{9}, $45^{4.6}$, $47^{1.2}$, 51^{3}, 54^{9}, $55^{3.6}$, 56^{13}, 60^{8}, 64^{7}, 70^{4}, 73^{9}, [his] 84^{11}, 88^{30}; gsf. hyre 10^{6}, $21^{33.34}$, $32^{6.13.21}$, 34^{8}; dsmn. him $4^{53.54}$, $16^{11.25}$, 20^{4}, 38^{6}, 39^{2}, 44^{4}, $50^{7.9}$, $51^{5.6.6}$, 60^{7}, 78^{4}?, 83^{5}, 85^{6}, 89^{7}, 93^{13}; dsf. hyre 4^{2}, $30^{5.10}$, $32^{17.21}$, 35^{3}, $55^{5.10}$; asm. hine [$1^{2.7}$], 4^{29}, 23^{13}, 24^{12}, $51^{5.8.10}$, 54^{3}, 56^{15}; asf. hīe 55^{1}, 59^{4}; asn. hit 38^{4}, 40^{4}, 41^{47}, 61^{16}; np. hī 7^{8}, 12^{10}, 17^{5}, 23^{6}, 31^{7}, hȳ [$1^{2.7}$], 14^{6}, 21^{10}, 23^{19}, 27^{19}, $44^{6.12}$, 54^{10}, 84^{14}?, hēo 12^{6}; gp. hyra 7^{9}, $14^{2.5}$, $23^{9.18.21}$, 27^{23}, 47^{3}, 49^{8}, 53^{6}; dp. him [1^{1}], 12^{8}, 17^{8}, 32^{15}, $44^{7.11}$, 51^{8}; ap. hȳ 27^{24}, 58^{6}, hī 27^{25}.

heador, *see* **heaðor.**

hēafod, n., *head*: ns. 16^{1}, 91^{1}; gs. hēafdes 54^{9}; ds. hēafde 22^{12}, $41^{98.102}$; as. 26^{8}, 59^{7}, 62^{5}, 66^{3}, 81^{2}; is. hēafde 45^{6}; gp. hēafda 86^{4}; ap. hēafdu 37^{8}.

hēafodbeorht, adj., *having a bright head*: asm. hēafodbeorhtne 20^{2}.

hēafodlēas, adj., *headless*: nsm. 15^{10}.

hēafodwōð, f., *voice*: is. hēafodwōþe 9^{3}.

hēah, adj., *high, lofty, exalted*: nsm. 70^{6}, 88^{28}, 93^{3}; nsf. hēa 84^{4}; nsn. $4^{27.63}$; dsm. hēaum 23^{19}; asm. hēane 81^{2}, hēan 41^{22}; npm. hēa 23^{7}; apm. hēa 4^{24}; ipf. hēahum 2^{10}; comp. nsm. hȳrra 88^{15}; comp. nsf hȳrre 41^{38}, 94^{2}; sup. nsn. wk. hȳhste 84^{12}. *See* **stēaphēah.**

heah, adv., *high*: 12^{9}.

hēahcræft, m., *excellent skill*: asm. 30^{4} (*Lcd.* hēhcræft).

hēahcyning, m., *high-king, God*: ns. 41^{38}.

healdan, R. **1.** *hold*: 1 sg. healde 41^{37}; 3 sg. healdeð 21^{13}; pret. 3 sg. hēold 43^{14}. — **2.** *hold to, continue*: 1 sg. healde 9^{4}. — **3.** *cherish, foster*: pret. 3 sg. hēold 10^{5}. — **4.** *rule, govern*: 3 sg. healdeð 41^{25}, healdeþ 41^{22}. *See* **be-, bihealdan**.

healdend, m., *holder, possessor*: ds. healdende 21^{23}.

healf, f., *side*: ds. healfe 22^{9}, 88^{28}.

heall, f., *hall*: ds. healle $56^{1.13}$, $60^{1.17}$.

heals, *see* **hals**.

hēan, adj. **1.** *low, deep*: nsm. (MS. hēah) 4^{69}. — **2.** *poor*: npm. hēane 33^{13}; dpm. hēanum 95^{2}. — **3.** *mean, vile*: comp. nsf. hēanre 40^{9}.

hēanmōd, adj., *mean of spirit*: npm. hēanmōde 43^{17}.

hēap, m., *troop, crowd, flock*: ip. hēapum 58^{4}.

heard, adj., *hard*: nsm. 15^{10}, 34^{7}, 63^{1}, (MS. heord) 4^{5}, wk. hearda 41^{54}, 56^{9}, 81^{9}; nsf. 27^{5}, 80^{8}; nsn. 45^{3}, 93^{17}; dsn. wk. heardan 41^{79}; asn. 81^{4}; npm. hearde 88^{13}; dpm. heardum 91^{5}; apm. hearde 53^{2}; comp. nsm. heardra $41^{54.78}$, 84^{35}; sup. isn. wk. heardestan 29^{2}. *See* **hrīmigheard**.

hearde, adv., *fiercely, severely*: 91^{5}.

heardeeg, adj., *hard of edge*: npn. 6^{8}.

heaðoglem, m., *wound*: gp. heaþoglemma 57^{3}.

heaðor, n., *restraint, confinement*: ds. heaþore 21^{13}, headre 66^{3}.

heaðosigel, m., *sun* (*of battle*): ns. heaþosigel 73^{19}.

hebban, 6, *raise, lift*: 3 sg. hefeð 45^{5}; pret. 3 sg. hōf 55^{3}; inf. 46^{2}. *See* **ā-, onhebban**.

hefig, adj., *heavy*: asm. hefigne 59^{7}; comp. nsf. hefigere 41^{74}.

hel, f., *hell*: ds. helle 40^{21}; as. helle 67^{6}.

helm, m. **1.** *protector*: as. 27^{17}. — **2.** *covering*: ns. 88^{16}; as. 4^{64}. *See* **sundhelm**.

helpend, m., *helper*: vs. 49^{5}.

helwaru, f., *people of hell*: gp. helwara 56^{6}.

hengest, *see* **fæt-, frið-, merehengest**.

heofon, m., *heaven*: ns. 94^{2}; gs. heofones $41^{4.33}$, 87^{5}; ds. heofone 41^{38}; as. 41^{22}; dp. heofonum 30^{12}, 40^{20}; ap. heofonas 67^{6}.

heofonwolen, n., *cloud of heaven, rain*: ns. (MS. heofon wlonc) 73^{2}.

heolfor, n., *blood, gore*: ns. 93^{17}.

heord, f., *family, flock*: gs. heorde 18^{1}.

heort, *see* **gromheort**.

heorte, f., *heart*: ds. heortan 43^{14}; ip. heortum 27^{20}.

heorugrim, adj., *very fierce*: nsm. wk. heorugrimma 41^{55}.

heoruscearp, adj., *very sharp*: npn. heoroscearp 6^{8}.

hēr, adv., *here*: $41^{32.49.61.77.81}$, 42^{6}, 44^{16}, 50^{10}, 88^{23}.

hēr, n., *hair*: np. 16^{4}; dp. hērum 27^{5}; ip. hāerum 30^{4} (*Lcd.* hērum).

here, m., *army, host, troop*: gs. herges 80^{8}.

heresīð, m., *military expedition, war-marching*: ds. heresīþe 30^{4}.

hēst, f., *violence, hostility*: as. 16^{28}; is. hāeste (MS. haetst) 4^{5}.

hetegrim, adj., *malignantly fierce*: nsf. 34^{5}.

heterūn, f., *charm causing hate*: as. heterūne 34^{7}.

higora, m., *jay*: GAROHI = HIGORA 25^{7-9}.

hild, f., *battle, fight*: ds. hilde 15^{4}; is. hilde 34^{5}.

hildegiest, m., *enemy*: ds. hildegieste 54^{9}.

hildepīl, m., *war-dart*: np. hyldepīlas 18^{6}; ip. hildepīlum 16^{28}.

hildeðrȳð, f., *strength in war, war-force*: as. hildeþrȳþe 20^{4}.

hildewǣpen, n., *war-weapon*: ns. 92^{5}.

hilted, *see* **goldhilted**.

hindan, adv., *from behind*: 91^{5}; **on hindan,** *behind*, 38^{1}, 80^{4}.

hindeweard, adj., *hindward, from behind*: dsf. hindewearde 22^{15}.

hingong, m., *departure*: gs. hingonges (MS. ingonges) 93^{1}.

hīðan, W1, *plunder, lay waste, ravage*: 3 sg. hīþeð 35^{4}; ptc. nsm. hīþende 34^{7}, 93^{26}, gpm. hīþendra 95^{5}.

hladan, 6, *load*: 1 sg. hlade 4^{65}; pret. 3 pl. hlōdan 23^{13}. *See* **gehladan.**

hlāder, f., *ladder*: as. hlādre 56^{6}.

hlāford, m., *lord, master*: ns. 5^{4}, $22^{3.15}$, 91^{9}; gs. hlāfordes 59^{13}; ds. hlāforde 14^{9}, 57^{11}.

hlāfordlēas, adj., *lordless*: nsm. 21^{22}.

hlæst, n., *load, burden*: ap. 2^{15}.

hleahtor, m., *laughter, noise*: ns. 31^{3}.

hlēo, m., *shelter, cover*: ds. 28^{5}.

hlēobord, n., *cover, binding*: ip. hlēobordum 27^{12}.

hlēor, n., *cheek*: dp. hlēorum 16^{4}.

hlēortorht, adj., *bright of face*: nsf. 70^{6}.

hleosceorp, n., *protecting garment*: is. hlēosceorpe 10^{5}.

hlēoðor, n., *voice, speech, song*: ns. hlēoþor 32^{17}; as. hlēoþor 25^{5}; is. hlēoþre 9^{4}, 15^{4}.

-hlēða, *see* **gehlēða.**

hlīdan, *see* **onhlīdan.**

hlīfian, W2, *tower, stand out*: 3 pl. hlīfiað 16^{4}; inf. 54^{1}.

hlimman, 3. 1. *roar*: 3 sg. hlimmeð 3^{5}. — 2. *sound*: 3 sg. hlimmeð 36^{6} (*Lend.* hlimmith).

hlin, m., *maple?*: ns. 56^{9}.

hlin, m., *noise, clamor, din*: ns. 2^{7}.

hlinc, m., *link, linch, hill*: ap. hlincas 4^{24}.

hlinsian, W2, *resound, make a din*: pret. 3 sg. hlinsade 31^{3}.

hlið, n., *cliff, mountain-slope*: ap. hleoþa 3^{7}, hliþo 93^{7}. *See* **beorg-, burg-, stānhlið.**

hlōðgeerod, n., *press of troops, congregated band*: ns. 4^{63}.

hlūd, adj., *loud*: nsm. 4^{24}, 85^{1}; isf. hlūde 49^{2}; sup. nsn. hlūdast 4^{10}.

hlūde, adv., *loudly*: 3^{5}, 4^{62}, 87, 91^{10}, 34^{3}, 58^{4}.

hluttor, adj., *bright, clear*: asm. hlutterne 21^{7}.

hlȳðan, *see* **behlȳðan.**

hnecca, m., *neck*: as. hneccan 81^{4}.

hnese, adj., *soft*: comp. nsf. hnescre 41^{80}.

hnīgan, 1, *bend, bow down, descend*: 1 sg. hnīge 4^{63}. *See* **on-, underhnīgan.**

hnītan, 1, *push, thrust*: inf. 91^{4}.

hnossian, W2, *strike, beat*: 3 pl. hnossiað 67.

[**hogian,** W2, *think*: pret. 1 sg. hogode (MS. dogode) 1^{9}.]

hol, n., *hole*: ds. hole 63^{7}; as. 45^{5}.

hold, adj., *kindly, loving, gracious*: nsf. 10^{4}; dsm. holdum 62^{4}.

holdlīce, adv., *gently, sweetly*: 35^{4}.

holen, m., *holly*: ns. 56^{10}.

holm, m., *ocean, water*: as. 4^{69}; is. holme 2^{10}.

holmmægen, n., *force of waves, holmmass*: is. holmmægne 3^{9}.

holt, n. 1. *holt, wood*: gs. holtes 22^{3}; ds. holte 92^{1}; np. 88^{15}. — 2. *wood (piece of)*: as. 57^{3}.

homer, m., *hammer*: is. homere 91^{1}; gp. homera 67.

hōn, *see* **bihōn.**

hond, f., *hand*: ns. 13^{12}, 61^{12}; as. 50^{3}, 80^{4}; dp. hondum 31^{5}; ap. honda 86^{5}; ip. hondum 46^{4}, 55^{4}.

hondweore, n., *handiwork*: as. 21^{7}; np. (MS. ꝥweore) 6^{8}.

hondwyrm, m., *itch-mite*: ns. 41^{96}, 67^{2}.

hongian, W2, *hang*: 1 sg. hongige 15^{11}; 3 sg. hongaþ 22^{11}, hongað 45^{1}; pret. 3 pl. hongedon 11^{3}.

hōpgehnāst, n., *dashing of waves in a bay*: gs. hōpgehnāstes 4^{27}.

hord, *hoard, treasure*: gs. hordes 91^{9}; as. 32^{21}, 54^{11}, 93^{26}; gp. horda 12^{9}; ip. hordum 84^{22}; ? hord 84^{52}. *See* **wombhord.**

hordgeat, n., *door to treasure*: gs. hordgates 43^{11}.

horn, m., *horn*: dp. hornum (MS. horna) 30^{2}.

hornsæl, n., *gable-hall*: np. hornsalu 4^{8}.

hors, n., *horse*: ns. SROH $20^{1,2}$; gs. horses 37^{11}; as. 37^{5}; ap. 23^{10}.

horse, adj., *wise, sagacious, quick-witted*: nsm. 2^{1}.

hræd, adj., *quick, speedy, rapid*: nsm. 54^{11}; comp. nsm. hrædra 41^{72}. *See* **hreð**.

hrægl, n., *garment*: ns. 8^{1}, 12^{1}, 14^{9}; ds. hrægle 11^{7}; as. 45^{4}, 55^{4}; is. hrægle 46^{4}, 63^{6}.

? **hraðe,** adv., *quickly*: hr[a]þe 77^{7}.

hreddan, W1, *recover, rescue*: inf. 15^{18}. *See* **āhreddan**.

hrēfan, *see* **gehrēfan**.

hrēodan, *see* **gehrēodan**.

hrēoh, adj., *rough, fierce*: nsf. 84^{2}.

hrēosan, 2, *fall, rush*: 3 sg. [hr]ēoseð 81^{10}.

hrēran, W1, *move, stir, shake*: 1 sg. hrēru 4^{8}, hrēre 2^{8}; 3 sg. hrēreð 81^{7}; opt. pres.(?) pl. hrēren 84^{51}.

hreð, adj., *quick, speedy*: comp. nsf. hreþre 41^{71}. *See* **hræd**.

hreðer, m., *breast, bosom*: ds. hreþre 62^{5}, 93^{17}.

hrif, n., *womb, belly*: ds. hrife 18^{6}, 24^{12}; as. 41^{45}; ? hrif 84^{51}.

hrīm, m., *rime, hoar-frost*: ns. 41^{55}, 81^{9}.

hrīmigheard, adj., *hard with frost*: apm. hrīmighearde 93^{11}.

hrīnan, 1, *touch, reach*: 1 sg. hrīne 7^{4}, 67^{5}, hrīno 16^{28}; 3 sg. hrīneð 24^{12}, 84^{46}; pret. 3 sg. hrān $40^{10,20}$.

hrindan, 3, *push, thrust*: pret. 3 sg. hrand 55^{4}.

hring, m. **1.** *ring* (*paten, chalice*): ns. 40^{8}; gs. hringes 60^{17}; as. 40^{1}, $60^{1,6}$. — **2.** *ring, adornment*: ?is. hringe 92^{5}; ap. hringas 21^{23}; ip. hringum 71^{8}, 91^{4}. — **3.** *fetter, chain*: ip. hringum (MS. hringan) 5^{2}.

hrīsil, f., *shuttle*: ns. 36^{7} (so *Leid.*).

hroden, *see* **bēaghroden**.

hrōf, m. **1.** *roof*: as. 53^{2}; dp. hrōfum 2^{7}. — **2.** *top, summit*: as. 16^{27}, 30^{7}. — **3.** *sky, heaven*: gs. hrōfes 28^{5}.

hrōr, adj., *strong, stout, active*: nsm. 55^{3}.

hrung, f., *rung, beam, pole*: ds. hrunge 23^{10}.

hrūse, f., *earth*: ns. 4^{6}, 73^{2}; ds. hrūsan 41^{55}, $84^{35,46}$; as. hrūsan 3^{9}, 81, 28^{11}.

hrūtan, 2, *make a noise, whiz*: ptc. nsf. hrūtende (*Leid.* hrūtendi) 36^{7}.

hrycg, m., *back*: ds. hrycge 2^{12}, 4^{6}, 20^{4}, 37^{6}; as. 4^{65}, 22^{11}, 81^{4}, hryc[g] 86^{5}; is. hrycge 28^{11}; ip. hrycgum 4^{33}.

hū, adv., *how*: 18^{6}, 32^{19}, 37^{14}, 40^{23}, 43^{16}, 44^{15}, 56^{16}, 60^{16}, 61^{12}, 84^{8}.

hund, num., *hundred*: 86^{4}.

hund, m., *dog*: ns. 25^{2}; gs. hundes 37^{11}; as. (MS. DNLH = HUND) 75^{2}.

hungor, m., *hunger*: ns. 44^{3}.

hunig, m., *honey*: ds. hunige 41^{59}.

hūð, f., *spoil, booty*: as. hūþe $30^{2,4,9}$.

hwā, pron., *who*; neut. *what, of what kind*: nsm. $2^{2,14}$, 3^{13}, 4^{35}, $4^{73,74}$, 83^{7}; nsn. hwæt 4^{72}, 9^{8}, 11^{11}, 15^{19}, 20^{9}, 24^{17}, 27^{26}, 28^{15}, 29^{12}, 32^{24}, 33^{14}, 36^{14}, 37^{8}, 40^{29}, 42^{9}, 63^{9}, 67^{19}, 68^{19}, 73^{29}, 80^{11}, 83^{14}, 86^{7}; asn. hwæt 62^{9}; nsn. or asn. hwæt 64^{15}. *See* **ǣg-, gehwā, nāthwæt**.

hwæl, m., *whale*: ns. 41^{92}.

hwælmere, m., *sea*: ns. 3^{5}.

hwār, adv., *where*: 88^{26}. *See* **nāthwār**.

hwæt, adj., *stout, bold, brave*: comp. npm. hwætran 27^{20}. *See* **blēdhwæt**.

hwæðer, *see* **ǣghwæðer**.

hwæðre, adv., *yet, however*: hwæþre $[1^{12}]$, 4^{54}, 23^{17}, $32^{8,9,17}$, 40^{18}, 55^{8}, 59^{5}, [hwæþre] 32^{4}; **hwæþre sē þēah** 36^{11} (*Leid.* hudræ suæ ðēh).

hwearft, m., *circuit, expanse*: ds. hwearfte 41^{33}.

[**hwelp,** m., *whelp*: as. 1^{16}.] *See* **wælhwelp**.

hweorfan, 3. **1.** *turn, depart*: 3 pl. hweorfaŏ 44^{12}; inf. 21^{22}. — **2.** *wander, roam*: 3 sg. hweorfeŏ 41^{5}; inf. 33^{3}, 40^{9}; ptc. asn. hweorfende 57^{3}. *See* **hwyrfan.**

hwettan, W1, *incite, instigate*: 1 sg. hwette 12^{3}.

hwīl, f., *a while, space of time*: as. hwīle 29^{9}; ip. hwīlum 3^{1}, $4^{1.17,36,38,68,68,68,69,70}$, 5^{5}, $7^{6.7}$, 8^{3}, $13^{4.5,6,7,10}$, $15^{3,4,5,6,8,9,11,13,16,17}$, 18^{7}, $21^{5,13}$, $25^{2,2,3,3,4,5,6}$, 26^{5}, 28^{8}, 50^{4}, 57^{5}, 58^{5}, 62^{2}, $63^{6,7}$, 64^{4}, 71^{5}, $73^{7,25}$, $80^{3,7}$, 83^{9}, 85^{5}, 88^{6}, 91^{8}, $93^{4,7,8,11}$, 95^{12}, [h]wīlum 93^{5}.

hwīt, adj., *white, fair*: nsm. 16^{1}; npf. hwīte 11^{8}; apm. hwīte 41^{98}.

hwītloc, adj., *with fair hair*: nsf. 43^{3}.

hwītlocced, adj., *fair-haired*: nsf. hwītloccedu 80^{4}.

hwonan, *see* **ōhwonan.**

hwonne, adv., *when, until*: 16^{10}; **hwonne ǣr,** *whene'er* 32^{13}.

hwylc, pron. inter. **1.** *who, which*: nsm. 2^{1}, 43^{11}. — **2.** pron. ind., *any one, each one*: nsm. 21^{19}, 68^{19}; dsm. hwylcum 24^{10}. *See* **ǣg-, gehwylc.**

hwyrfan, W1, *turn, move about*: 3 sg. hwyrfeŏ 13^{12}. *See* **hweorfan, onhwyrfan.**

hwyrft, *see* **ymbhwyrft.**

hwyrftweg, m., *escape*: gs. hwyrftweges 4^{6}.

hycgan, W1, *think, consider, meditate*: ger. hycganne 29^{12}, hycgenne 32^{23}.

hȳd, f., *skin, hide*: as. 77^{7}; is. hȳde 27^{12}.

hygebliŏe, adj., *glad at heart*: comp. npm. hygebliþran 27^{20}.

hygeræftig, adj., *wise, sagacious, keen of wit*: nsm. 2^{1}.

hygefæst, adj., *fast in mind*: asf. hygefæste 43^{14}.

hygegāl, adj., *lascivious, wanton*: gsf. wk. hygegālan 13^{12}.

hygeŏonc, m., *thought*: ip. hygeþoncum 36^{4} (*Leid.* higido[n]cum).

hygewlonc, adj., *proud*: nsf. 46^{4}; asm. hygewloncne 20^{2}.

hyht, m., *joy*: ns. 65^{3}, 95^{5}; ds. hyhte 26^{1}; ? hyht 93^{3}.

hyhtlīc, adj., *delightful*: nsn. 92^{5}; asn. 36^{12} (so *Leid.*).

hyhtplega, m., *joyous play, sport*: gs. hyhtplegan 21^{28}.

hyldepīl, *see* **hildepīl.**

hyll, m., *hill*: gs. hylles 16^{27}.

hȳran, W1, (*hear*), *hearken to, obey*: 1 sg. hȳre 21^{24}; 3 sg. hȳreŏ 44^{9}, 59^{13} hēreŏ 51^{5}; inf. hȳran 4^{34}, 5^{2}, 24^{15}. *See* **gehȳran.**

hyrde, m., *keeper, guardian, herd*: ds. 72^{10}; as. 91^{9}.

hȳred, m., *company*: ds. hȳrede 60^{6}.

hyrgan, *see* **onhyrgan.**

hyrst, f., *ornament, equipment*: np. hyrste (*wings*) 8^{4}, 11^{8}; 12^{1}, ip. hyrstum 15^{11}, 32^{20}, 54^{7}, 88^{15}.

hyrst, m., *copse, wood*: dp. hyrstum 41^{61}.

hyrstan, *see* **gehyrstan.**

hyse, m., *boy, youth*: ns. 55^{1}.

I

I = *rune* **ī**: 25^{9}, 65^{1}.

ic, pron., *I*: ns. (271 times); gs. mīn 27^{18}, 36^{4}; for possessive, *see* **mīn**; ds. mē [$1^{12,12}$], 2^{12}, $4^{5,16,36,65}$, $5^{4,10}$, (69 times); as. mec [1^{11}], $2^{2,14}$, $3^{11,13,15}$, $4^{1,13,13,73,74}$, (90 times); as. mē [1^{13}], 13^{13}, $21^{18,19}$, 27^{13}, 41^{34}, 48^{1}, 66^{5}, 73^{2}, 83^{4}, 85^{5}; nd. wit 64^{5}, 85^{7}, $88^{14,29,31}$; gd. uncer 88^{30}; dd. unc 61^{15}, 64^{16}, 85^{2}, 88^{18}; ad. unc 72^{3}, 85^{7}, $88^{15,17}$; np. wē 37^{16}, 41^{73}, $42^{6,7}$, 72^{3}; for genitive, *see* **ūser**; dp. ūs [$1^{3,8}$], 43^{16}, 56^{5}.

ides, f., *woman*: ns. 62^{2}; as. idese 76^{1}; gp. idesa 47^{7}.

[**īeg, īg,** f., *island*: ds. īege 1^{4}, īge 1^{6}.]

in, prep. w. dat. and acc. **1.** *in, on, within, among* (w. dat.): 6^{3}, 6^{6}, 13^{10}, 28^{6}, 35^{1}, 38^{7}, 41^{98}, 42^{6}, 44^{2}, $54^{6,13}$, 55^{2}, 56^{13}, 59^{14}, $60^{1,17}$, 83^{2}, 95^{6}; after case

85[6]. — **2.** *into, upon* (w. acc.): 16[6], 53[1], 56[1], 60[7.9], 93[8.9].

in, adv., *in, within*: 33[11].

indryhten, adj., *noble*: nsm. 95[1]; asm. indryhtne 44[1].

ingeÞonc, m., *thought, mind*: ns. ingeÞonc 61[13].

innan, adv., *within*: 18[2], 88[32]; **in innan** 10[3], 29[7].

innanweard, adj., *inward, internal*: asm. innanweardne (*within*) 93[15].

innaÞ, m., *inside of body, stomach, womb*: ns. 18[9]; ds. innaÞe 36[2] (*Leid.* innaÞæ); as. 38[6].

inne, adv., *within, inside*: 47[4], 57[1].

insittende, ptc., *sitting within*: gp. insittendra 47[7].

irnan, *see* **iernan, ūþirnan.**

īsern, n. **1.** *iron*: gs. īsernes 59[9]. — **2.** *sword, knife*: ns. 93[15]; is. īserne 6[1]. — **3.** *goad*: ns. 72[14].

īu Þā, adv., *once, formerly, of old*: īu Þā 71[2].

īw, m., *yew*: ns. 56[9].

L

L = *rune* ᛚ: over 18.

lāc, f.?, *gift*: [as. 1[1]]; ip. lācum 50[3]. *See* **hēanmedlāc.**

lācan, R. **1.** *fly, float*: pret. 3 sg. leolc 57[8]. — **2.** *fight, strive*: 1 sg. lāce 31[1]. — **3.** *modulate*. inf. 32[19]. *See* **belācan.**

lācecynn, n., *leech-kin, race of physicians*: as. 6[10].

lādan, W1, *lead, bring, carry*: inf. 30[2]; pp. lāded 29[6]. *See* **gelādan.**

lāf, f. **1.** *leaving* (*of fire, pile, hammer*): ns. 71[3]; np. lāfe 67; ap. lāfe 57[10]. — **2.** *heritage, bequest*: ap. lāfe 91[10].

lagu, m., *sea, water*: ns. 4[11]; as. 23[16].

lagufæÞm, m., *watery embrace*: is. lagufæÞme 61[7].

laguflōd, m., *water*: as. lagoflōd 59[12].

lagustrēam, m., *lake of rain, water*: gp. lagustrēama 4[38].

land, *see* **lond.**

lang, *see* **long.**

lār, f., *teaching, doctrine*: ip. lārum 40[22].

lāran, W1, *teach, instruct*: pret. 3 sg. lārde 41[34].

lārcēow, m., *teacher*: ns. 68[13].

lārs, n., *the less*: as. 10[11].

lārssa, adj., *less*: nsf. lārsse 41[95], 67[2].

lāst, m., *track, trace* (**on lāst, on lāste,** *behind*): ds. lāste 14[11], 72[13]; as. 4[21]; is. lāste 40[8]; np. lāstas 52[2]; ap. lāstas 95[11]. *See* **sweart-, wīdlāst.**

læt, *see* **unlæt.**

lætan, R. **1.** *let, allow*: 1 sg. lāte 4[38]; 3 sg. lāteÞ 4[56], 21[13], 35[7], 51[10]; 3 pl. lātaÞ 4[46]; pret. 3 pl. lēton 14[10]. — **2.** *let go*: opt. 3 sg. lāte 3[11]. *See* **forlætan.**

lāttēow, m., *leader, guide*: ns. 3[11].

lāÞ, adj., *grievous, hateful*: [nsm. 1[12]]; comp. gsn. lāþran 6[10].

lāÞgewinna, m., *hated opponent, enemy*: ds. lāÞgewinnum 16[29].

laÞian, W2, *invite, summon*: 1 sg. laÞige 15[16].

lēad, n., *lead*: gs. lēades 41[75].

lēaf, f., *leaf*: ip. lēafum 57[10].

lēan, *see* **wordlēan.**

lēanian, W2, *reward, requite*: 3 sg. lēanaÞ 51[9].

lēas, *see* **bān-, brōÞor-, fēÞe-, hām-, hēafod-, hlāford-, mūÞlēas.**

leegan, W1, *lay, place*: 3 sg. legeÞ 80[4]; pret. 3 sg. legde 4[14], 21[30]. *See* **bilecgan.**

lēg, *see* **līg.**

lēgbysig, *see* **līgbysig.**

lege, *see* **orlege.**

lengan, W1, *lengthen*: 3 sg. lengeÞ 20[8].

lēod, f., *folk, people*: gp. lēoda 68[13]; [dp. lēodum 1[1]].

lēof, adj., *dear, beloved*: nsm. 41[34], 80[2]; nsf. 21[2], 41[27], 84[27]; comp. nsf. lēofre 94[6].

lēoht, adj., *light, not heavy*: comp. nsf. lēohtre 41[76], 94[6].

lēoht, adj., *bright, shining*: dsm. wk. leohtan 41^{57}; comp. nsf. lēohtre 67^{2}.

leoht, n., *light*: ns. 94^{6}; ds. lēohte 28^{17}, 64^{11}.

lēohtlīc, adj., *bright, shining*: asn. 30^{3}.

leoma, m., *light, splendor*: ds. lēoman 41^{57}.

lēosan, *see* **belēosan**.

? **leðer,** n., *leather*: ? leþre 80^{3}.

? **leðre,** adj., *evil, bad*: ? leþre 80^{3}.

libban, W3, *live*: 3 sg. leofaþ 40^{27}; pret. 3 sg. lifde 41^{107}. *See* **lifgan**.

līc, n., *body*: as. 60^{4}; is. līce 11^{5}.

-līc, *see* **gelīc**.

licgan, 5, *lie*: 3 sg. ligeð 41^{40}; inf. 14^{11}, 15^{14}.

līcnes, *see* **ge-, onlīcnes**.

līf, n., *life*: ds. līfe 91^{13}; is. līfe 51^{9}, 59^{12}. *See* **woruldlīf**.

lifgan, W3, *live*: 1 sg. lifge 85^{6}; inf. 40^{22}, 41^{64}, 42^{6}, 68^{14}; ptc. nsm. lifgende 13^{14}, asf. lifgende 11^{9}, npm. lifgende 20^{9}. *See* **libban**.

lift, *see* **lyft**.

līg, m., *fire, flame*: ds. lēge 41^{57}, is. līge 4^{14}, (MS. līfe) 83^{3}.

līgbysig, adj., *busy with fire*: ns. lēgbysig (*a* lēg bysig; *b* līg bysig) 31^{1}.

lilie, f., *lily*: ns. 41^{27}.

lim, n., *limb*: ns. 5^{7}; as. 40^{27}.

līne, f., *line, rope*: ds. līnan 43^{10}.

liss, f., *mercy, grace; joy*: dp. lissum 51^{9}; ip. lissum 27^{25}, 34^{13}.

list, f., *art, skill, craft*: is. liste 28^{4}; ip. listum 30^{3}.

līst (lēast), *see* **metelist**.

lið, n., *limb*: ap. leoþo 24^{7}.

līðan, 1. **1.** *go, sail*: inf. līþan 34^{1}; ptc. dsm. līþendum 11^{5}. — **2.** *grow up?*: pp. liden 31^{11}.

loc, *see* **hwītloc**.

loca, *see* **brægnloca**.

locc, m., *hair, lock*: np. loccas 41^{104}; ap. loccas 41^{98}. *See* **wundenlocc**.

locced, *see* **hwītlocced**.

lof, mn., *praise*: gs. lofes 21^{11}.

lond, n. **1.** *dry land, shore*: ds. lande 23^{12}, londe 34^{2}. — **2.** *ground, earth*: ds. londe $4^{11.64}$, 57^{8}. — **3.** *estate*: as. 13^{14}, 14^{11}. — **4.** *district, province*: gp. londa 34^{13}. *See* **ēg-, mearclond**.

londbūend, m., *earth-dweller*: gp. londbūendra 95^{11}.

long, adj. **1.** *long* (*space*): asf. lange 50^{8}; comp. nsf. lengre 24^{7}. — **2.** *long* (*time*): nsn. 40^{22}; asf. longe 20^{9}. *See* **ūplong**.

longe, adv., *long, a long time*: 16^{29}, 41^{8}, 68^{13}.

losian, W2, *depart, escape*: 3 sg. losað 13^{3}; inf. 3^{11}.

lūcan, *see* **bi-, onlūcan**.

lufe, f., *love*: gs. lufan 27^{25}.

lufian, W2, *love*: 3 pl. luſaþ 95^{7}.

lust, m., *joy, pleasure*: as. 72^{6}.

lyft, f., *air, sky*: ns. 4^{11}, 84, 11^{9}, 58^{1}; gs. lyfte 4^{64}; ds. lyfte 23^{16}, 41^{81}, 52^{4}, 57^{8}, 59^{12}, 84^{30}; lifte 28^{4}.

lyftfæt, n., *air-vessel*: as. 30^{3}.

lȳt, adv., *little*: 61^{7}.

lȳtel, adj., *little, small*: nsm. lȳtel 72^{1}; nsm. wk. lȳtla 41^{76}; asn. 59^{7}; apf. lȳtle 58^{1}. *See* **nulȳtel**.

M

M = *rune* ᛗ: 20^{5}.

mā, n., *more*: np. 19^{4}, 61^{16}; ap. 27^{21}.

mæcg, m., *man*: np. mægas 51^{7}. *See* **ðoredmæcg**.

mǣdan, *see* **gemǣdan**.

māg, f., *woman, kinswoman*: ns. 10^{9}, 32^{23}.

māg, m., *kinsman, brother*: np. māgas 88^{15}.

magan, PP, *may, can, be able*: 1 sg. mæg 3^{10}, 16^{19}, 19^{1}, $41^{62.64.96}$, 43^{5}, 56^{7}, 64^{10}, 88^{33}; 3 sg. mæg 32^{8}, $41^{16.20.52.69.99}$, 44^{2}, 50^{3}, 60^{12}, $84^{6.16?}$; 1 pl. magon 42^{6}; 1 (?) pl. mag[on] 68^{13}; 3 pl. magon 84^{42}; opt. 2 sg. mæge 40^{28}; opt. 3 sg. mæge 2^{2}, 5^{12}, 32^{19}; pret. 1 sg. meahte 6^{11}, 93^{19}; pret. 3 sg. meahte

10^{10}, 30^{6}, $41^{43,67}$; pret. 3 pl. meahton 23^{5}.

mægburg, f., *family*: ns. 21^{20}; as. mægburge 16^{20}.

māge, f., *kinswoman*: ns. mēge 10^{4}, mæge 84^{32}; gs. māgan 44^{13}.

mæge, *see* **māge**.

mægen, n. **1.** *might, strength, power*: ns. 84^{23}; ds. mægene 41^{95}; as. 54^{9}, 83^{11}; is. mægene 28^{14}, 84^{20}, mægne 24^{13}, 32^{23}. — **2.** *force, host, troop*: ns. $84^{8,55}$, mægn 23^{13}. *See* **holmmægen**.

mægenrōf, adj., *very strong*: nsm. wk. mægenrōfa 38^{3}.

mægenstrong, adj., *strong in power, mighty*: nsm. 87^{3}.

mægenðise, f., *violence, force*: ds. mægenþisan 28^{10}.

magorinc, m., *youth, warrior*: np. magorincas 23^{5}.

mægð, f., *virgin, maiden*: np. mæge 51^{7}; gp. mægða 15^{8}, 34^{9}.

mǣl, n., *time, occasion*: gp. mǣla 82^{6}.

mældan, *see* **meldan**.

man, *see* **mon**.

mǣnan, W1. **1.** *relate, tell of*: 3 sg. mǣneð 21^{11}; pret. opt. 3 pl. mǣnden 61^{17}. — **2.** *mean, signify*: 1 sg. mǣne 62^{9}. *See* **gemǣnan**.

māndrinc, m., *evil drink, drink of death*: as. 24^{13}.

manian, *see* **gemanian**.

māra, *see* **micel**.

mǣran, W1, *make known, celebrate*: opt. 3 pl. (sg. form) mǣre 27^{16}.

mǣre, adj., *famous, glorious, renowned*: nsm. 27^{27}, 84^{11}; nsm(f). 41^{45}; gpf. mǣrra 84^{4}; dpm. mǣran 88^{18}.

mærðu, f., *glorious deed*: ap. mærða 73^{11}.

mæst, *see* **micel**.

mæðel, n., *assembly*: ds. mæðle 80^{2}.

maðelian, W2, *speak*: pret. 3 sg. maþelade 30^{5}.

māðm, m., *treasure*: as. 56^{13}.

mæw, m., *sea-mew, gull*: gs. mǣwes 25^{6}.

meaht, f., *might, power*: ns. 84^{23}; gp. [meahta] 84^{11}; ip. meahtum 2^{10}, 4^{66}, 14^{8}, 41^{90}.

meahtelīce, adv., *mightily*: comp. meahtelīcor 41^{62}.

meahtig, adj., *mighty, powerful*: nsm. 41^{12}.

meare, f., *mark, region*: as. 15^{6}.

mearclond, n., *waste-land, sea-coast*: ds. mearclonde 4^{23}.

mearcpaðð, m., *country path*: ap. mearcpaþas 72^{11}.

mēdan, *see* **onmēdan**.

medwīs, adj., *not wise, foolish*: dsm. medwīsum 5^{10}.

mēge, *see* **māge**.

meldan, W1, *declare, announce*: inf. 29^{12}; mældan 19^{2}.

meldian, W2, *declare, announce*: pret. 1 sg. meldade 72^{16}.

mengo, f., *multitude, crowd*: ds. 21^{12}; as. 84^{34}.

mennen, *see* **drunemennen**.

meodu, m., *mead*: as. 21^{12}.

?meodubenc, f., *mead-bench*: ds. meodu-[bence] 61^{9}.

meotud, m., *Creator, Lord*: ns. 4^{54}, 88^{17}; gs. meotudes 84^{11}.

mēowle, f., *maid, woman*: ns. 5^{5}, 26^{7}, 62^{1}.

mere, m., *sea*: as. 23^{5}. *See* **hwælmere**.

merefaroð, m., *sea-waves, surge of the sea*: ds. merefaroþe 61^{2}.

merehengest, m., *sea-horse, ship*: ns. 15^{6}.

merestrēam, *sea-stream, sea*: ap. merestrēamas 67^{9}.

mēsan, W1, *eat*: inf. 41^{62}.

-met, *see* **gemet**.

[**metelīst,** f., *want of food*: is. metelīste 1^{15}.]

micel, adj., *great, much*: nsm. 4^{50}, 87^{3}, wk. micla 41^{92}; nsn. 20^{12}, 32^{23}; asf. micle 87^{1}; asn. 38^{3}, 41^{76}; isn. micle $4^{45,61}$, (adv.?) 40^{4}, $41^{42,74,80}$, [micle] 41^{23}; ip. miclum 40^{2}; ?micle 84^{42};

comp. nsm. māra 41[92,105]; comp. nsf. māre 18[4], 67[1]; comp. asm. māran 40[4]; sup. nsm. mǣst 4[39], ? mæst 84[12].

mielan, *see* **gemielan.**

mielian, *see* **gemielian.**

mid, prep. 1. *with (association)*, w. dat. 6[6], 16[9,10], 31[1], 40[2], 41[59], 43[16], 47[1], 74[3,4], mith *Lead.* 12. — 2. *with, by means of (manner)*, w. dat. 6[12], 27[13], 28[4], 31[2], 32[23], 41[13,14,30,35], 45[6], 51[7], 55[12], 63[6] 64[3], 67[10]; w. inst. 29[2,2,3].

mid, adv., *with, at same time*: 14[2], 23[18], 47[5].

middangeard, m., *earth*: ns. 32[1], 33[1], 41[43], 67[1]; gs. middangeardes 83[11]; as. 40[19], 41[12], 67[9].

midde, f., *the middle* (in phrase **on middan**): ds. middan 33[9], middum 81[5].

middelniht, f., *midnight*: ip. middelnihtum 91[7].

midwist, f., *presence, society*: as. 95[8].

miltS, f., *reverent joy*: is. miltse 31[8]*a* (*b* ip. miltsum).

mīn, pron., *my*: nsm. [1[13]], 3[11], 4[1], 7[5], 16[1], 17[8], 18[9], 22[3,15], 24[1], 26[4], 27[27], 85[1], 88[13,23,26], 91[9], 93[1,14]; nsf. 21[3], 34[9,10], 72[4], 80[8,10]; nsn. 81, 111, 121, 22[1,19], 83[1], 88[21], 91[1]; gsm. mīnes [19], 4[66], 73[5], 91[6]; gsf. mīnre 18[1,5], 41[45]; gsn. mīnes 19[4], 26[10]; dsm. mīnum 5[1,9], 21[2,26], 41[35], 57[11], 61[2], 71[6], 80[2]; dsf. mīnre 28[10]; dsn. mīnum, 73[6]; ? mīnum 78[2]; asm. mīnne 15[8], 61[4], 83[14]; asf. mīne 9[4], 16[20], 21[12], 25[1], 66[4], 73[5,28], 81[12], 93[20], 95[8,14]; asn. 5[3,11], 22[6], 26[8], 66[3], 74[5], 83[7], 93[26]; isf. mīnre 9[11], 15[18], 41[30]; isn. mīne 11[5]; [vsm. 1[13]]; npf. mīne 84[6], 11[8]; npn. 10[7], 41[11]; dpf. mīnum [11], 16[11]; apm. mīne 16[12], 95[11]; ipm. mīnum 21[21]; ? mīn 71[9], 88[5].

mislīc, adj., *various, diverse*: nsn. 84[8,55].

mislīce, adv., *in various ways*: 29[12].

missenlīc, adj., *various, diverse*: ipf. missenlīcum 32[1], 33[1].

missenlīce, adv., *in various ways*: 68[15].

mittan, *see* **gemittan.**

mīðan, l. 1. *conceal*: inf. mīþan 83[12]. — 2. *avoid, refrain from*: 1 sg. mīþe 9[1]; inf. mīþan 64[10]. *See* **bemīðan.**

mōd, n., *mind, heart, spirit*: [ns. 1[15]]; gs. mōdes 28[14]; is. mōde 12[9], 84[34], 86[2]; ap. 7[5]; ip. mōdum 60[2]. *See* **forhtmōd, hēanmōd.**

mōdig, adj., *brave, high-spirited*: npm. mōdge 31[8]*b* (*a* monige).

mōdor, f., *mother*: ns. 10[2], 34[9], 84[4], mōddor 42[2], 84[20]; gs. 41[45], mōddor 44[14].

mōdðrēa, m., *torment of mind, terror*; ns. mōdþrēa 4[50].

mōdwlonc, adj., *haughty*: nsf. 26[7].

mōdwyn, f., *heart's joy, property*: ns. (MS. mōdƿ) 91[7].

mon, m., *man*: ns. [1[1,18]], 36[11], 39[5], 41[47], 44[14], 84[35], man 38[3]; gs. monnes 37[11], 60[13]; ds. men 5[10], menn 29[13]; as. monn 37[4], NOM = mon 20[5]; vs. 3[13]; np. men 3[1], 18[11], 40[4], 55[11], 95[7], menn 68[15]; gp. monna 4[50], 23[1], 61[4], 72[16], 77[4], 83[12], 95[13]; dp. monnum 19[2], 31[8]*a* (*b* mongum), 40[12], 41[45]; ap. men 13[4], 60[2]. *See* **rȳnemon.**

mōna, m., *moon*: ns. 67[2].

moncynn, n., *mankind, men*: ds. moncynne 33[9], 40[2], 41[27].

mondryhten, m., *lord*: ds. mondryhtne 56[13], [mon]dryhtne 59[6].

monig, adj., *many*: npm. monige 66[6], 86[2], monige 31[8]*a* (*b* mōdge); gpm. monigra 7[6]; gpf. monigra 84[4]; gpn. monigra 42[2]; dpm. monigum 95[8], mongum 40[19], mongum 31[8] *b* (*a* monnum); ipf. monegum 50[6], mongum 9[1].

monna, m., *man*: as. monnan 66[5].

mōr, m., *moor, waste land*: ap. mōras 72[11].

mōs, n., *food*: ds. mōs[e] 78[3].

-mōt, *see* **gemōt.**

mōtan, anv., *may, must*: 1 sg. mōt 4[15,73], 16[20], 21[27], 83[8]; 3 sg. mōt 40[20]

3 pl. 41^{103}, mōton 17^{9}; opt. 1 sg. mōte 21^{22}; opt. 3 sg. mōte 32^{13}; pret. 1 sg. mōste $41^{35,100}$; pret. 3 sg. mōste 54^{13}.

moðde, f., *moth*: ns. 48^{1}.

munan, *see* **gemunan**.

mund, *see* **fēðemund**.

mundbora, m., *protector, guardian*: ns. 18^{1}.

mundrōf, adj., *strong of hand*: nsm. 87^{3}.

[**murnan,** W1, *mourn, lament*: ptc.nsn. murnende 1^{15}.] *See* **bemurnan**.

mūð, m., *mouth*: ns. 33^{11}; as. 40^{12}, 68^{8}, 77^{4}, mūþ 9^{1}, 18^{11}, 19^{2}; is. mūþe 25^{6}, 64^{1}; ip. mūþum 14^{8}.

mūðlēas, adj., *mouthless*: nsm. 61^{9}.

myltan, *see* **gemyltan**.

-mynd, *see* **gemynd**.

myrð, *see* **geoguðmyrð**.

N

N = *rune* ᚾ: 20^{5}, 75^{2}.

nā, adv., *no, not*: *Leid.* 13, 37^{9}.

nabban = **ne habban,** W3, *not have, be without*: pret. 3 sg. næfde 33^{5}.

naca, m., *boat, ship*: ns. 59^{5}.

næfre, adv., *never*: [1^{18}], 6^{10}, $40^{7,20}$, 72^{16}, 88^{20}.

nāgan = **ne āgan,** PP, *not have*: 1 sg. nāh 4^{6}; 3 sg. nāh 28^{14}.

nāgan, *see* **genāgan**.

nægledbord, adj., *with nailed planks*: nsm. 59^{5}.

nægl(i)an, W1,2, *nail, rivet*: pp. asm. nægledne 20^{5}.

nāles, adv., *not at all, by no means*: [1^{15}], 27^{17}.

nama, m., *name*: ns. 27^{27}, noma 24^{1}; ds. naman 59^{14}; as. naman 56^{11}, 60^{8}; ap. naman 43^{8}.

nān, adj., *not one, none*: asm. nænne 68^{8}.

nænig, pron., *not any, none*: nsm. 30^{13}, 84^{6}; dsm. nænigum 26^{2}; asm. nænigne 59^{8}.

nard, m., *spikenard*: gs. nardes 41^{29}.

næs, *see* **bearonæs**.

nāstan, *see* **genāstan**.

nātan, W1, *afflict, distress*: 1 sg. nāte 7^{4}.

nāthwǣr, adv., (*nescio quo*), *in some unknown place, somewhere*: 26^{5}, 63^{8}.

nāthwæt, pron., (*nescio quid*), *something unknown*: nom. 62^{9}, 93^{25}; acc. 46^{1}, 55^{5}.

ne, adv., *not*: $3^{1,10}$, $4^{15,53}$, $6^{4,8}$, (58 times): ni *Leid.* 3,5,9.

nē, conj., *nor, neither*: $21^{11,20}$, 23^{13}, (34 times); nī *Leid.* 5,6,8.

nēah, prep. w. dat., *near*: 4^{23}, 57^{8}, 61^{1}; comp. (adj. or adv.) nēar 4^{64}.

nēahbūend, m., *neighbor*: dp. nēahbūndum (MS. -būendum) 26^{2}.

nearo, adj., *narrow, strait*: asf. nearwe 16^{24}; ip. nearwum 53^{3}.

nearo, f., *confinement, durance*: ds. nearwe 11^{1}, nearowe 54^{13}; as. 62^{6}, 63^{8}.

nearogrāp, f., *close grasp*: ns. 84^{6}.

nearwian, W2, *compress, confine*: 3 sg. nearwaþ 26^{10}. *See* **genearwian**.

neb, n., *beak, face*: ns. 11^{1}, 22^{1}, 32^{6}, nebb 35^{3}; as. nebb 81^{4}; is. nebbe 91^{8}. *See* **salonēb**.

nefa, m., *nephew*: ns. 47^{6}.

nellan, *see* **willan**.

nemnan, W1, *name*: 1 pl. nemnaþ 41^{73}; 3 pl. nemnaþ 25^{7}; imp. pres. 2 pl. nemnaþ 58^{6}; pret. 3 sg. nemde 60^{6}; inf. 50^{9}.

nēol, adj., *prone, low, deep down*: nsf. 22^{1}, 84^{6}.

neoðan, adv., *beneath, from beneath*: neoþan 11^{1}, 26^{5}, 32^{20}; nioþan 62^{6}.

nergan, W1, *save*: inf. 16^{13}; ptc. asm. nergende 60^{4}. *See* **genergan**.

nēðan, W1, *venture, dare*: 3 sg. nēþeþ 26^{5}; inf. 54^{13}.

niht, f., *night*: ns. 30^{13}; as. 40^{7}; ip. nihtum 6^{14}, 13^{9}, 88^{16}. *See* **middelniht**.

niman, 4, *take, draw*: opt. 3 pl. ni[mæn] *Leid.* 14. *See* **biniman**.

nīð, m., *trouble, affliction*: ds. nīþe 7^{4}.

niderweard, adj., *downward*: nsn. niþerweard 22^{1}, 32^{6}, 35^{3}.

nīðsceaða, m., *malignant enemy*: ns. nīðsceaþa 10^{24}.

niððas, m., pl. *men*: gp. niþþa 58^{6}; dp. niþum 27^{27}.

nīwian, *see* **genīwian.**

nō, adv., *not, no*: 7^{4}, 20^{10}, $32^{4.8}$; 40^{9}, 93^{18}, 95^{9}.

noma, *see* **nama.**

nowiht, n., *nothing*: acc. 12^{5}.

nū, adv., *now*: 15^{1}, 25^{9}, 27^{15}, 28^{6}, $41^{1.102}$, 43^{15}, 54^{8}, 56^{14}, 68^{13}, 71^{3}, 73^{5}, 77^{4}, 83^{4}, $88^{18.32}$, 92^{4}, $93^{22.26}$, $95^{7.10}$.

nū gēn, adv., *further, yet*: 50^{8}.

nȳd, f., *name of rune* N: 43^{8}. *See* **hæftnȳd.**

nȳdan, W1, *urge, press*: 3 sg. nȳdeþ 63^{5}.

nȳde, adv., *of necessity*: 41^{20}.

nymðe, conj., *unless, except*: 42^{7}, nymþe 21^{22}, 24^{16}, 26^{3}, 41^{21}, (MS. nympþe) 66^{5}.

nyt, f., *use*: ds. nytte 27^{27}, [32^{6}], 35^{3}, 50^{6}, 51^{2}, 70^{6}.

nyt, adj., *useful*: nsm. 33^{9}, 55^{7}; nsf. 26^{2}, 59^{5}; gsf. nyttre 12^{5}; npm. 56^{11}.

nyttung, *see* **wuldornyttung.**

O

O = *rune* ᚩ: $20^{1.5.7.8}$, 25^{8}.

of, prep. w. dat., *of, out of, from*: 3^{13}, $4^{7.12.16.17.18}$, $11^{6.10}$, 13^{6}, 15^{15}, 16^{12}, 18^{6}, 22^{7}, 23^{21}, $24^{3.12}$, $28^{2.2.3.3}$, 30^{4}, 36^{2}, 41^{79}, 51^{2}, 63^{7}, $73^{4.5.28}$, 77^{6}, 83^{5}, 91^{10}, $93^{12.14.17.28}$; ob *Lexd.* 2, 14.

ofer, prep. **A.** w. dat., *over, above*: 2^{7}, $4^{1.9.11}$ 21^{40} 43^{45}, 16^{5}, 61^{9}, 81^{6}. — **B.** w. acc. 1. *over, above, upon*: 4^{62}, 7^{10}, $8^{3.6}$, 11^{11}, $15^{6.7}$, 21^{5}, $23^{5.12.18}$, 27^{9}, 30^{7}, 33^{5}, 45^{5}, 52^{7}, 54^{7}, 58^{2}, $65^{1.5}$, 67^{5}. — 2. *throughout*: 36^{11}, 41^{21}, 42^{5}, 84^{41}, 88^{21}, 95^{10}. — 3. *contrary to*: 30^{10}.

ōfer, m., *bank, shore*: np. ōfras 23^{7}.

ofergongan, anv., *come upon* (sleep): 3 sg. ofergongeþ 41^{10}.

oferstīgan, 1, *surmount, rise above*: 1 sg. oferstīge 67^{6}.

oferswīðan, W1, *overpower, overcome*: 1 sg. oferswiþe 41^{20}; inf. oferswīþan 41^{20}.

ofest, f., *haste*: ds. ofeste 63^{4}; ip. ofestum 41^{11}.

ofgifan, 5, *abandon*: pret. 1 sg. [o]fgeaf 88^{11}; pret. 3 pl. ofgēafun 10^{1}.

oft, adv., *often*: 5^{5}, 6^{3}, 7^{2}, 17^{1}, 18^{3}, $21^{8.15.32}$, 31^{5}, 32^{11}, 45^{7}, $50^{2.7}$, 51^{4}, 54^{10}, 55^{11}, 56^{12}, 59^{11}, 62^{1}, 64^{1}, $68^{10.16}$, $72^{5.14}$, 77^{3}, 78^{1}, 80^{9}, $84^{30.47}$, $88^{10.15}$, 91^{3}, 93^{28}, 95^{2}.

ōhwonan, adv., *from anywhere*: 36^{8} (*Leid.* ōu[ua]n[a]).

on, prep. **A.** w. dat. or instr. 1. *on, upon*: [$1^{4.4}$], $2^{7.12.14}$, $4^{4.6.36}$, 5^{9}, 12^{2}, 15^{12}, $14^{4.11}$, $16^{2.3.4.25.26}$, 20^{4}, $22^{5.8.9.10.12}$, $26^{1.14}$, 27^{3}, $32^{14.20}$, 35^{8}, $37^{1.6}$, $41^{25.77.102.103}$, 43^{5}, $51^{1.9}$, 59^{2}, 70^{4}, $72^{12.13}$, $73^{1.22}$, $80^{7.8}$, $88^{7.22.23.24}$, 93^{20}, (MS. of) 93^{12}. — 2. *in, within*: 4^{51}, 6^{11}, 9^{7}, 10^{1}, $11^{1.3.7}$, 13^{11}, 16^{16}, 19^{4}, $21^{10.13}$, $23^{14.16}$, 28^{4}, 30^{5}, $32^{3.4.11.17}$, $34^{12.13}$, $41^{61.81.81.106}$, 46^{1}, $54^{1.2.5}$, 57^{8}, 59^{21}, $62^{1.5}$, 63^{4}, $64^{4.6}$, 65^{2}, 66^{3}, 67^{4}, 68^{1}, 69^{3}, 73^{13}, 74^{3}, $80^{6.6}$, 81^{5}, 86^{2}, 92^{14}. — 3. *at, in* (*manner*): 21^{18}, 28^{13}, $41^{23.28.95}$, 61^{11}, 64^{11}, 93^{10}. — 4. *during*: 3^{12}, 10^{1}, 20^{7}, 21^{31}, 41^{87}, $44^{6.10}$, 52^{3}. — **B.** w. acc. 1. *upon, in*: $2^{2.11}$, 3^{7}, $4^{3.21.28.30.35}$, 16^{21}, $21^{1.26}$, $22^{6.13}$, $23^{9.20}$, 24^{2}, 26^{7}, $27^{4.10}$, 28^{16}, 30^{12}, 40^{6}, 46^{3}, 56^{2}, 57^{12}, 60^{1}, 72^{8}, 73^{21}, $74^{2.5}$, 93^{29}. — 2. *into, to*: [$1^{2.7}$], $4^{5.35}$, 21^{14}, $62^{2.6}$, 63^{8}, 66^{4}, 87^{6}, 93^{22}. — 3. *according to*: 30^{4}, 41^{3}, 73^{7}. — 4. *for, as*: 39^{2}, 51^{3}. — **C.** after or separated from case: 4^{13}, 7^{7}, 21^{29}, 63^{5}, 80^{4}, 88^{14}.

on, adv., *on, upon*: 87^{4}.

onbūgan, 2. 1. *bend*: 1 sg. onbūge 24^{3}. — 2. *bend aside, escape*: inf. 4^{15}.

oncweðan, 5, *answer, respond*: 1 sg. oncweþe 5^{7}.

ond, conj., *and*. All occurrences are represented in the MS. by the abbreviation.

ondfenga, m., *receiver*: gs. ondfengan 62^{7}.

ondrǣdan, R, *fear*: 3 sg. ondrǣdeþ 4^{53}.

ondswaru, f., *answer, reply*: as. ondsware 56^{15}.

ōnettan, W1. *hasten, bestir oneself*: pret. 3 sg. ōnette (MS. ōnetteð) 30^{11}, ōnnette 55^{7}.

onfindan, 3, *find out, discover*: 3 sg onfindeð 16^{7}, 28^{9}.

onga, m., *arrow*: ns. 24^{4}.

ongēan, prep. w. dat., *opposite to, against*: 77^{3}, 91^{3}.

ongēan, adv., *opposite*: 28^{9}.

ongletan, 5, *perceive, understand*: opt. 3 pl. ongietan 49^{6}; inf. 60^{10}.

onginnan, 3, *begin*: 1 sg. onginne 18^{7}; 3 sg. onginneð 29^{11}, 32^{9}; pret. 3 sg. ongon 10^{3}, 55^{10}; pret. 3 pl. ongunnon 23^{8}.

onhāle, adj., *hidden*: asf. 16^{7}.

onhebban, 6, *raise, exalt*: 1 sg. onhæbbe 31^{7}.

onhlīdan, 1. *open*: imp. 2 sg. onhlīd 84^{53}.

onhnīgan, 1, *bend down, bow, incline*: 3 sg. onhnīgaþ 31^{7b} (*a* onhingaþ).

onhwyrfan, W1. **1.** *turn, change*: pret. 3 pl. onhwyrfdon 73^{2}. – **2.** *invert*: pp. onhwyrfeð 24^{1}.

onhyrgan, W1, *imitate*: 1 sg. onhyrge 9^{10}, 25^{4}.

onlīcnes, f., *likeness*: as. onlīcnesse 41^{27}.

onlūcan, 2, *unlock, open*: pret. 3 sg. onlēac 43^{12}.

onmēdan, W1, *presume, take upon oneself*: opt. 3 sg. onmēde 56^{15}.

onōgan, W1, *fear*: 1 sg. onōgu nā (MS. onōgum) *Lcid.* 13.

onsittan, 5, *fear, dread*: inf. 16^{23}.

onsundran, adv., *apart, separately*: 72^{6}.

ontȳnan, W1, *open*: pret. 1 sg. ontȳnde 77^{4}.

onðēon, 1, 3, *succeed, prosper, prevail*: pret. opt. 3 pl. onþungan 88^{31}; inf. onþēon 64^{2}.

? onðinnian, W2, *swell out, exceed bounds*: inf. onþunian (MS. onrinnan) 41^{91}.

onwald, m., *power*: is. onwalde 41^{13}.

onwendan, W1, *turn, change*: pret. 3 pl. 73^{5}.

openian, *see* **geopenian**.

ōr, n., *beginning, origin*: ns. 84^{10}; as. 4^{59}.

ord, n. *point*: ns. $61^{12,13}$; is. orde 77^{6}; ip. ordum 18^{8}, (*toes*) 16^{5}.

ordstapu, f., *prick of spear* (*goad*): np. ordstæpe 72^{17}.

orlege, n., *strife, battle*: gs. orleges 4^{59}.

orlegfrom, adj., *strong in battle*: asm. orlegfromne 21^{15}.

orðonc, mn., *understanding, skill, art*: as. orþonc 78^{7}; ip. orþoncum, *skillfully, ingeniously*, 70^{3}.

orðoncbend, f., *skillfully contrived bond*: ip. orþoncbendum 43^{15}.

orðoncpīl, n., *cunning spear* (= *share*): ns. orþoncpīl 22^{12}.

oðberan, 4, *bear forth*: pret. 3 sg. oðbær 23^{10}.

ōðer, pron., *other, another*: nsm. ōþer 43^{9}; ōþer . . . ōþer (*the one . . . the other*) 57^{7}; nsf. ōþer 41^{86}; nsn. ōþer 22^{12}; gsn. ōþres 7^{9}; dsm. ōþrum 4^{41}, 21^{15}, 38^{6}, 44^{11}, 53^{5}, $54^{5,10}$, 84^{6}; dsf. [ōþerre 1^{4}], ōþre 22^{10}; asm. ōþerne 23^{20}; asf. ōþre 40^{7}; dpm. ōþrum 12^{4}, 92^{7} ?; apn. ōþre 50^{5}; ? ōþer 84^{18}.

oðfergan, W1, *bear away*: inf. oþfergan 17^{7}.

oððæt, conj. *until*: oþþæt 4^{12}, $10^{7,10}$, 24^{8}, 54^{4}, 72^{9}, 73^{2}, 93^{13}.

oððe, conj., *or*: 41^{49}, oþþe 2^{15}. $4^{73,74}$, 82^{2}, $41^{24,43,67,67,75}$, 61^{8}, 73^{10}, 95^{6}, oðþe 5^{5}.

oððringan, 3, *snatch away*: inf. oðþringan 88^{19}.

ōwiht, adv., *aught, in any way*: 42^{6}.

oxa, m., *ox*: ns. 23^{13}.

P

P = *rune* ᛈ : 65[6].

-pād, *see* **salopād.**

pæð, *see* **gegn-, mearepæð.**

pæððan, Wt, *tread, traverse*: 3 sg. pæþeð 50[9]; pret. 1 sg. pæðde 72[11].

pernex, m., = Lat. *pernix*, adj., *swift* (mistaken for name of a bird): ns. 41[56].

pīl, *see* **hilde-, orðone-, searopīl.**

plega, *see* **hyhtplega.**

plegan, W1, *play, sport*: inf. 43[2].

pyt, *see* **rādpyt.**

R

R = *rune* ᚱ : 20[1], 25[8].

rācan, W1, *reach, extend*: 1 sg. rǣce 67[7]. *See* **gerācan.**

ræced, n., *hall, building*: ds. ræcede 32[3]; as. 53[1]; ap. 2[6].

rād, f. **1.** *riding, course*: ds. rāde 20[7]. — **2.** *name of rune* R : 20[5].

rād, m., *counsel, advice*: ns. 16[16]; gs. rǣdes 88[35]. *See* **unrād.**

rādan, R, *read* (*a riddle*), *explain*: opt. 3 sg. rǣde 60[15]; imp. 2 sg. rǣd 62[9].

rādelle, f., *riddle, enigma*: as. rǣdellan 43[13].

rādpyt, m., *draw-well with sweep*: rād[PYT?] 50[14 15].

rādwērig, adj., *weary of riding, weary of journeying*: asm. rādwērigne 21[14].

rāþing, m., *captive*: ap. rǣþingas 53[1].

ra ran, W1, *raise*: opt. 3 sg. rǣre 4[73]; pret. 3 sg. rǣrde 56[6]. *See* **ārāran.**

ræsan, W1, *rush*: 3 sg. rǣseð 26[8]. *See* **durhræsan.**

rēad, adj., *red*: nsm. wk. rēada 27[15]; gsn. wk. rēadan 40[6]; npf. rēade 12[2].

rēade, adv., *red*: 71[1].

rēaf, n., *robe, garment*: ds. rēafe 12[2]; is. reafe 14[7].

rēafian, W2, *plunder, rob, despoil*: 1 sg. rēafige 2[6]. 13[11]; 3 sg. rēafaþ 26[8], 66[2].

rēc, m., *smoke, reek*: np. rēcas 2[6].

reccan, W1, *care, reck*: w. gen. 3 sg. recceð 77[5].

reccan, W1. **1.** *rule, direct, guide*: 1 sg. recce 41[33]; inf. 41[35]. — **2.** *explain, interpret*: imp. sg. rece 33[13].

reccend, m., *ruler* (*God*): ns. 41[3].

recene, adv., *quickly, straightway*: 40[28].

regn, m., *rain*: as. 4[55].

regnwyrm, m., *earthworm*: ns. 41[79].

-rēn, *see* **gerēn.**

[**rēnig,** adj., *rainy*: nsn. 1[10].]

rēod, adj., *red*: asm. rēodne 26[8].

rēofan, *see* **birēofan.**

reord, f., *speech, voice, tone*: as. reorde 25[5]; ip. reordum 9[1]. *See* **gereord.**

[**rēotig,** adj., *weeping*: nsf. rēotugu 1[10].]

rēsele, f., *riddle*: as. rēselan 40[28].

restan, W1, *rest, rest oneself*: 1 sg. reste 85[5], 95[2]; inf. 4[73].

rētan, *see* **ārētan.**

rēðe, adj., *fierce, cruel*: nsm. rēþe 2[3], 84[2]; gsm. rēþes 16[16].

rib, n., *rib*: gp. ribba 33[8].

rīce, adj., *rich, powerful*: nsm. 41[3]; gsm. rīces 71[1]; npm. 33[13]; dpm. rīcum 95[2].

rīce, n., *authority, master*: is. 4[31].

rīcels, n., *incense*: ns. 41[24].

rīdan, 1, *ride*: 1 sg. rīde 80[7]; 3 sg. rīdeð 4[36], 59[3]; pret. 1 sg. rād 03[12]; inf. 4[32], 23[2].

riht, *see* **ryht.**

rīm, *see* **dæg-, unrīm.**

rinc, m., *man*: ns. 63[4], 64[16], 74[2]; dp. rincum 43[6]; ap. rincas 15[16]. *See* **fyrd-, gum-, magorinc.**

rinnan, 3, *run*: inf. (MS. yrnan) 85[5].

rīsan, *see* **ārīsan.**

rōd, f., *cross*: gs. rōde 56[5].

rodor, m., *heavens, sky*: gp. rodera 60[15], rodra 14[7]; dp. roderum 56[5].

rōf, adj., *strong*: asm. rōfne 20[7]; npf. rōfe (MS. rope) 58[3]. *See* **ellen-, mægen-, mundrōf.**

rōse, f., *rose*: ns. 41[24].

rūh, adj., *rough, hairy*: nsm. 26[5]; gsn. rūwes 62[9].

rūm, *see* **gerūm**.

rūn, *see* **heterūn**.

rūnstæf, m., *runic letter*: np. rūnstafas 59^{15}; ap. rūnstafas 43^{6}.

-ryde, *see* **gerydе**.

ryht, adj. 1. *straight, direct*: asm. rihtne 63^{4}. — 2. *right, true*: isn. ryhte 51^{7}; npm. ryhte 59^{15}.

ryht, n., *right*: as. 41^{3}; is. ryhte 41^{35}. *See* **gerylt**.

rȳman, W1, *clear* (*way*), *open*: 3 sg. rȳmeð 54^{10}. *See* **gerȳman**.

ryne, m., *course*: as. 84^{2}.

rȳne, n., *mystery, mysterious saying*: as. 49^{6}.

rynegiest, m., *rain-foe*: gs. rynegiestes 4^{58}.

rȳnemon, m., *one skilled in mysteries*: ap. rȳnemenn 43^{13}.

rynestrong, adj., *strong in course*: nsm. 20^{7}.

S

S = *rune* ᛋ: before and after 7, 20^{1}, 65^{6}.

sǣ, mf., *sea, ocean*: ns. 4^{29}, 77^{1}; gs. or ap. sǣs 67^{3}.

sacan, 6, *fight, contend*: 1 sg. sæcce 17^{2}; 3 pl. sacað 68^{10}.

sacu, f., *strife, battle*: gs. sæcce 4^{29}; ds. sace 21^{6}; as. sæcce 88^{29}.

sāgol, m., *rod, staff*: as. sāg[ol] 81^{5}.

sǣgrund, m., *depth of sea, bottom of sea*: ap. sǣgrundas 3^{10}.

sæl, n., *hall*: gs. sales 53^{2}. *See* **burg-, fole-, hornsæl**.

sǣl, m., *time, opportunity*: gs. sǣles 32^{12}.

sǣlan, *see* **tōsǣlan**.

sǣled, *see* **searosǣled**.

sǣlig, *see* **gesǣlig**.

salo, adj., *dark, dusky*: nsm. 80^{11}.

saloneb, adj., *dark-faced*: nsm. 50^{5}.

salopād, adj., *dark-coated*: npf. salopāde 58^{3}.

sālwong, m., *fertile plain*: ds. sælwonge 4^{2}; as. 20^{3}.

sāne, adj., *slow, sluggish*: nsf. 34^{5}.

sang, *see* **song**.

sār, adj., *sore*: comp. nsf. sārre 14^{6}.

sāre, adv., *sorely*: 72^{15}.

sāwan, R, *sow*: 3 sg. sāweþ 22^{6}.

sǣweall, m., *sea-wall, shore*: ds. sǣwealle 61^{1}.

sāwel, f., *soul*: gs. sāwle 88^{35}; as. sāwle 40^{16}.

sceacan, 6, *shake, depart, fly*: pret. 3 sg. scōc 93^{11}; inf. 21^{14}.

-sceaft, *see* **ge-, un-, wonsceaft**.

scēam, m., *white horse*: ap. scēamas 23^{4}.

scearp, adj., *sharp*: nsm. 4^{41}, 63^{1}; asm. [sc]earpne 93^{3}; npf. scearpe 34^{4}; apf. 70^{4}; ipm. scearpum 4^{52}; sup. isn. scearpestan 29^{2}. *See* **heornscearp**.

scēat, m. 1. *region, part* (*of earth*): as. 42^{5}; gp. scēata 88^{27}; ap. scēatas 68^{16}. — 2. *lap, bosom*: ds. scēate 10^{7}, 45^{2}.

sceaða, *see* **fēond-, nīðsceaða**.

scēawendwīse, f., *song of jesters*: ap. scēawendwīsan 9^{9}.

scēawian, W2, *look at, behold*: 1 sg. scēawige 41^{40}; inf. 60^{2}.

scelfan, 4, *shake, quiver*: 3 sg. scelfæð *Leid.* 7 (scrīþeð 30^{7}).

sceop, *see* **ǣfensceop**.

scēor, m., *cloud*: ns. (MS. scēo) 4^{41}. *See* **scūr**.

sceorp, *see* **fyrd-, hlēosceorp**.

scēotan, 2, *spring, rush*: inf. 39^{4}.

sceran, 4, *cut, shear*: 3 sg. scireþ 66^{3}.

sceððan, 6, *hurt, injure*: 1 sg. sceþþe 26^{2}; 3 sg. sceðeð 44^{11}; pret. 1 sg. scōd 21^{15}; pret. 3 sg. scōd 72^{14}; inf. 44^{3}.

scildan, W1, *shield, protect*: pret. 3 pl. scildon 88^{17}.

scin, n., *specter, phantom*: np. 4^{52}.

scīnan, 1, *shine*: inf. 41^{103}. *See* **bescīnan**.

scip, n., *ship*: ns. 50^{4}.

scīr, adj., *bright, clear*: nsm. 73^{20}; asm. scīrne 59^{4}; npf. scīre 12^{2}; apm. scīre 39^{4}.

scirenige (⟨**scierniege**), f., *mime, female jester*: ns. 9[9].

scotian, Wk, *shoot*: 3 pl. scotiaƿ 4[51].

scræf, *see* **wrāðscræf.**

scrīðan, 1, *move, glide, stalk*: 3 sg. scrīþeƿ 36[7] (*Lind.* scelfæƿ); ptc. npn. scrīþende 4[52].

scūfan, *see* **āscūfan.**

sculan, anv., *shall, must, have to*: 1 sg. sceal 4[17,34,65,68], 5[1], 15[9,14,17], 16[12,17], 17[1,7], 21[26,30], 31[8], 41[91], 64[1], 71[7], 83[12], 88[24], 91[4], 95[5,7]; 3 sg. sceal 28[11], 33[6], 34[12], 37[5], 38[5], 40[5,15,21], 43[5], 44[5], 85[5], 88[27]; ? sceal 82[6]; 3 pl. sculon 88[19]; opt. 3 sg. scyle 4[31]; pret. 1 sg. sceolde 61[8,14]; pret. 3 sg. sceolde 62[5], 73[6], 93[7]; pret. 3 pl. sceoldon 14[6].

scūr, m., *shower, storm*: dp. scūrum 88[17]. *See* **scēor.**

scyldru, *see* **gescyldru.**

scyppan, 6, *create, destine, prepare*: pret. 3 sg. scōp 85[2]; pp. sceapen 21[1], 24[2]. *See* **gescyppan.**

scyppend, m., *creator (God)*: ns. 41[1,101].

scyrian, *see* **bescyrian.**

sē, sēo, ðæt. 1. dem. pron., def. art., *the, this, that*: nsm. se [1[11]], 4[39], 16[24], 17[3], 24[6], 27[15], 36[1] (so *Lind.*), 41[1,21,54, 68,74,92,96], 43[9], 44[2,3,5,15,16], 45[4], 48[3], 49[5], 56[4,10], 54[11,11], 56[9,10,16], 57[5], 70[2], 81[9], 88[15]; nsf. sēo 10[6], 29[13], 32[19], 34[12], 30[5], 40[1,14], 42[3], sīo 21[20], 33[14], 61[6,12], 84[20], [sīo] 32[24]; nsn. þæt [1[5]], 5[7], 16[16], 26[11], 37[2], 40[24], 42[2,7], 41[11], 48[1], 61[10], 84[11,32]; gsm. þæs 12[7], 21[28], 56[7], 60[11], 62[7]; gsf. þǣre 30[14], 37[14]; gsn. þæs 4[59], 7[29], 11[5], 17[4,5], 21[25], 24[11], 34[10], 41[72], 42[3,3,4,4,7], 43[4,11], 55[11], 60[9], 65[6], 91[9]; dsm. þām 21[23], 30[4], 38[6], 44[6]; dsf. þǣre 30[5], 57[5], 60[12], 73[4]; dsn. þām 4[7], 30[1], 88[24]; asm. þone 21[4], 24[13], 25[4], 93[13]; asf. þā 4[39], 30[9], 38[1], 39[1], 43[13], 60[1], 93[18]; asn. þæt [1[18]], 2[2], 4[35, 57], 17[2], 18[5], 24[5,6], 28[9], 35[2], 45[6], 46[3], 48[2], 50[5], 68[16], 72[9]; is. þȳ 10[10,11], 14[5,6], 18[4], 20[5], 27[19,19,20,20,21,21], 29[2,2,3], 40[9], 48[6], 64[10], 88[14,15], þon [1[12]], 41[16]; np. þā 25[10], 27[15,16], 42[7], 43[12,16]; gp. þāra 43[5], 47[5], 53[5], 66[6], 84[5,15,55]; dp. þām 17[2], 50[4], 57[9], 73[25]; ap. þā 2[15], 8[2], 23[10], 35[6, 7], ðā 4[63]; ip. þām 48[6]. — 2. rel. pron., *who, which*: nsm. sē 4[13], 21[5,29], 24[6], 41[1,3,22,100], 50[2], 56[15], 63[5], 83[5], 88[25]; nsf. sēo 30[8], 35[2], 37[2], 53[6], 68[19], sīo 32[5], 41[81]; nsn. þæt 22[15], 34[10], 41[32,69], 56[12], 61[5], 73[26], 91[3,6], 93[24]; gsm. þæs (attraction) 56[5]; dsm. þām 44[2]; asm. þone 41[73], 51[3]; asn. þæt 24[9], 45[7]; þæt = double relative, 'id quod,' 2[12], 4[26,65], 17[7], 18[11], 24[11], 50[10], 55[11], 80[6]; np. þā 27[23], 58[2], 73[3]; gp. þāra 59[15], 72[6]; ap. þā 7[7], 50[8]. *See* **sē ðe, ðæs, ðæs ðe.**

sealt, n., *salt*: ns. 94[5].

searo, n. 1. *art, skill*: ip. searwum (*skillfully, cunningly*) 36[6], 57[5], 84[48]. — 2. *work of art*: as. 33[3].

searobunden, adj., *cunningly fastened*: asn. 56[4].

searocēap, m., *curious thing, work of art*: ns. 33[7].

searocræftig, adj., *cunning, wily*: nsf. 34[8].

searolīc, adj., *ingenious, wonderful*: nsm. 61[11].

searopīl, n., *dart cleverly made*: gp. searopīla 91[2].

searosēled, adj., *cunningly bound*: nsf. 24[16].

searoðonc, m., *cunning thought, skillful device*: ip. searoþoncum 36[13].

searoðoncol, adj., *sagacious, wise*: npm. searoþoncle 41[97].

sēaw, n., *juice, sap*: ap. 4[47].

seax, n., *knife*: gs. seaxes 27[6], 61[12], 77[6], is. seaxe 41[97].

sēcan, Wk. 1. *seek, look for*: 3 sg. sēceþ 16[25], sēceð 35[5], sē[ceð] 88[34]; 3 pl. sēcaƿ 95[12]; pret. 3 sg. sōhte 93[3]; inf. 93[9]. — 2. *visit, go to*: inf. 3[2], 17[2], 28[11]. *See* **gesēcan.**

seeg, m., *man*: ns. 5[5], 63[9]: npm. secgas 41[97]; gpm. secga (MS. secgan) 64[1]; dpm. secgum 49[4]. *See* **gārseeg.**

secgan, W3, *say, tell, declare*: 3 pl. secgaþ $40^{1,13}$; opt. 3 sg. secge 68^{18}; imp. 2 sg. saga 2^{14}, 3^{12}, 4^{72}, 9^{8}, 11^{11}, 13^{13}, 20^{9}, 24^{16}, 36^{13}, 37^{8}, 40^{29}, 63^{5}, 67^{10}, 73^{29}, 80^{11}, 83^{14}, 86^{7}; pret. 3 sg. sægde 34^{8}; inf. 43^{6}, $56^{8,16}$; ger. secganne 40^{22}. *See* **gesecgan.**

sefa, m., *mind*: ds. sefan 61^{11}.

segnberend, m., *standard-bearer, warrior*: gp. segnberendra 41^{29}.

selda, *see* **geselda.**

[**seldcyme,** m., *rare visit*: np. seldcymas 1^{14}.]

sele, m., *hall, house*: ns. 85^{1}; gs. seles 14^{4}; ds. 21^{10}.

seledrēam, m., *joy in hall*: ds. seledrēame 64^{1}.

sellan, *see* **syllan.**

sellīc, adj., *strange, wonderful, excellent*: nsf. 84^{28}, sellīcu 33^{5}; asn. 32^{3}, 33^{3}.

sēlra, adj., comp. and sup. only, *better*: comp. apm. sēllan 13^{4}; sup. gsn. wk. sēlestan 42^{3}.

semninga, adv., *suddenly*: 41^{10}.

sendan, W1, *send*: 3 sg. sendeþ 4^{2}, 50^{5}; 3 pl. sendaþ 31^{5}; pp. sended 2^{11}.

[**sēoc,** adj., *sick*: asf. sēoce 1^{14}.]

seolfor, n., *silver*: gs. seolfres 56^{4}; is. seolfre 21^{10}, 68^{18}; is. sylfre 15^{2}.

seolhbaðð, n., *seal's bath, sea*: ap. seolhbaþo 11^{11}.

seomian, W2, *rest, lie*: 3 sg. seomaþ 21^{3}.

sēon, 5, *see, behold*: 1 sg. sēo 6^{3}; opt. 1 sg. sȳ (w. gen.) 41^{65}; pret. 1 sg. scah 14^{1}, 20^{1}, 32^{3}, 33^{3}, 43^{1}, 52^{1}, 53^{1}, 54^{1}, 56^{1}, 60^{1}, 65^{1}, 87^{1}; pret. opt. 3 sg. sāwe 84^{31}. *See* **gesēon.**

settan, W1, *place, set*: pret. 3 sg. sette 27^{4}, 41^{7}. *See* **ā-, gesettan.**

sē ðe, pron., *who, which*: nsm. sē þe 3^{11}, 28^{9}, 30^{5}, $41^{93,96}$, 44^{14}, $60^{5,15}$, 68^{18}, 71^{6}, 73^{28}, 81^{7}, 88^{34}, 93^{27}; sē þe = þone þe 44^{5}; nsf. sēo þe 26^{10}; gsm. þæs . . . þe 1^{16}; gsn. þæs þe 32^{15}, 33^{12}, 42^{1}; dsm. þām þe 16^{29}, 61^{11}, 70^{1}; np. þā þe 35^{6}, 36^{10} (*Leid.* ðā ði); gp. þāra þe $4^{34.58}$, 6^{12}, 29^{9}, $40^{15.26}$, 41^{89}, 91^{10}; dp. þām þe 14^{10}, 27^{5}, 43^{7}.

sē ðēah = swā ðēah, adv., *however, nevertheless, yet*: 5^{9}, 87^{7}; **hwæþre sē þēah** (*Leid.* hudræ suæ ðēh) 36^{11}; **efne sē þēah** 40^{27}, 66^{1}. *See* **swā ðēah, swā ðēana.**

sē ðēana, conj., *yet, nevertheless*: sē þēana 88^{10}. *See* **swā ðēana.**

sib, *see* **gesib, ungesib.**

sīd, adj., *wide, spacious*: apm. sīde 3^{10}, 67^{10}.

sīde, f., *side*: ns. 14^{6}; ds. sīdan 77^{6}; as. sīdan 22^{13}, 70^{2}; ap. sīdan 81^{5}, 86^{7}; np. sīdan 16^{1}, 73^{18}.

siex, num. adj., *six*: 25^{10}, 37^{8}, (MS. vi) 14^{2}.

sigefæst, adj., *victorious*: comp. npm. sigefæstran 27^{19}.

sigel, *see* **heaðosigel.**

sigor, m., *victory, triumph*: gp. sigora 7^{1}.

-sihð, *see* **gesihð.**

sīn, pron. **1.** *his*: dsm. sīnum 60^{4}; ism. sīne 24^{14}; ipm. sīnum 91^{11}, 93^{2}. — **2.** *her*: dsm. sīnum 59^{14}; apm. sīne 32^{22}; ipf. sīnum 62^{3}.

sinc, n., *treasure, wealth*: ns. 49^{4}; as. 21^{6}, 56^{4}; is. since 21^{10}, 68^{18}.

sincan, *see* **besincan.**

sincfāg, adj., *shining with treasure*: nsm. 15^{15}.

sinder, m., *impurity*: ip. sindrum 27^{6}.

singan, 3, *sing*: 1 sg. singe 6^{2}; 3 sg. singeþ 70^{2}; 3 pl. singaþ 8^{8}; inf. 32^{3}.

sittan, 5, *sit*: 1 sg. sitte 25^{7}; 3 sg. siteþ 4^{5}, 32^{12}; 3 pl. sittaþ (MS. siteð) 9^{8}; [pret. 1 sg. sæt 1^{10}]; pret. 3 sg. sæt 47^{1}; pret. 3 pl. sæton 86^{1}; inf. 76^{1}. *See* **ge-, onsittan.**

sittende, *see* **burg-, insittende.**

sīð, adv., *afterwards*: 61^{8}.

sīð, m., *journey, course, wandering*: as. 2^{2}, 30^{14}, sīþ 85^{3}; is. sīþe 53^{7}; gp. sīþa

3^{12}; ap. sīþas 10^{11}, 40^{16}; ip. sīþum 33^{3}. *See* **ford-, ge-, here-, unrādsīð.**

sīdfæt, m., *journey, course*: ns. sīþfæt 20^{9}; ds. sīðfæte 44^{6}; as. 83^{14}.

sīðian, W2, *go, journey, travel*: pret. 1 sg. sīþade 72^{10}; pret. 3 sg. sīþade 27^{11}; inf. sīþian 52^{2}.

sīðð, f., *journey*: ds. sīþþe 65^{2}.

siððan, conj., *since, after*: siþþan 12^{9}, 16^{27}, 24^{6}, 77^{6}, 83^{2}; [si]þþan (adv.?) 64^{11}.

siððan, adv., *afterwards*: siþþan 10^{9}, 11^{10}, 16^{22}, $27^{2,5,11}$, 28^{5}, 30^{13}, 41^{9}, 77^{7}, 80^{7}, 93^{15}; siðþan 62^{5}.

sixtig, num. adj., *sixty*: (MS. lx) 23^{1}.

slǣp, m., *sleep*: ns. 41^{10}.

slǣpan, R., *sleep*: opt. pret. 1 sg. slēpe 41^{9}.

slǣpwērig, adj., *sleep-weary*: asm. slǣpwērigne 5^{9}.

slege, *see* **dēaðslege.**

slītan, 1, *tear, rend*: 1 sg. slīte 13^{1}; 3 pl. slītaþ 88^{32}; inf. 14^{8}; ptc. npm. slītende 17^{6}. *See* **tōslītan.**

slīðe, adj., *dire, hard, dangerous*: gsf. slīþre 4^{29}.

slūpan, 2, *slip, glide*: inf. 4^{39}.

smæl, adj., *slender*: nsm. 73^{18}.

smēah, adj., *subtle?*: comp. nsf. smēare 94^{5}.

smið, m., *smith*: ? smiþ 94^{1}; gp. smiþa 6^{8}, 21^{7}, 27^{14}.

snægl, m., *snail*: ns. 41^{19}.

snāw, m., *snow*: ns. 81^{10}.

snel, adj., *quick, swift*: comp. nsm. snelra 41^{19}.

snīðan, 1, *cut*: pret. 3 sg. snāð 27^{6}.

snottor, adj., *wise, sagacious*: nsm. 84^{34}; npm. snottre 86^{2}, 95^{7}.

snyttro, f., *prudence, wisdom*: snytt[ro] 68^{5}.

snyðian, W2, *hasten, go as a dog with nose to ground* (Sw., B.T.): 1 sg. snyþige 22^{6}.

snyððan, *see* **besnyððan.**

soden, *see* **unsoden.**

-sōm, *see* **gesōm.**

some, adv. (always in combination, **swā some**, *likewise, as well*): 16^{2}, 43^{11}.

somne, *see* **tōsomne.**

somnian, *see* **gesomnian.**

somod, adv., *together, in company*: 2^{14}, 17^{2}, 23^{9}, 61^{13}; samed 52^{2}; [somod] 20^{1}.

sōna, adv., *soon, immediately*: 17^{6}, 26^{9}, $28^{7,9}$, 64^{13}.

sond, n. **1.** *sand*: ds. sonde 2^{14}; is. sonde 3^{7}. — **2.** *shore*: ds. sonde 61^{1}.

sond, f., *message*: ns. 92^{3}.

song, m., *song*: ns. 25^{6}; gs. sanges 58^{3}.

sōð, adj., *true, sooth*: nsm. 4^{54}, 7^{1}; nsn. 40^{25}; gpm. sōþra 27^{22}; ipn. sōþum 40^{29}.

sōð, n., *sooth, truth*: as. 37^{13}.

sōðcwide, m., *true saying*: ip. sōðcwidum 36^{13}.

sōðe, adv., *truly, correctly*: [sōþe] 73^{29}.

spǣtan, W1, *spit*: 1 sg. spǣte 18^{4}, 24^{8}.

spēd, f., *success, prosperity*: ns. 18^{4}; as. 88^{34}, [sp]ēd 84^{11}; **ou spēd,** *successfully* 5^{12}. *See* **friðospēd.**

spēddropa, m., *useful drop*: ip. spēddropum 27^{8}.

spel, n., *answer, solution*: as. 5^{12}.

spere, n. *spear*: as. SP[ere] 65^{6}. *See* **āttor-, dēaðspere.**

sperebrōga, m., *terror of spears*: as. sperebrōgan 18^{4}.

spild, m., *destruction*: is. spilde 24^{8}.

spor, n., *track, spoor*: ds. spore 88^{34}.

spōwan, R, *succeed*: pret. 3 sg. spēow 43^{4}.

sprǣc, f., *speech*: ds. sprǣce 28^{13}. *See* **ǣrendsprǣc.**

sprecan, 5, *speak*: 1 sg. sprece 9^{1}, sprice 24^{11}, 44^{16}; 3 sg. spreceð 21^{33}, spriceð 29^{10}; 3 pl. sprecað 95^{4}; pret. 3 sg. spræc 40^{12}; inf. 19^{1}, 61^{9}.

?sprengan, *see* **geondsprengan.**

spyrian, W2, *make a track, go*: pret. 3 sg. spyrede 27^{8}.

stæf, m., *letter*: np. stafas 25^{10}. *See* **ār-, rūn-, wrohtstæf.**

stælgiest, m., *thievish guest*: ns. 48^{5}.

stān, m., *stone, rock*: ns. 41^{74}; is. stāne 3^{7}; np. stānas 17^{9}; ip. stānum 84^{43}.

standan, *see* **stondan.**

stānhlið, n., *rocky cliff*: np. stānhleoþu 4^{26}.

stānwong, m., *stony field*: ap. stānwongas 93^{10}.

stæpe, m., *step*: ds. 93^{10}.

-stapu, *see* **ordstapu.**

stæð, n., *bank, shore*: ds. staþe 4^{18}; ds. stæðe 23^{10}; ap. staþu 3^{6}. *See* **wǣgstæð.**

staðol, m., *station, place*: ns. staþol 26^{4}, 71^{2}; ds. staðol[e] 88^{7}; as. staþol 48^{5}, 88^{25}. *See* **frum-, wynnstaðol.**

staðolwong, m., *station, field occupied*: ds. staþolwonge 35^{5}.

stæddan, W1, *stay* (trans.): opt. 3 sg. stæddþe 4^{74}.

steal, *see* **bīdsteal.**

stealc, adj., *steep*: npm. 4^{26}; apn. 3^{7}, 93^{7}.

-steald, *see* **hagosteald.**

-stealla, *see* **gestealla.**

stēap, adj., *high, steep*: nsm. 71^{2}; asm. stēapne 16^{15}, 81^{4}; npm. stēape 4^{10}.

stēaphēah, adj., *very high*: nsm. 26^{4}.

stede, m., *place, station*: as. 45^{3}. *See* **fole-, wīestede.**

stefn, f., *voice*: as. stefne 25^{1}; is. stefne 9^{7}, 15^{18}, 49^{3}.

stelan, *see* **be-, bi-, forstelan.**

stellan, *see* **anstellan.**

stenc, m., *odor, fragrance*: ds. stence 41^{23}; as. 41^{29}.

steort, m., *tail*: ns. 17^{8}; ds. steorte 22^{4}; as. 59^{7}, 81^{2}.

stēpan, W1, *exalt*: 3 sg. stēpeð 51^{8}.

steppan, 6, *step, go*: 1 sg. steppe 16^{5}; 3 sg. steppeð 93^{29}; pret. 3 sg. stōp 27^{10}, 55^{2}, 74^{5}; pret. 3 pl. stōpan 23^{19}.

stician, W2, *stick, thrust*: 3 sg. sticaþ 13^{11}, sticað 91^{3}; pret. 3 sg. sticade 62^{5}.

stīg, f., *way, path*: as. stīge 16^{24}.

stīgan, 1, *climb, ascend*: 1 sg. stīge 4^{70}; 3 pl. stīgað 2^{6}; inf. 23^{8}, 93^{7}. *See* **ā-, oferstīgan.**

stillan, *see* **gestillan.**

stille, adj., *still, quiet*: nsm. 4^{74}, 17^{4}; nsf. 4^{10}; npm. 3^{14}.

stille, adv., *quietly, tranquilly*: 4^{25}, 9^{7}, 35^{8}. *See* **unstille.**

stincan, 3. **1.** *spring, leap*: pret. 3 sg. stonc 30^{12}. — **2.** *stink*: 3 pl. stinceð 41^{32}.

stīð, adj., *stiff, hard, strong*: nsm. 71^{2}; nsn. stīþ 45^{3}; gsn. stīþes 55^{5}; asm. stīþne 17^{9}; asn. stīð 93^{29}.

stīðecg, adj., *sharp-edged*: nsn. 93^{18}.

stīðweg, m., *hard way, storm-path*: as. 4^{35}.

stīwita, m., *officer of household, steward*: dp. stīwitum, *household* 4^{10}.

stōl, *see* **ēðel-, glēowstōl.**

stondan, 6, *stand*: 1 sg. stonde 26^{4}, 88^{22}, 93^{24}; 3 sg. stondeþ 41^{61}, stondeð 95^{4}; 3 pl. standað 16^{3}; opt. 3 sg. stonde 70^{5}; pret. 1 sg. stōd 88^{12}, [st]ōd 88^{7}; pret. 3 sg. stōd 57^{9}; pret. 1 pl. stōdan 88^{14}; inf. 34^{13}, 35^{8}, 55^{2}, 88^{25}, standan 50^{1}; ptc. dsf. stondendre 55^{5}, asm. (uninfl.) stondende 81^{8}. *See* **forstondan.**

storm, m., *storm, tempest*: ip. stormum 84^{43}.

strǣl, f., *arrow*: ap. strǣle 4^{56}.

strang, *see* **strong.**

strǣt, f., *street, road*: as. strǣte 16^{18}.

strēam, m., *stream, flood*: gs. strēames 27^{10}; np. strēamas $3^{6,14}$, 23^{8}, 81^{8}; ap. strēamas [4^{18}], 4^{70}, [strē]amas 93^{6}. *See* **firgen-, lagu-, merestrēam.**

strēamgewin, n., *strife of waters*: gs. strēamgewinnes 4^{26}.

strengu, f., *strength, power*: ns. 8^{5}; is. strengo 28^{13}. *See* **woruldstrengu.**

-strēon, *see* **gestrēon.**

streðan, *see* **bestreðan.**

strong, adj., *strong, powerful*: nsm. 2^{3}, 4^{35}, 17^{4}, 28^{13}, 55^{9}, 63^{1}, 93^{10}; gsm. wk.

strangan 48⁵; dsn. wk. strongan 41⁷⁹; asm. strongne 84²; npm. stronge 23⁵; ipn. strongum 40³; comp. nsm. strengra 41⁹², 85⁴; comp. nsf. strengre 41²³. *See* **forstrang, mægen-, ryne-strong**.

strūdan, 2, *plunder*: pret. 3 pl. strudon 54¹¹.

-stun, *see* **gestun**.

stund, f., *hour, time*: as. stunde 93¹⁸; gp. stunda 55⁹; ip. stundum, *exceedingly* 2¹; *eagerly, fiercely*, 3⁶.

stūðu, *see* **wrēðstūðu**.

stȳle, n., *steel*: ns. 93¹⁵; ds. 41⁷⁹; ?stȳle 94⁴.

stȳran, W1. **1.** *guide, direct*: 3sg. stȳreð 41¹³. — **2.** *check, prevent, restrain*: 1 sg. stȳre 12⁴.

styrgan, W2, trans. *stir, move*: 1 sg. styrge 3⁹, 4⁷⁰; inf. 4¹⁵.

styrman, W1, *cry*: 1 sg. styrme 9⁷.

sum, *see* **swā**.

sum, pron., *some, one, a certain one*: nsm. 4³³, 27¹, 73²³, 77⁴; nsf. 15⁸; gsm. sumes 15¹⁵, 48³; asm. sumne 4¹; asn. 80⁹; npf. sume 11⁸.

sumor, m., *summer*: ?sumor 88³.

sumsend, ptc., *humming, rushing*: apn. sumsendu 4⁴⁷.

sund, *see* **gesund**.

sund, m., *sea, water*: ds. sunde 11³.

sundhelm, m., *water-covering*: ns. 77¹; ds. sundhelme 3¹⁰.

sundor, adv., *severally, each by himself*: 40⁵.

sundorcræft, m., *special power*: as. 40³.

sundran, *see* **onsundran**.

sunne, f., *sun*: ns. 67³, 93³¹, 94³; as. sunnan 27⁴.

sunu, m., *son*: ns. 41⁷², 84¹⁰; as. 38⁸; np. suno 47²·³; gp. suna 10¹².

sūðerne, adj., *southern*: nsm. sūþerne 63⁹.

swā, conj. **1.** *as, according as*: 3¹, 4¹³, 10⁷, 21²⁵, 22², 23⁶, 25¹⁰, 34¹¹, 41⁵, 49⁸, 60¹¹, 62⁴, 78¹². — **2.** *just as, like*: 9⁶, 41³⁴, swē 16⁴; 25²·²·³·³. — **3.** *so that* (result): 61¹⁶. — **4.** *although*: 7⁴, 23¹³. — **5.** *where*: 88³¹. — **6. swā . . . swā,** *as . . . as* (adv. and conj.): suē (suē ārlīce for MS. snearlīce) . . . swā 10⁶. *See* **swā ðēah, swā ðēana**.

swā, adv., *thus, so*: 4⁶⁷, 10¹¹, 12⁶, 14⁶, 28¹⁶, 30⁶, 41¹⁴, [41²⁵], 41⁶⁹, 50⁹, 70⁵, 84³², 88⁸. *See* **some (swā some)**.

swāpan, *see* **āswāpan**.

-swarn, *see* **ondswarn**.

swǣs, adj., *own, dear*: npf. swāse 47³; gpm. swǣsra 10¹¹, 27²²; apm. swǣse 16²², 72⁶.

swǣsende, n., *food, repast*: dp. swǣsendum 80⁸.

swǣtan, W1, *sweat*: 3 pl. swǣtað 4⁴³.

swaðu, f. **1.** *track*: as. swaþe 95¹². — **2. on swaþe,** *behind*: ds. 16²⁵, 75¹.

swē, *see* **swā**.

sweart, adj., *swart, black*: nsm. 50⁵; nsn. 22¹⁰, wk. swearte 41³¹; dsm. sweartum 72¹⁰; asm. sweartne 13¹³; isf. sweartan 41⁹⁴; npm. swearte 52²; npf. swearte 58³; apm. swearte 13⁴; apn. 47⁴⁷; ipn. sweartum 18⁷; sup. gsn. wk. sweartestan 42³.

sweartlāst, adj., *leaving a black track*: nsf. 27¹¹.

swēg, m., *noise, sound*: gp. swēga 4³⁹.

swelgan, 3, *swallow*: 1 sg. swelge 93²²; 3 sg. swelgeþ 59¹⁰, swilgeð 50², 82²; pret. 3 sg. swealg 27⁹, 48⁶; inf. 15¹⁵, 18⁷. *See* **forswelgan**.

swēora, m., *neck*: ns. 70², swīora 73¹⁸; as. swēoran 86⁶.

sweord, m., *sword*: as. 56¹⁴.

sweorfan, 3, *polish*: pp. sworfen 20⁴, 91².

sweostor, f., *sister*: ns. 72^{4}; gs. 44^{14}; np. 14^{2}. *See* **gesweostor**.

sweotol, adj., *manifest, clear, open*: nsf. 40^{3}; nsn. 22^{10}; npm. 14^{1}.

sweotule, adv., *clearly, openly*: 25^{10}.

sweotulian, *see* **gesweotulian**.

swēte, adj., *sweet*: comp. nsm. swetra 41^{58}.

swetnes, f., *sweetness*: is. swētnesse 41^{39}.

swīcan, *see* **geswīcan**.

swīfan, 1, *move, pass, sweep* (intr.): 3 sg. swifeð 13^{13}; inf. 33^{7}.

swift, adj., *swift, fleet*: nsm. 4^{12}, 16^{2}, 52^{3}, wk. swifta 41^{68}; asm. swiftne 20^{3}, 75^{1}; comp. nsm. swiftra 41^{70}; comp. nsf. swiftre 67^{3}, 85^{3}.

swige, adj., *silent, still*: nsm. 4^{11}, 85^{1}.

swīgian, W2, *to be quiet, silent*: 3 sg. swīgað 8^{1}; pret. 1 sg. swigade 72^{15}; pte. nsm. swīgende 49^{1}, npm. swīgende (MS. nigende) 9^{8}.

swhumian, 3, *swim*: pret. 1 sg. swom 74^{3}; pret. 3 sg. swom 23^{11}.

swīn, n., *swine*: ns. 41^{105}.

swingere, m., *scourger*: ns. 28^{7}.

swinsian, W2, *make melody, make music*: 3 pl. swinsiað 8^{7}.

swīora, *see* **swēora**.

swīð, adj. **1.** *strong, powerful*: comp. nsm. swīþra 41^{94}; comp. npm. swīþran 17^{5}; sup. nsf. swīþost 81^{28}. **2.** comp. *right (hand)*: nsf. swīþre 61^{12}.

swīðan, *see* **oferswīðan**.

swīðe, adv. **1.** *very, exceedingly*: swīþe 7^{8}, 11^{3}, 52^{3}, 58^{2}. **2.** *soon, rapidly*: swīþe 20^{5}, 27^{4}, 33^{7}. — **3.** *violently*; swīþe 63^{8}. — **4.** *eagerly*: swīþe 95^{12}. — **5.** sup. *chiefly, especially*: swīþast 95^{7}.

swīðfeorm, adj., *strong, violent*: nsm. swīþfeorm 4^{72}.

swogan, R, *make a noise, resound*: 3 pl. swogað 8^{7}.

swyle, pron., *such, such a one, such a thing*; asf. swylce 80^{8}; asn. 61^{11}; gpm. swylcra 20^{9}.

swylce, adv., *in like manner, also*: 21^{3}, 25^{8}, $41^{29,60,95}$, 61^{13}, 65^{4}.

swylce, conj. **1.** *like as, as well as*: 7^{9}, 84^{10}; **swylce swē** 16^{4}. — [**2.** *just as though*: 1^{1}.]

sylf, pron. **1.** *self, one's own*: nsm. 27^{28}; sylfa 38^{8}, 63^{3}, 80^{11}, 85^{1}; gsf. sylfre 34^{8}; gsn. sylfes 65^{6}; dsm. sylfum 21^{6}; is. sylfum 67^{10}; npm. sylfe 58^{6}. — **2. Þæt sylfe,** *in like manner*: 5^{10}.

sylfor, *see* **seolfor**.

syllan, W1, *give, grant*: 1 sg. selle 13^{6}; pret. 3 sg. sealde 5^{4}, 62^{3}, 72^{7}; inf. 38^{5}.

symbel, n., *feast*: ds. symble 32^{12}.

symle, adv., *always, ever*: 38^{5}, $41^{30,64}$; 68^{1}.

sȳn, f., *eye, sight, vision*: as. sȳne 33^{5}; is. sȳne 41^{94}.

sȳne, *see* **gesȳne**.

T

tācn, n. **1.** *sign, token*: as. 56^{6}. — **2.** *signification*: as. tācen 60^{10}.

tācnan, W1, *show, point out*: 3 sg. tācneð 4^{16}, tācneþ 52^{6}.

tācnian, *see* **getācnian**.

tān, m., *twig, branch*: ip. tānum 54^{2}.

-tæse, *see* **getæse**.

tealg, m., *dye*: ns. 27^{15}. *See* **beamtelg**.

tēon, 2. **1.** *draw*: 3 sg. tȳhð 63^{6}; pret. 1 sg. tēah 23^{13}, 72^{5}. — **2.** *go, proceed*: 3 sg. tȳhð 35^{4}. *See* **ātēon**.

tēon, n., *hurt, annoyance*: as. 51^{3}.

teorian, W2, *tire, grow weary*: pret. 3 sg. teorode 55^{8}.

tīd, f., *time, hour*: as. 4^{30}, 74^{2}; ip. tīdum 40^{2}, 59^{6}. *See* **dægtīd**.

til, adj. **1.** *good, serviceable*: nsm. 18^{9}. — **2.** *excellent, kind*: gpm. tilra 27^{23}.

tila, *see* **tealа**.

tilfremmend, part., *doing good*: gpm. tillfremmendra 60^{7}.

tillīe, adj., *good, capable*: nsm. 55^{8}, 64^{5}.

timbran, W1, *build*: pp. timbred 84^{44}. *See* **ātimbran**.

tō, prep. w. dat. **1.** *to, unto, towards, into, upon*: [1^{17}], 4^{18}, $15^{4.17}$, 16^{10}, 21^{6}, $23^{2.12}$, 28^{5}, 29^{7}, $30^{4.9.12}$, 31^{7}, 34^{2}, 35^{4}, 40^{24}, 41^{55}, 56^{5}, 60^{17}, 66^{3}. — **2.** *as, for* (*purpose*): 7^{2}, 27^{27}, 40^{19}, 41^{65}, 42^{25}, $50^{9.10}$, 51^{2}, 70^{6}, 73^{14}, 78^{3}, 83^{6}. — **3.** *on, at, among*: [1^{12}], 13^{11}, 41^{45}. — **4.** *of, from*: 40^{5}. — **5.** w. ger. 29^{12}, 32^{23}, 37^{13}, $40^{22.25}$, 42^{8}, 88^{29}.

tō, adv. **1.** *too*: 23^{6}, 34^{5}. — **2.** *thither*: 55^{2}.

tōberstan, 3, *burst to pieces*: 3 sg. tōbirsteð 39^{7}.

tōgædre, adv., *together*: 53^{4}.

tōgongan, anv., *pass away* (impers. w. gen.): 3 sg. tōgongeð 24^{10}.

torht, adj., *bright, splendid, glorious*: nsm., 51^{3}, wk. torhta 43^{9}; asm. torhtne 40^{2}, 51^{2}; ipf. wk. torhtan 57^{9}. *See* **hlēor-, wlitetorht**.

torhte, adv., *clearly*: 8^{8}, 60^{7}.

tōsāċlan, W1, impers. **1.** *fail, not succeed*: 3 sg. tōsāċleþ 17^{5}. — **2.** *lack, be wanting*: 3 sg. tōsāċleð 16^{25}.

tōsamne, adv., *together*: 4^{39}.

[**tōslītan,** 1, *tear asunder, separate, sever*: 3 sg. tōslīteð 1^{18}.]

tōð, m., *tooth*: as. 59^{8}; is. tōþe 87^{5}; gp. tōþa 35^{2}; ip. tōðum 22^{14}.

tō ðon, adv. **1.** *so*: tō þon 41^{16}. — [**2.** *therefore*: tō þon 1^{12}.]

tōðringan, 3, *press asunder, drive apart*: 1 sg. tōþringe 4^{37}.

tredan, 5, *tread, tread upon*: 1 sg. trede 8^{1}; 3 sg. trideþ 84^{29}, trieðeð 13^{6}; 3 pl. tredaþ 58^{5}; pret. 3 sg. træd 72^{11}; inf. 14^{1}.

treow, n., *tree*: ns. 54^{2}, 57^{9}. *See* **wudutreow, wulfhēafodtreo**.

treowe, *see* **getrēowe**.

tunge, f., *tongue*: ns. 80^{5}; ds. tungan 40^{2}; as. tungan 59^{5}.

turf, f., *turf, grass, greensward*: ds. tyrf 41^{25}; as. 14^{1}.

twēgen, num. *two*: nm. 43^{10}, $47^{2.3}$; nf. twā 43^{17}, 47^{2}; n. (m. and f.) tū 64^{5}; nn. tū 16^{4}; gn. twēga 40^{11}, 43^{9}; dm. twām 61^{15}, 88^{18}; d. (m. and f.) twām 51^{2}; dn. twām 47^{1}; am. 53^{2}, (MS. II) 86^{4}; af. twā 43^{1}, 70^{3}, 81^{5}, $86^{3.5.7}$; an. tū 37^{7}.

twelf, num. adj., *twelve*: 37^{7}, (MS. XII) 86^{4}.

tȳdran, W1, *be prolific, teem*: 3 sg. tȳdreð 84^{37}.

tyhtan, *see* **ātyhtan**.

tȳn, num. adj., *ten*: (MS. X) 14^{1}.

tȳnan, *see* **be-, ontȳnan**.

tȳr, m., *glory, honor*: as. 27^{23}.

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Ð = *rune* ᚦ: 65^{4}.

ðā, adv., *then, thereupon*: þā 10^{3}, $23^{8.10}$, $30^{7.9}$, 41^{35}. *See* **īu ðā**.

ðā, conj., *when*: þā $11^{6.9}$, 41^{7}, 48^{2}, 60^{17}.

ðā gēn, adv., *yet*: þā gēn 10^{2}.

ðǣr, adv., *there*: þǣr [1^{6}], $4^{24.28.33}$, 5^{11}, 16^{9}, 24^{11}, 32^{14}, 37^{10}, 40^{7}, 43^{5}, 47^{4}, 56^{9}, 57^{1}, 61^{4}, 95^{9}.

ðǣr, conj., *where*: þǣr 4^{5}, 15^{12}, 16^{8}, 21^{12}, 25^{7}, 27^{4}, 31^{6} *b* (*a* þæt), 38^{4}, 55^{1}, 56^{1}, $57^{1.9.11}$, $64^{3.5}$, 68^{17}, 73^{1}, 81^{7}, 86^{1}, $88^{1.12}$, 93^{24}.

ðæs, adv., *so*: þæs 21^{1}.

ðæs, conj., *as*: þæs 42^{7}.

ðæs ðe, conj., *as far as*: þæs þe 84^{30}.

ðæt, conj. **1.** *that*, in noun clauses: þæt 5^{4}, 6^{5}, 12^{6}, $21^{18.26}$, 26^{7}, 28^{11}, 40^{1}, 48^{3}, 61^{8}, 73^{23}. — **2.** *that, so that, in order that*, in result and purpose clauses: þæt 2^{1}, $4^{15.21.31}$, 22^{14}, 23^{19}, $24^{5.13}$, 31^{6} *a* (*b* þǣr), 34^{12}, 37^{13}, $41^{9.16}$, 35.91^{108}, 61^{14}, 73^{6}, $84^{41.42}$.

ðætte, pron., *which*: þætte [1^{18}], 93^{22}.

ðe, indecl. particle, *who, which, that*: þe 2^{15}, 3^{15}, 6^{9}, 13^{14}, $21^{4.21.23}$, 28^{16}, $41^{49.77.78}$, 43^{13}, 44^{16}, 50^{9}, 51^{19}, 62^{8}, 66^{6}, 70^{5}, 73^{4}, 88^{14}, [þe] $41^{25.106}$.

ðe, conj., *since, because*: þe 48^{6}.

ðēah, conj., *though, although*: Þēah 14^{6}, 19^{2}, $41^{47,65}$, 49^{2}, 80^{5}, δēh *Leid.* 14.

ðēah, adv., *however*: Þēah 7^{8}. *See* **sē ðēah, swā ðēah.**

ðēah ðe, conj., *though, although*: Þēah Þe 41^{27}, $84^{33,50}$, 93^{17}, 95^{10}.

ðearle, adv., *abundantly*: Þearle 72^{8}.

ðēaw, m., *conduct, behavior*: gs. Þēawes 12^{8}.

ðeccan, W1, *cover*: 3 sg. Þeceð 15^{1}, 81^{9}; opt. 3 sg. Þecce 2^{14}; pret. 3 sg. Þeahte 46^{4}, 77^{1}; inf. Þeccan 10^{4}; pp. Þeaht 11^{4}, 17^{3}. *See* **biðeccan.**

ðecen, f., *covering (garment)*: as. Þecene 46^{2}; is. Þecene 84^{39}.

ðeegan, *see* **āðeegan.**

ðegn, m., *servant, attendant, man*: ns. Þegn 38^{2}, 50^{4}, 55^{7}, 87^{2}, ÞE[gn] 65^{4}; ds. Þegne $5^{1,9}$.

ðegnian, W2, *serve*: 3 sg. Þēnað 22^{14}, 44^{5}; 3 pl. Þegniað 51^{6}.

ðencan, *see* **geðencan.**

ðenden, conj., *while*: Þenden 13^{2}, 68^{15}, 85^{6}.

ðēnian, *see* **ðegnian.**

ðennan, *see* **beðennan.**

ðēod, f., *people*: ds. Þēode 73^{13}; gp. Þēoda 42^{8}. *See* **werðēod.**

ðēodcyning, m., *king of the people, God*: gs. Þēodcyninges 68^{1}.

ðēoden, m., *lord, master*: gs. Þēodnes 46^{5}; ds. Þēodne 21^{26}, 59^{14}, 62^{4}.

ðēof, m., *thief*: ns. Þēof 48^{4}; gs. Þēofes 73^{23}.

ðēoh, n., *thigh*: ds. Þēo 45^{1}.

ðēon, 1, *grow up, flourish, prosper*: pret. 1 sg. Þēh 72^{8}. *See* **ge-, onðēon.**

ðēotan, 2, *sound (in oozing out)*: inf. Þēotan 39^{1}.

ðēow, m., *servant*: ns. Þēow 4^{67}.

ðēowian, W2, *serve*: 1 sg. Þēowige 13^{15}; 3 sg. Þēowaþ 51^{6}.

ðēs, pron., *this*: nsm. Þēs 32^{1}, 33^{1}, $41^{42,43,48,51,76,83}$, 58^{1}, $67^{1,4}$; nsf. Þēos 8^{4}, 58^{1}; nsn. Þis 36^{14}, $41^{31,49}$, 94^{6}; gsn. Þisses 56^{14}; asm. Þisne 40^{19}, $41^{7,12,15,22}$; asf. Þās $40^{17,26}$, $41^{1,2}$; asn. Þis 41^{78}; dpm. Þissum 10^{1}; apn. Þās 41^{5}.

ðicce, adj., *thick*: apn. Þicce 41^{36}.

ðiegan, 5, *partake of, receive*: 3 sg. Þigeð 32^{14}; inf. Þicgan 91^{10}; ? Þygan 89^{6}.

[**ðīn,** pron., *thy*: npm. Þīne 1^{14}; npf. Þīne 1^{13}.]

ðindan, 3, *swell up*: inf. Þindan 46^{2}.

ðing, n., *thing*: ns. Þing 40^{24}; ds. Þinge 68^{1}; as. Þing 32^{3}, 46^{5}; gp. Þinga 41^{36}; ap. Þing 41^{39}; ip. Þingum, *purposely* 61^{14}.

-ðise, *see* **mægenðise.**

ðolian, W2. **1.** *suffer, endure*: 1 sg. Þolige 93^{21}. — **2.** *hold out, stand strain*: 3 sg. Þolað 17^{8}. — **3.** *lack*: inf. Þolian 21^{26}.

ðonan, adv., *thence*: Þonan 27^{3}, 30^{10}, 73^{27}.

ðone, m., *thanks, gratitude*: ds. **on Þoncе,** *acceptable, grateful*, 5^{9}; as. **on Þone** 21^{26}. *See* **hyge-, or-, searo-ðone.**

ðoncian, W2, *thank*: pret. 3 sg. Þoncade 89^{7}.

ðoncol, adj., *wise, thoughtful*: nsm. Þoncol 3^{12}. *See* **searoðoncol.**

ðonne, adv., *then*: Þonne $4^{2,63}$, 8^{5}, 15^{14}, 21^{6}, 29^{11}.

ðonne, conj. **1.** *when*: Þonne [$1^{10,11}$], $2^{3,8}$, $3^{8,14}$, $4^{27,41,51,60,73,74}$, $7^{5,9}$, $8^{1,8}$, 9^{6}, 17^{2}, 21^{3}, 31^{7}, 32^{1}, 38^{5}, $41^{19,55}$, 44^{12}, 45^{4}, $64^{2,8}$, 71^{7}, 73^{19}, $91^{4,9}$, 93^{30}. — **2.** *than*: Þonne 17^{5}, 24^{7}, $41^{26,28,31}$, $41^{48,51,54,59,74,76,83,92,94,96}$, 55^{9}, $67^{1,2,2,3}$, 85^{3}, $94^{2,3,5,6,7}$.

ðræc, *see* **geðræc.**

ðrǣd, m., *thread*: ns. Þrǣd 36^{6} (*Leid.* δrēt).

ðrafian, W2, *urge, press*: 3 sg. Þrafað 4^{4}.

ðrāg, f., *time, space of time*: as. Þrāge 89^{8}; ip. Þrāgum, *at times* 2^{4}, 4^{67}, 55^{7}, 85^{4}.

ðrāgan, W1, *run*: inf. Þrāgan 20^{3}.

ðrāgbysig, adj., *periodically employed* (B.-T.): nsm. Þrāgbysig 5^{1}.

ðrea, *see* **nīððrēa.**

ðrēat, m. **1.** *troop, multitude*: gp. þrēata 36^{6} (*Lcid.* Srēa[t]un). — [**2.** *want, straits*: as. þrēat $1^{2.7}$.] *See* **ċoreddrēat.**

ðreohtig, adj. *laborious*: comp. nsm. þreohtigra 85^{4}.

ðrim, *see* **ðrym.**

ðrindan, 3, *swell*: ptc. asn. þrindende 46^{5}.

ðring, *see* **geðring.**

ðringan, 3, *press on, force a way*: 3 sg. þringeð (MS. bringeð) 12^{9}; inf. þringan 46^{1}. *See* **ā-, ge-, oð-, tōðringan.**

ðrintan, *see* **āðrintan.**

ðrist, adj., *bold, audacious*: gp. þrīstra (MS. þrīsta) 73^{23}.

ðrīð, *see* **ðrȳð.**

ðrowian, W2, *suffer, endure*: pret. 1 sg. þrowade 72^{13}.

ðrȳ, num., *three*: nm. þrȳ 41^{52}, 59^{14}.

ðrym, m., *force, power, might*: ? þrym 84^{15}; is. þrimme 4^{61}, þrymme 41^{91}; gp. þrymma 4^{4}.

ðrymfæst, adj., *glorious, mighty*: asm. þrymfæstne 48^{4}.

ðrymful, adj., *glorious, mighty*: nsm. þrymful 2^{4}, 4^{67}.

ðrȳð, f., *strength.* **1.** in pl., *forces, troops*: gp. þrȳþa 65^{4}. — **2.** ip. **ðrȳðum,** *mightily, greatly*: þrȳþum 87^{2}, þrīþum 38^{2}. *See* **hildeðrȳð.**

ðū, pron., *thou*: ns. þū [1^{16}], 33^{13}, $37^{12.12}$, 40^{28}, 41^{59}; ds. or as. þē 61^{14}.

ðunian, W2. **1.** *stand up, swell*: inf. þunian 46^{2}. — **2.** *resound, thunder*: 1 sg. þunie 2^{4}. *See* **onðunian.**

ðurfan, PP., *need, have reason to*: 1 sg. þearf 16^{22}, 21^{17}.

ðurh, prep. w. acc. **1.** *through* (*place*): þurh $4^{55.61}$; $16^{18.21.27.28}$, 18^{11}, 22^{11}, 32^{20}, 38^{4}, 41^{45}, 72^{5}. — **2.** *through, during* (*time*): þurh 21^{7}, 50^{4}. — **3.** *through, by means of, because of* (*condition and agency*): þurh 6^{14}, 9^{4}, 32^{20}, 36^{4} (*Lcid.* Serh), 36^{6} (*Lcid.* Serih), 43^{6}, 50^{3}, 54^{9}, 70^{2}, 78^{7}, 84^{11}.

ðurhrīesan, W1, *rush through*: 1 sg. þurhrīese 4^{36}.

ðurst, m., *thirst*: ns. þurst 44^{3}.

-ðwǣre, *see* **geðwǣre.**

ðyncan, W1, *seem, appear*: 3 sg. þynceð 4^{10}, þinceð 32^{18}; pret. 3 sg. þūhte 48^{1}, 87^{3}.

ðynne, adj., *thin*: apn. þynne 41^{36}.

ðyrel, n., *hole, aperture*: as. þyrel 16^{21}, 72^{5}.

ðȳrel, adj., *perforated*: nsn. þȳrel 45^{2}, 91^{5}.

ðyrelwomb, adj., *having the stomach pierced*: asm. þyrelwombne 81^{11}.

ðyrran, W1, *dry*: pp. þyrred 29^{4}.

ðyrs, m., *giant*: ds. þyrse 41^{63}.

ðȳstro, f., *darkness, gloom*: ds. þȳstro 48^{4}; dp. þȳstrum 4^{4}.

ðȳwan, W1, *urge, press*: 3 sg. þȳð 13^{8}, 22^{5}, 63^{5}, 64^{6}; inf. þȳwan 4^{18}.

U

U = *rune* ᚢ (MS. ᚹ): 75^{2}.

ufan, adv. **1.** *from above, down*: $4^{17.55.69}$, 11^{4}, 93^{24}. — **2.** *above*: ufon 37^{6}.

ufor, adv., *above, higher than*: 41^{85}.

ūhta, m., *early morning, time just before dawn*: gp. ūhtna 61^{6}.

Ulcanus, m., *Vulcan*: gs. Ulcanus (Lat. *Vulcani*) 41^{56}.

unbunden, adj., *unbound*: ns. 24^{15}.

uncer, pron., *of us twain*: [asm. uncerne 1^{16}, asn. 1^{19}]; npm. uncre 88^{18}; apm. uncre 61^{17}.

undearnunga, adv., *without concealment, openly*: 43^{2}.

under, prep., *under, beneath*: **A.** w. dat. 4^{2}, 10^{7}, 23^{15}, 28^{5}, 37^{3}, $41^{33.40.86}$, 43^{4}, 45^{2}, 55^{11}, 72^{12}, 84^{30}; **B.** w. acc. 3^{2}, 4^{64}, $23^{10.17}$, 50^{6}, 52^{5}, 53^{2}, 55^{4}, 63^{3}, 73^{24}, 74^{4}, 91^{8}; **C.** case indeterm. 4^{68}.

under, adv., *under, beneath*: 22^{11}.

undertlōwan, R, *flow under*: pp. undertlōwen 11^{2}.

underhnīgan, 1, *descend beneath*: 1 sg. underhnīge 67^{6}; inf. 4^{69}.

undyrne, adj., *not hidden, revealed, manifest*: nsn. 43[15].

unforcūð, adj., *not ignoble, honorable, faithful*: nsm. 63[2].

ungefullod, adj., *unfulfilled*: ds. ungefullodre (MS. ungafullodre) 60[13].

[**ungelīc,** adj., *unlike, different*: nsn. 1[3].]

[**ungelīce,** adv., *otherwise, differently*: 1[8].]

ungesib, adj., *unrelated*: dsm. ungesibbum 10[8].

ungōd, n., *evil, ill*: as. 21[35].

unlæt, adj., *unwearied, quick*: nsm. 54[11].

unlȳtel, adj., *not little, great*: nsf. 41[75]; asn. 83[11].

unræd, m., *evil course, folly*: gs. unrædes 12[10], 28[12].

unrædsīð, m., *foolish way, foolish course*: ap. unrædsīþas 12[4].

unrīm, adj., *innumerable*: apn. unrīmu 7[3].

unrīm, n., *countless number*: as. 44[8].

unsceaft, f., *monster* ?: np. unsceafta 88[32].

unsoden, adj., *uncooked*: asf. unsodene 77[8].

unstille, adv., *not still, restlessly*: 52[5].

unwita, m., *ignorant person*: ns. 50[11].

ūp, adv., *up, above*: 4[12,70], 23[19], 34[11], 55[4], 56[5], 62[2], 93[8], upp 11[9].

ūpcyme, m., *up-coming, up-springing*: as. 31[9].

ūpirnan, 3, *run up, upsoar*: ptc. dsm. wk. ūpirnendan 41[56].

ūplong, adj., *erect*: nsm. 88[12].

upp, *see* **ūp.**

ūpweard, adj., *turned upwards*: asm. ūpweardne 62[6].

ūser, pron., *our*: nsm. 41[89].

ūt, adv., *out, forth*: 63[6], 93[16].

ūtan, adv., *without, from without*: 41[15, 47,53], 73[13], 84[39].

ūte, adv. **1.** *out of doors, in the open*: 43[2]. — **2.** comp. ūttor, *at a distance*: 41[84].

W

W = *rune* ᚹ: 20[6], 65[1], 91[7].

wā, interj., *woe!* 12[8].

wacan, 6, *be born, spring*: pret. 1 sg. wōc 21[21].

wācan, W1, *soften*: pp. wācced 29[5].

wæccan, W1, *watch, wake*: ptc. asf. wæccende 41[8].

wæd, n., *water, sea*: ap. wado 8[2].

wǣd, f., *dress, clothes*: dp. wǣdum 43[4]; ip. wēdum 10[4].

wadan, 6, *go, proceed*: 1 sg. wade 63[3]; pret. 3 sg. wōd 23[15], 93[5]. *See* **bewadan.**

wǣde, *see* **gewǣde.**

wǣfan, *see* **bewǣfan.**

wālian, W2, *waver, be amazed*: 3 pl. wāliað 84[41].

wāg, m., *wall*: ds. wāge 15[12]; ds. wǣge 14[4].

wǣg, m., *wave*: ns. 4[20]; ds. wǣge 11[10], 17[1], 23[21], wēge 34[1], 69[3]; is. wǣge 3[8].

wǣgfæt, n., *water-vessel, cloud*: ap. wǣgfatu 4[37].

wagian, W2, intr., *shake, totter*: 3 pl. wagiað 4[8]; pret. 3 pl. wagedan 55[6].

wægn, m., *wagon, wain*: ns. 23[12]; ds. wægne 22[8]; as. 23[9].

wǣgstæð, n., *shore, bank*: ds. wǣgstaþe 23[2].

wælcræft, m., *deadly power*: is. wælcrafte 91[11].

wælewealm, m., *death-pang*: ns. 2[8].

-wald, *see* **onwald.**

waldend, m. **1.** *possessor, master*: ns. 21[4], 24[6]. — **2.** *Lord* (*Christ, God*): ns. 7[1], 41[89]; gs. waldendes 41[14].

waldende, adj. (ptc.), *powerful*: comp. nsf. waldendre 41[87].

Wale, f., (*Welshwoman*), *female slave*: ns. 13[8], 53[6].

wælgim, m., *gem of death*: as. 21[4].

wælgrim, adj., *cruel, bloodthirsty*: nsm. 16[8].

wælhwelp, m., *death-whelp*: gs. wælhwelpes 16[23].

[**wælrēow,** adj., *cruel, bloodthirsty*: npm. wælrēowe 1^{6}.]

wamb, *see* **womb**.

wanian, *see* **wonian**.

wæpen, n., *weapon*: ns. 4^{58}; as. 56^{12}; ip. wǣpnum 4^{52}. 21^{17}. *See* **beadu-, comp-, hildewæpen**.

wǣpenwiga, m., *weaponed warrior, armed warrior*: ns. 15^{1}.

wǣpnedcynn, n., *male kind, male sex*: gs. wǣpnedcynnes 39^{1}.

wār, n., *seaweed*: is. wāre 3^{8}.

warian, W2, *guard, hold, possess*: 3 sg. waraδ 32^{11}, 83^{4}, 93^{26}.

wāroð, n., *seaweed*: ns. 41^{49}.

-waru, *see* **helwaru**.

wæstm, mn. **1.** *growth, form*: as. 32^{5}. — **2.** *fruit*: ns. 92^{2}; ip. wæstmum 84^{37}.

wæt, adj., *wet, moist*: nsn. 26^{11}; nsm. wk. wǣta 36^{1} (*Leid.* uēta).

wǣta, m., *moisture, liquid*: as. wǣtan 4^{15}; is. wǣtan 59^{11}.

wǣtan, W1, *wet, moisten*: 3 sg. wǣteδ 13^{10}; pret. 3 sg. wǣtte 27^{2}.

wæter, n., *water*: ns. 54^{3}, 69^{3}; gs. wætres 23^{12}; ds. wætre 13^{10}, 27^{3}; is. wætre 11^{1}, 93^{23}.

wāð, f., *wandering, journey*: as. wāþe 2^{11}.

wǣðan, W1, *hunt*: 3 sg. wǣþeδ 35^{5}.

wāwan, R, *blow, be moved by the wind*: 3 sg. wǣweδ 41^{51}.

wēa, m., *woe, misery*: gs. wēan 72^{13}.

wealcan, *see* **gewealcan**.

-weald, *see* **geweald**.

wealdan, R, *have power over, control, rule*: 3 sg. wealdeδ 41^{5}, wealdeþ 41^{22}, [wealdeþ] 41^{2}; pret. 3 sg. wēold 53^{6}.

Wealh, m., (*Welshman*), *slave, servant*: ap. Wealas 13^{4}.

Wealh, adj., (*Welsh*), *foreign*: apm. Walas 72^{11}.

weall, m. **1.** *natural wall, hill, cliff*: gs. wealles 30^{7}; ds. wealle 4^{20}; ap. weallas 35^{5}. — **2.** *wall* (*of building*): n?s. 84^{44}; np. weallas 4^{9}. *See* **bord-, sǣweall**.

weard, m., *guardian, lord*: ns. 22^{4}, 83^{2}; gs. weardes 14^{7}.

-weard, *see* **æftan-, æfter-, forð-, hinde-, innan-, ūpweard**.

weardian, W2, *hold, occupy, inhabit*: inf. 88^{25}.

wearm, adj., *warm*: nsn. wk. wearm[e] 5^{7}.

wearp, m., *warp*: as. 36^{5} (*Leid.* uarp).

weaxan, R, *wax, grow, increase*: 3 sg. weaxeδ 41^{26}; 3 pl. weaxaδ 41^{102}; pret. 1 sg. wēox 88^{1}; inf. 55^{10}, (MS. weax) 46^{1}; ptc. nsm. weaxende 54^{3}. *See* **ā-, geweaxan**.

web, *see* **godweb**.

weccan, *see* **āweccan**.

weegan, W1, *move, shake*: 3 sg. wegeδ 13^{8}, 22^{5}, 81^{7}; pret. 3 pl. wegedon 73^{5}.

wēd, *see* **wǣd**.

weder, n. [**1.** *weather*: ns. 1^{10}.] — **2.** *air*: ds. wedre 31^{2}.

wefan, *see* **ā-, gewefan**.

wefl, f., *woof, thread*: np. wefle 36^{5} (*Leid.* ueflæ).

weg, m., *way*: ds. wege 37^{1}, 70^{5}; as. 16^{21}, 40^{6}, 54^{8}, 63^{3}, 69^{1}; ap. wegas 4^{16}, 52^{6}. *See* **flōd-, forð-, hwyrft-, on-, stīdweg**.

wēg, *see* **wǣg**.

wegan, 5, *bear, carry*: 1 sg. wege 21^{6}; 3 sg. wigeδ 33^{11}, 51^{3}, 71^{6}, 73^{21}; 3 pl. wegaδ 15^{14}; pret. 3 pl. wǣgun 28^{3}; pp. wegen 22^{5}.

wel, adv., *well, very*: 10^{4}, 51^{5}, 92^{6}?.

wela, m., *wealth*: ? welan 68^{10}. *See* **fōdorwela**.

wella, m., *fountain*: ap. wellan 39^{3}.

wēn, f., *hope, expectation, longing*: ns. 4^{28}; [np. wēna 1^{13}; ip. wēnum 1^{9}].

wēnan, W1. **1.** *hope, expect*: 1 sg. wēne 6^{1}; inf. 21^{17}. — **2.** *ween, suppose*: 3 pl. wēnaþ 3^{1}; pret. 1 sg. wēnde 61^{7}.

wendan, Wt. **1.** *turn, turn round, turn over*: pret. 3 sg. wende 69[5]; pp. wended 60[18]. — **2.** *wend, go, proceed*: 3 sg. wendeð 73[28]. *See* **gewendan, onwendan.**

wēo, *see* **wōh.**

weore, n. **1.** *work, labor*: gs. weorces 43[4], 55[10]; as. [w]eorc 93[22]; np. 27[14]. — **2.** *pain, travail, grief*: as. 72[13]. *See* **beaduweore, hondweore.**

weorpan, 3, *throw*: 1 sg. weorpe (MS. weorpere) 28[7]; 3 pl. weorpaþ 3[6]. *See* **ā-, beweorpan.**

weorð, adj., *precious, valued, dear*: nsm. 28[1]; comp. nsm. weorðra 88[14].

weorðan, 3. **1.** *be, become*: 1 sg. weorþe 17[4]; 3 sg. weorþeð 16[14], 21[20]; 3 pl. weorðað 6[13], weorþaþ 3[14]; pret. 3 sg. wearð 10[8], 40[18], 54[5], 68[12], 69[3]; pret. 3 pl. wurdon 73[3]; pret. opt. 3 sg. wurde 84[30]; inf. weorþan 4[31], 51[10]. — **2.** *happen, come to pass*: pret. 3 sg. wearð 69[3]. *See* **for-, geweorðan.**

weorðian, W2, *praise, celebrate*: 3 sg. weorþaþ 21[10]. *See* **geweorðian.**

wēpan, R, *weep*: pres. 3 sg. wēpeð 71[5]; pret. 1 sg. weop 93[19].

wer, m., *man*: ns. 24[14], 47[1]; gs. weres 45[1]; np. weras [1[6]], 15[3,12], 23[9,21], 31[6], 84[11], 86[1]; gp. wera 2[8], 4[9], 27[18], 30[14], 35[1], 48[3], 83[3], 88[26]; dp. werum 28[1], 32[4,14], 33[11], 42[9], 43[16].

wergan, *see* **āwergan.**

wērig, adj., *weary, exhausted*: nsm. 6[8], 55[10]. *See* **rād-, slæpwērig.**

wermōd, m., *wormwood*: ns. 41[60].

werðēod, f., *people, nation*, pl. *men*: ap. werþēode 84[10].

wesan, anv., *be, exist*: 1 sg. eom 6[1], 16[2], 18[1], 19[1], 21[1,16], 24[2], 25[1,2], 26[1], 28[1,6], 31[1], 32[1], 41[16,18,23,26,28,30,38,41,46,48,50,54, [56],58,60,74,76,78,80,87,90,92,92,94,95,99,105], 63[1], 64[2], 67[1], 71[1,3], 73[5], 79[1], 80[1], 81[1], 85[3], 88[20], 92[4], 95[1], bēom 4[74], 8[8], 17[4], 24[4], bēo 24[7]; 3 sg. is [1[1,3,4,5,8]], 2[1], 12[1], 16[1], 18[9], 21[3], 22[1], 24[1], 26[1], 27[27], 29[12], 30[8], 32[17,23], 33[1], 34[9,10,11], 40[22,25], 41[1,3,70,72], 42[2,7], 43[15], 45[2,51], 59[15], 61[10], 70[1,2], 73[22], 80[8,10], 82[1], 84[1,4,6], 88[21], 91[1], [is] 40[24], (w. neg.) nis 41[68,86], 85[1], 88[23], biþ 2[8], 3[11], 4[24,28,33,39], 14[9], 16[6], 26[11], 29[7], 45[3], 59[5], 63[4], 64[13], 84[23,26,35,36], 85[7], biþ 3[3], 5[9], 16[10], 17[3], 18[4], 21[24], 22[9,15], 29[1], 35[3,6], 38[7], 40[9], 84[8,20,24,27,43]; 1 pl. bēoþ 64[5]; 3 pl. bēoð 17[5], 27[19], 36[5] (*Leid.* bīað), 41[11], sind 58[2], 59[11], 67[3], sindon [1[6]], 43[17], 56[10], sindan 66[6]; opt. 3 sg. sȳ 20[13], 36[14], 40[1,14], 41[24,27,69], 42[9], 68[19], 80[5], 84[55], (MS. rȳ) 94[5], sīe 32[24], 33[14]; pret. 1 sg. wæs 15[1], 19[1], 41[44], 57[1], 61[1], 66[1,2], 71[2], 72[1,9], 74[1]; pret. 3 sg. wæs [1[10,12,12,18]], 10[2], 11[1], 14[2], 20[8], 23[6], 32[4,6], 33[9], 34[3], 37[2,9,10], 38[1], 47[4], 48[5], 52[3], 53[5], 54[2,11], 55[7], 56[9], 57[6,9], 60[17], 61[3], 62[4], 64[16], 65[2], 69[2], 83[1], 84[18] ?, 88[5,11], 89[3] ?, 92[1]; pret. 1 pl. wǣron 88[13,29]; pret. 3 pl. wǣron 10[7], 11[8], 14[1], 34[4], 47[6], 53[3], 57[4], wǣran 52[2]; pret. opt. 3 sg. wǣre 37[8], 40[15], 72[17]; inf. 43[8], 44[10].

west, adv., *west, westward*: 30[10].

wīc, n., *village, dwelling, abode*: dp. wīcum 9[7], 50[4], 73[28]; ap. 8[2], 16[8].

wieg, n., *horse*: ns. wyeg 15[5]; ds. wiege 80[7]; as. Wl[eg] 65[1]; is. wiege 15[14]; np. 23[21]; ap. 23[9]; ip. wiegum 23[2].

wīestede, m., *dwelling-place*: np. 4[9].

wīd, adj., *wide*: asf. wīde 19[3].

wīde, adv., *widely, far*: 2[11], 4[37,71], 8[5], 11[10], 21[16], 27[16], 28[1], 36[11] (*Leid.* ūidæ), 40[17], 41[99], 59[2], 67[7], 73[22], 83[10], 93[27], 95[3]; comp. wīddor 10[10], 61[17], 72[10].

wīdeferh, adv., *forever*: 40[8,21].

wīdgiel, adj. **1.** *wide-spreading, spacious*: comp. nsm. wīdgielra 41[51], wīdgelra 41[83]. — **2.** *wanderings, roving*: dsf. wīdgalum 21[5].

wīdlāst, adj., *wide-wandering*: nsm. 20[6]; [ipf. wīdlāstum 1[9]].

wido, *see* **wudu.**

wīf, n. **1.** *woman*: ns. 26[11], 51[5]; gs. wīfes 37[12], 92[3]; ds. wīfe 21[32]; as. wiif

37^{4}; np. 31^{6}; gp. wīfa (MS. wifeð) 84^{32}. — **2.** *wife*: dp. wīfum 47^{1}.

wifel, m., *weevil*: as. 41^{13}.

wīg, n., *fight, battle*: as. 6^{3}, 16^{23}.

wiga, m., *warrior*: ns. 16^{5}, 51^{1}, 52^{6}, 73^{28}; gs. wigan 93^{21}. *See* **fole-gūð-, wǣpenwiga**.

wīggār, m., *spear*: as. wegār *or* wīgār (ᚹᛖᚷᚪᚱ ᚹᛁᚷᚪᚱ) 20^{5-6}.

wiht, f. **1.** *wight, creature*: ns. 10^{1}, 21^{1}, 24^{2}, 25^{1}, 26^{1}, 29^{13}, 30^{7}, $32^{4.19.24}$, $33^{5.14}$, 34^{1}, 36^{6}, 40^{1}, 41^{27}, 42^{9}, 68^{19}, 70^{1}, 82^{1}, 84^{1}, 86^{1}, 89^{1}; gs. wihte 30^{14}, 37^{14}; ds. wihte 57^{5}; as. 30^{1}, 35^{1}, 37^{1}, 39^{1}, 57^{2}, 59^{2}, 68^{2}, 69^{1}, 87^{1}, wihte 38^{1}, 69^{1}, wiht[e] 40^{25}; np. wihte 43^{16}; gp. wihta 26^{5}, 40^{14}, 43^{5}, 84^{4}; ap. wihte 58^{1}, wyhte 43^{1}, wuhte 52^{1}. — **2.** *aught, anything*: as. 5^{11}. — **3.** with neg. *naught, not a whit*: ne wiht 32^{14}, 59^{10}, 66^{1}; ne wihte 48^{5-6}. *See* **nō-wiht, ōwiht**.

wilcuma, m., *welcome thing*: gp. wilcumena 9^{11}.

wilgehlēða, m., *pleasant companion*: ap. wilgehlēþan 15^{5}.

willa, m. **1.** *will, wish, desire*: as. willan 21^{33}, 30^{10}, 55^{6}, 64^{7}, 73^{7}; ip. willum 87^{7}, 91^{11}, 93^{2}. — **2.** *pleasant thing, desirable thing*: ns. 70^{1}; gp. wilna 29^{10}.

willan, anv., *will, wish, desire*: 1 sg. (ne) wille 50^{10}; 3 sg. wile 36^{11} (*Leid.* uil), 40^{5}, 44^{10}, 45^{5}, 77^{4}, 91^{9}, wille 44^{14}, 60^{15}; 3 pl. willaþ [$1^{2.7}$], 17^{7}, 27^{18}; pret. 3 sg. walde 30^{4}, wolde 87^{7}; w. neg. 1 sg. nelle 24^{15}, 3 sg. nele 16^{16}.

wilniaN, W2, *desire*: 3 pl. wilniaþ 50^{7}.

wīn, n., *wine*: ds. wīne 15^{17}, 43^{16}, 47^{1}.

wincel, m., *corner*: ds. wincle 46^{1}, (MS. wine sele) 55^{2}.

wind, m., *wind*: ns. 11^{10}, 41^{18}; ds. winde 17^{1}, 31^{1}, 41^{31}; is. winde 15^{14}.

windan, 3, *roll, twist*: pp. wunden 29^{5}, asn. wunden 56^{3}, npm. wundne 41^{104}; npf. wundene 36^{5} (*Leid.* uundnæ). *See* **be-, ge-, ymbwindan**.

-winn, *see* **gewinn**.

winnan, 3, *strive, struggle, labor*: 1 sg. winne 4^{67}, 7^{7}; 3 sg. winneþ 4^{10}; inf. 17^{1}; pte. nsm. winnende 3^{8}, 4^{48}, 52^{6}, asf. winnende 57^{2}.

?winter, m., *winter*: gp. [wintra] 83^{1}.

wintercald, adj., *wintry-cold*: nsm. 5^{7}.

wīr, m., *wire*, pl. *ornaments*: ns. 21^{4}; is. wīre 27^{14}, 71^{5}; ip. wīrum 18^{2}, 21^{32}, 41^{47}.

wīrboga, m., *twisted wire*: ip. wīrbogum 15^{3}.

wīs, adj., *wise, learned*: nsm. 33^{14}; dsm. wīsum 32^{24}. *See* **medwīs**.

wīsdōm, m., *wisdom*: as. 95^{9}; is. wīsdōme 68^{5}.

wīse, f. **1.** *nature, manner*: ns. 37^{14}, 80^{10}; as. wīsan 12^{8}, 21^{11}, 66^{4}, 70^{1}, $73^{5.28}$, 84^{7}; ip. wīsum 32^{2}, 33^{2}. — **2.** *melody*: as. wīsan 9^{4}. *See* **scēawendwīse**.

wīsfæst, adj., *wise, learned*: nsm. 36^{14}; dsm. wīsfæstum 29^{13}; gpm. wīsfæstra 68^{19}; dpm. wīsfæstum 42^{9}.

wīsian, W2, *guide, direct*: 3 sg. wīsaþ 4^{13}, 21^{5}, 22^{2}.

wist, f., *sustenance, food*: as. 33^{11}, wiste 44^{7}; ip. wistum 84^{21}. *See* **midwist**.

-wit, *see* **gewit**.

wita, *see* **stī-, unwita**.

witan, PP, *know*: 1 sg. wāt 12^{5}, 36^{3} (*Leid.* uuāt), 44^{1}, 50^{1}, 59^{1}, 88^{26}; 2 sg. wāst 37^{12}; 3 pl. 44^{7}; opt. 1 sg. wite 5^{11}; opt. 3 pl. 37^{13}, witen 40^{4}; pret. 3 sg. wisse 55^{2}. *See* **be-, gewitan**.

wītan, *see* **gewītan**.

wīte, n., *pain, torment*: as. 24^{6}. *See* **dolwīte**.

witian, W2, *decree, appoint*: pp. nsm. witod $16^{6.11}$, 85^{7}, nsn. witod 21^{24}, ap. witode 44^{7}.

wiþ, prep., *against, with*: **A.** w. dat. $4^{20.42}$, $17^{2.2}$, 28^{10}, 33^{4}, 40^{12}, 88^{17}, 91^{5}, wiþ 4^{41}, $17^{1.1}$, 21^{27}, 40^{12}; **B.** w. acc. 43^{13}, wiþ 17^{9}, 61^{14}.

wið, adv., *in reply*: 29^{10}.

wlanc, *see* **wlonc.**

wlītan, 1, *look, gaze*: 3 sg. wlīteð 93^{32}.

wlite, m., *aspect, appearance*: ns. 37^{12}, 84^{24}; as. 84^{7}; 71^{10} ?.

wlitetorht, adj., *brilliant, splendid*: gpf. wlitetorhtra 71^{3}.

wlitig, adj., *beautiful, comely*: ns(?). 84^{19}; nsm. 15^{12}; nsn. 18^{10}; apf. wk. wlitigan 35^{7}.

wlitigian, W2, *beautify*: 3 sg. wlitigað 84^{37}. *See* **gewlitigian.**

wlonc, adj., *proud, high-spirited*: nsm. 15^{1}; nsf. wlanc 43^{4}; dsn. wloncum 80^{7}; asm. wloncne 51^{10}; npm. wlonce 31^{6}; gpm. wloncra 60^{18}; dpm. wloncum 18^{10}, 84^{25}; apm. wlonce 15^{17}. *See* **fela-, hyge-, mōdwlonc.**

wōh, adj. **1.** *curved, bent, twisted*: nsm. 22^{4}, 70^{2}; ipm. wōum 15^{3}. — **2.** *perverse, wrong, evil*: asf. wōn 12^{8}; npm. wēo ?? 57^{5}; npn. 40^{24}.

wolcen, mn., *cloud*: gp. wolcna 8^{5}. *See* **heofonwolcn.**

wolcenfarn, f., *drifting of clouds*: as. wolcenfare 4^{71}.

wolcengehnāst, f., *collision of clouds*: is. wolcengehnāste 4^{60}.

wom, mn., *evil word*: as. 21^{33}.

wom, adj., *evil, foul*: apn. 41^{41}.

womb, f., *womb, belly*: ns. 38^{1}; ds. wombe 4^{48}, 37^{3}, 88^{33}; as. wombe 19^{3}, 86^{5}, 87^{1}, 89^{2}, 93^{28}, wambe 63^{3}; is. womb[e] 93^{23}. *See* **ðyrelwomb.**

wombhord, n., *womb-hoard, contents of belly*: ns. 18^{10}.

won, adj., *dark, swarthy*: nsm. 41^{107}, wk. wonna 50^{4}; nsf. wonn 4^{20}; nsn. wonn 88^{22}; apn. 4^{37}; ipf. wonnum 54^{7}, 88^{16}.

wonfāh, adj., *dark-colored*: nsf. 53^{6}.

wonfeax, adj., *dark-haired*: nsf. 13^{8}.

wong, m., *field, plain*: ns. 36^{1} (*Leid.* uong); ns. $41^{83,51}$, 71^{2}; ds. wonge 22^{5}, 32^{14}, 59^{2}, 73^{1}; as. 65^{1}; np. wongas 67^{5}; ap. wongas 13^{2}, 83^{10}. *See* **sǣl-, stān-, staðolwong.**

wonian, W2. **1.** *bring to nought, frustrate*: 1 sg. wonie 21^{33}. — **2.** *wane, decrease*: pret. 3 sg. wanode (MS. wancode) 87^{7}.

wonsceaft, f., *misfortune, misery*: as. wonnsceaft 93^{20}, [won]sceaft 81^{12}.

word, n. **1.** *word, speech*: as. 19^{1}, 21^{11}, 60^{5}, 68^{2}, 95^{9}; gp. worda 33^{14}; ap. 48^{1}, 84^{53} ?; ip. wordum 5^{11}, 21^{34}, 32^{19}, 36^{14}, $40^{26,29}$, 41^{73}, 48^{6}, 49^{3}, 56^{16}, 61^{10}, $84^{7,54}$. — **2.** *bidding, command*: is. worde 41^{14}.

wordewide, m., *speech, words*: ap. wordewidas 61^{17}.

wordlēan, n., *a reward for words*: gp. wordlēana 80^{9}.

woruld, f., *world*: as. worulde 84^{37}, world 41^{2}. *See* **wundorworuld.**

woruldbearn, n., *child of earth, living creature*: gp. worldbearna 84^{32}.

woruldlīf, n., *world's life*: ds. worldlīfe (Lat. *per saecula*) 41^{87}.

woruldstrengu, f., *physical strength*: gp. woruldstrenga 27^{2}.

wōð, f., *voice, song*: is. wōþe 9^{11}. *See* **hēafodwōð.**

wōðbora, m., *singer, speaker*: ds. wōðboran 32^{21}, 80^{9}.

wōðgiefu, f., *gift of song*: ns. 32^{18}.

wræcca, *see* **wrecca.**

wrǣd, f., *band, bond*: as. wrǣde 4^{13}.

wrǣsnan, W1, *vary, change the tone*: 1 sg. wrǣsne 25^{1}.

wrǣst, adj., *delicate, elegant*: comp. nsf. wrǣstre 41^{26}.

wrǣste, adv., *delicately*: 41^{99}.

wræt, f., *ornament*: ip. wrǣttum 32^{2}, 33^{2}.

wrǣtlīc, adj. **1.** *wondrous, curious*: nsf. 24^{2}, 70^{1}, wrǣtlīcu 34^{1}, 48^{2}; nsn. 32^{18}, 40^{21}, 45^{1}; asf. wrǣtlīce 68^{2}; asn. 56^{3}; apf. wrǣtlīce 43^{1}, 52^{1}. — **2.** *artistic, elegant*: gsn. wk. wrǣtlīcan 60^{16}; npn. 27^{14}.

wræthice, adv., *wondrously, curiously*: 37^{2}, $41^{85,102,104}$, 69^{2}, 70^{5}.

wrāð, adj. 1. *hostile, cruel, malignant*: gpm. wrāþra 41^{11}; gpm. wrāþra 71^{3}; dpm. wrāþum 15^{17}. — 2. *bitter*: comp. nsf. wrāþre 41^{60}.

wrāðscræf, n., *foul den*: ap. wraðscrafu 41^{11}.

wrecan, 5. 1. *drive, press on*: 3 sg. wriceð 4^{3}; pret. opt. 3 sg. wræce 2^{2}; pp. nsn. wrecen 22^{11}. — 2. *avenge*: pret. opt. 3 sg. wræce 21^{18}; inf. 93^{19}. *See* **āwrecan.**

wrecca, m., *exile*: ns. wræcca (MS. wracce) 2^{4}; gs. wreccan 40^{5}, (MS. wrecan) 2^{11}; as. wreccan 30^{10}.

wrēgan, W1, *rouse, excite*: 1 sg. wrēge 4^{21}; inf. 4^{17}. *See* **gewrēgan.**

wrenc, m., *modulation of the voice*: ip. wrencum 9^{2}.

wrēon, 1. 2. *cover*: imp. 2 sg. wrēoh 84^{34}; pret. 3 sg. wrāh 16^{5}, 27^{11}, wræh 2^{12}; pret. 3 pl. wrugon 3^{15}, 77^{2}, 88^{15}. *See* **bewrēon.**

wreðian, *see* **bewreðian.**

wreðstuðu, f., *prop, support*: ip. wreðstuþum 41^{2}.

wrigian, W2, *strive, push one's way*: 3 sg. wrigaþ 22^{5}.

writ, *see* **gewrit.**

wriða, m., *ring*: as. wriþan 60^{5}. *See* **halswriða.**

wrīðan, 1. *bind*: 3 sg. wriþ 51^{5}; pp. wriþen 54^{7}.

wrixlan, W1, *change (voice), sing*: 1 sg. wrixle 9^{2}; inf. 61^{10}.

***wrohtstæf,** m., *injury*: dp. wrohtstafum (MS. wroht stap) 73^{11}.

wrōtan, R, *root up (of swine)*: ptc. nsm. wrōtende 41^{107}.

wudu, m. 1. *wood (material), thing of wood*: ns. 41^{18}, 77^{5}; ds. wuda 11^{5}, 88^{22}; as. widо 57^{2}; is. wuda 93^{23}. — 2. *tree*: ns 54^{3}, 56^{16}. — 3. *wood, forest*: ?ds. wuda 1^{17}; as. 28, 81^{7}. — 4. *ship*: ns. 4^{21}.

wudubēam, m., *forest tree*: gp. wudubēama 88^{16}.

wudutreow, n., *forest tree*: as. 56^{3}.

wuldor, n., *glory*: ns. 84^{32}; gs. wuldres 67^{7}; is. wuldre 31^{2}.

wuldorcyning, m., *King of glory (God)*: gs. wuldorcyninges 40^{21}.

wuldorgestealdu, npl., *glorious possessions*: np. 27^{16}.

wuldorginnum, m., *glorious gem*: ns. 84^{25}.

wuldornyttung, f., *glorious use*: ip. wuldornyttingum 84^{24}.

wulf, m., *wolf*: [ns. $1^{14,17}$; vs. $1^{13,13}$]; gs. wulfes [1^{9}], 93^{27}.

wulfhēafodtrēo, n., *gallows, cross?*: ns. 56^{12}.

wull, f., *wool*: gs. wulle 36^{3} (*Leid.* ullan).

wund, f., *wound*: ds. wunde 93^{19}; np. wunda 60^{16}; ap. wunda 54^{7}, wunde 61^{12}, 93^{19}.

wund, adj., *wounded*: nsm. 6^{1}; nsn. 91^{2}.

wundenloce, adj., *curly-haired; with braided locks* (B.-T.): nsn. 26^{11}.

wundian, W2, *wound*: opt. 3 pl. wundigen 84^{51}.

wundor, n., *wonder, marvel*: ns. 69^{3}; gs. wundres 61^{10}; as. 48^{2}; gp. wundra 22^{5}, 83^{10}, 84^{34}; ip. wundrum, *wonderfully*, 36^{1} (so *Leid.*), 37^{2}, 51^{1}, 68^{2}, 69^{2}, $84^{1,21,41}$; ? wundor 68^{6}.

wundorcræft, m., *wondrous skill*: is. wundorcræfte 41^{85}.

wundorlīc, adj., *wonderful*: nsf. wundorlīcu 19^{1}, 21^{1}, 25^{1}, 26^{1}, wundorlīcu 30^{7}; nsn. 88^{22}; asf. wundorlīce 30^{1}, 87^{1}; comp. asm. wundorlīcran 32^{5}.

wundorworuld, f., *wonderful world*: as. 40^{17}.

wunian, W2. 1. *dwell, abide*: 1 sg. wunige 85^{6}; pret. 1 sg. wunode 73^{1}. — 2. *remain, continue*: 3 sg. wunaþ 32^{16}; inf. 41^{8}. *See* **gewunian.**

wyltan, W1, *turn, revolve*: pp. wylted 60^{18}.

wyn, f., *joy, delight*: ns. [1^{12}], 27^{7}; ds. wynne 54^{2}; ip. wynnum 41^{107}. *See* **mōdwyn.**

wynlīc, adj., *delightful, pleasing*: nsf. 41^{26}; wynlīcu 32^{18}.

wynnstaðol, m., *joyous foundation*: ns. wynnstaþol 02^{3}.

wynsum, adj., *winsome*: nsm. 84^{25}; ?wynsum 84^{19}.

wyrcan, W1, *work, make*: 3 sg. wyrceð 64^{7}, (*begets*) 38^{8}; pret. 3 sg. worhte 41^{6,89}, 55^{6}; inf. 16^{18}, 73^{12}. *See* **be-, gewyrcan.**

wyrd, f. **1.** *Fate*: gp. wyrda 36^{9} (*Leid.* uyrdi), 40^{24}. — **2.** *event*: ns. 48^{2}.

wyrdan, W1, *hurt, injure*: 3 pl. wyrdaþ 88^{33}.

wyrgan, *see* **āwyrgan.**

wyrm, m., *worm*. **1.** *bookmoth*: ns. 48^{3}. — **2.** *insect*: ns. 41^{76}. — **3.** *silkworm*: np. wyrmas 36^{9} (*Leid.* uyrmas). *See* **hond-, regnwyrm.**

wyrnan, W1, *warm*: 3 sg. wyrneð 13^{10}.

wyrnan, W1, *refuse*: 3 sg. wyrneð 21^{11,29}.

wyrs, adv., *worse*: 14^{5}.

wyrslīc, adj., *mean, vile*: comp. nsf. wyrslīcre 41^{48}.

wyrt, f. **1.** *wort, plant, herb*: gp. wyrta 71^{3}; dp. wyrtum 6^{12}; ap. wyrte 35^{5}. — **2.** *root*: ip. wyrtum 35^{7}.

Y

ȳcan, W1, *increase*: 3 pl. ȳcaþ 27^{24}; inf. 31^{9}.

ȳce, *see* **fenȳce.**

yfle, adv., *evilly, ill*: 41^{32}, 44^{9}, 83^{8}.

yldo, f., *old age*: ns. 44^{4}.

yldra, *see* **eald.**

ymb, prep. w. acc. **1.** *about, around* (*local*): 21^{4}, 41^{5}. — **2.** *about, concerning*: 24^{11}, 34^{8}, 46^{26}, 44^{16}, 85^{2}.

ymbclyppan, W1, *embrace*: 1 sg. ymbclyppe 41^{15}; inf. 41^{53}.

ymbhwyrft, n., *earth, world* (*orbis terrarum*): ns. 41^{42}; as. 41^{7,15}.

ymbwindan, 3, *embrace*: 1 sg. ymbwinde 41^{84}.

ȳst, f., *storm, tempest*: ds. ȳst[e] 54^{10}.

ȳð, f., *wave*: ns. 61^{6}; as. ȳþe 52^{5}, 74^{4}; np. ȳþa 3^{15}, 77^{2}; gp. ȳþa 3^{2}, 4^{33}, 23^{7}; ap. ȳþa 4^{17,68}; ip. ȳþum 11^{4}, 17^{3}, 78^{7}.

ȳðan, W1, *destroy, lay waste*: inf. ȳþan 71^{7}.

ȳwan, W1, *show, reveal*: opt. 3 sg. ȳwe 56^{15}. *See* **geȳwan.**

Z

zefferus, m., *Zephyrus, west wind*: ns. 41^{68}.

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